



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

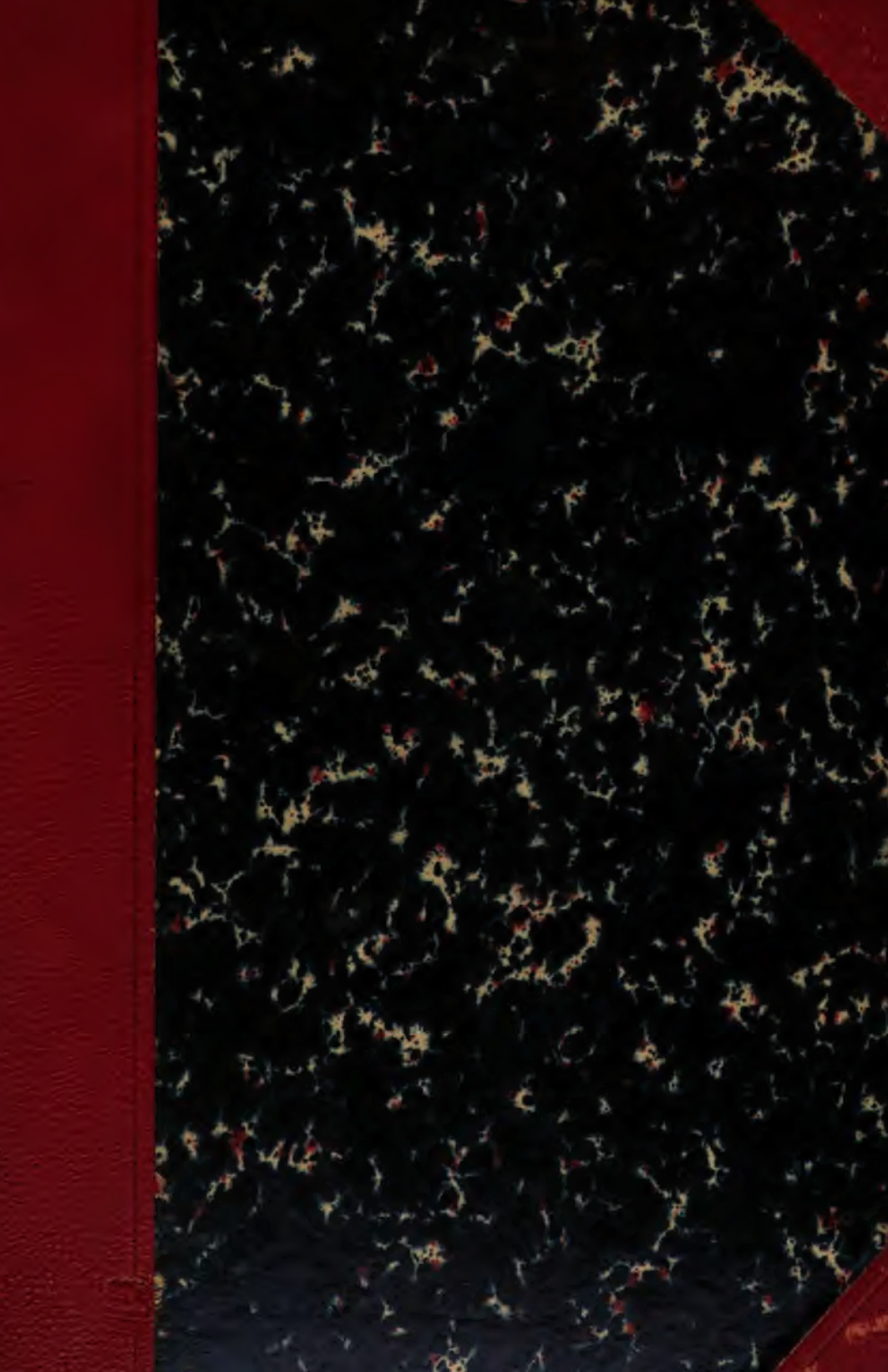
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



CP 7.1.2

Bound

1906

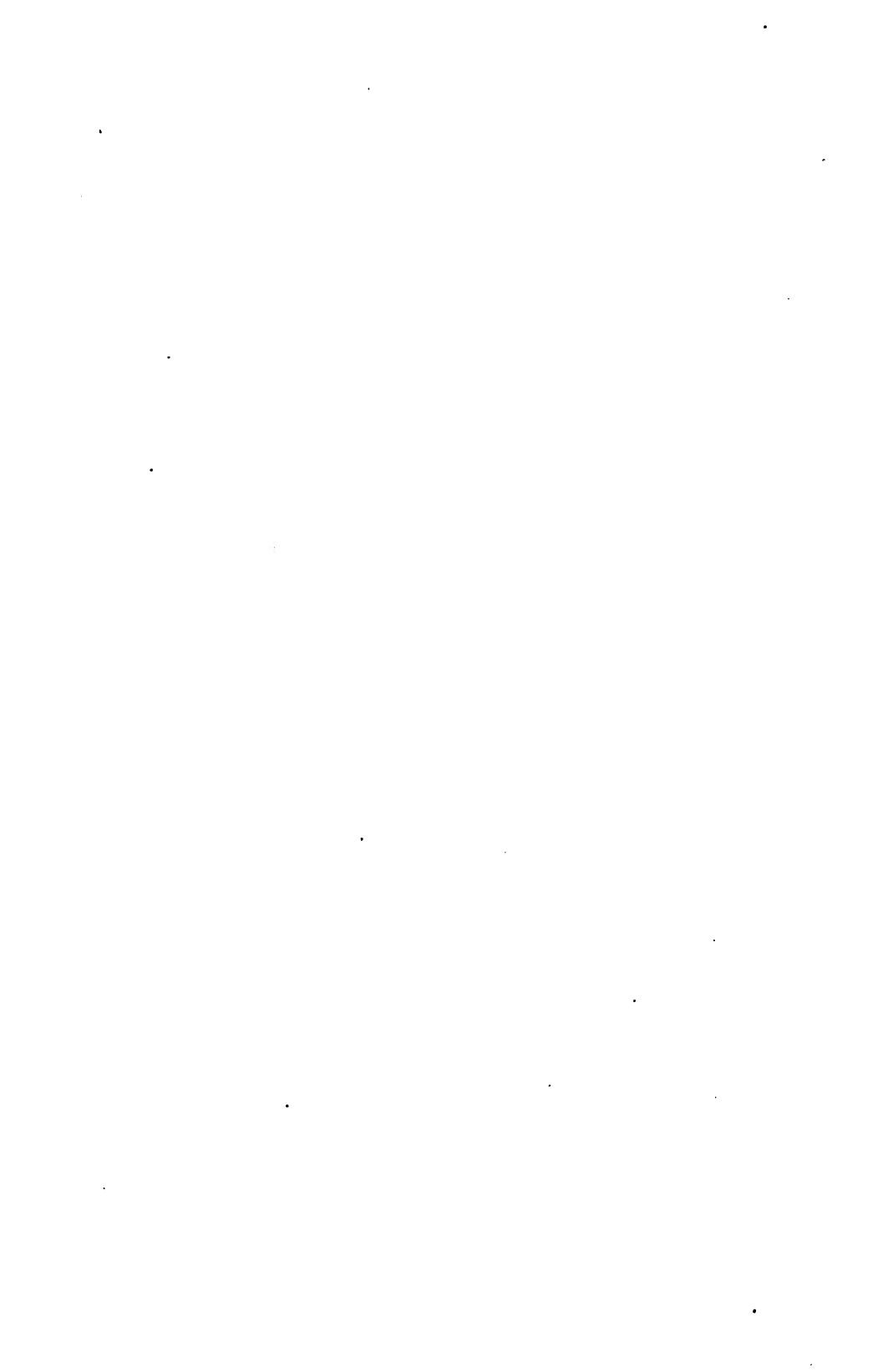


Harvard College Library

FROM

The Society





ANNALS
OF THE PROPAGATION
OF THE FAITH



GO YE INTO THE WHOLE WORLD AND
PREACH THE GOSPEL TO EVERY CREATURE



BALTIMORE, MD.

CONTENTS.

	PAGE
AUDIENCE GRANTED BY HIS HOLINESS PIUS X. TO THE DELEGATES OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH	3

Missions in Asia.

CHINA.	
<i>Kui-Chau.</i> —Letter of Rev. Father Cavalerie, P. F. M.	5
Visit to a persecuted mission.—The people of Chui-Kia.— Satisfactory results.	
INDIA.	
<i>Lahore.</i> —Letter of Rt. Rev. G. Peickmans, O. M. Cap.	16

Missions in Africa.

EQUATORIAL AFRICA.	
<i>South Victoria Nyanza.</i> —Extracts from a letter of Rev. Father Hurel, A. M. . .	21
A Journey into Kiza.	

Missions in Oceanica.

TAHITI.	
<i>Cook Islands.</i> —Letter of Rev. Father Castanie, S. H. Plc.	35
The island of Mauke.	

News of the Missions.

EUROPE.	
Irish Missionaries Praised by the King of England.	39
ASIA.	
Famine and Emigration in India.	39
Official Acknowledgment of a Missionary's Work.	40
AFRICA.	
Statistics of the Vicariate Apostolic of Central Madagascar.	41
Progress of the Mission of Lower Niger.	41
The Persecution at Kaffa and Harar.	41
OCEANICA.	
The Leper Colony at Molokai.	42
Destruction by Fire of the Church at Mua-Tonga.	43
DESTINATION OF MISSIONARIES.	45

Supplement to the American Edition of the Annals.

EDITORIALS.	46
MISSION NOTES AND NEWS.	
An American in Korea: An Explanation of the True Causes of Religious Distur- bances in the Hermit Kingdom. Letter of Mr. W. F. Sands.	48
SPECIAL DONATIONS	53
OBITUARY.	54

ANNALS

OF THE

Propagation of the Faith

A PERIODICAL COLLECTION

OF

LETTERS FROM THE BISHOPS AND MISSIONARIES ENGAGED IN THE MISSIONS
OF THE OLD AND NEW WORLD, AND OF ALL THE DOCUMENTS
RELATING TO THOSE MISSIONS, AND TO THE INSTITUTION
OF THE PROPAGATION OF THE FAITH

This Collection serves as a continuation of the "LETTRES EDIFIANTES"

VOLUME LXVII



BALTIMORE

PUBLISHED BY THE SOCIETY FOR THE PROPAGATION OF THE FAITH

1904



BLESSED JOHN GABRIEL PERBOYRE, C. M.

Martyred in China in 1840.

**One of the first missionaries assisted by the Society for the Propagation
of the Faith.**



AUDIENCE

GRANTED BY HIS HOLINESS PIUS X

**On the Twenty-Second of November, 1903,
to the Delegates of the Society for the Propagation
of the Faith**

Upon the day of the election of His Holiness Pope Pius X., the Central Councils of the Society for the Propagation of the Faith sent congratulations to the new Pontiff, at the same time assuring him of their continued submission to the Holy See. In addition to this it was decided that a delegation, consisting of the directors of the Councils and the editor of the *Catholic Missions* and *ANNALS OF THE PROPAGATION OF THE FAITH*, should go to Rome.

The delegates were granted a special audience by His Holiness on the day after their arrival in the apostolic city. The reception accorded them by the august Pontiff was most kind, his manner was charming and his words marked by a gracious simplicity.

M. Berloty addressed His Holiness, speaking in the name of both Councils. He first expressed the hope that the new pontificate would be long and prosperous; then he assured the Holy Father that the Society for the Propagation of the Faith placed itself entirely at his command, and that his will would be law to this association, which for eighty years had had for

its only object the extension of the knowledge, love and service of Christ, the Saviour and Redeemer, in the most distant lands.

"It is our hope and prayer," he continued, "that, under the supreme direction of Your Holiness, and with the support of your good-will, it will furnish the apostolate with those resources which are now more in demand than ever and that it will renew, according to your desires, the world in Christ.

"As your illustrious predecessors have often done, we beg you also, Most Holy Father, to bless the delegates of the Society for the Propagation of the Faith who now humbly kneel at your feet. Bless our Central Councils, our diocesan and parochial directors, our promoters, all, who in any degree—missionaries, priests, faithful—have helped to make our Society more prosperous."

Pope Pius, in replying to this address, thanked the delegates for their expressions of submission to his authority and said that the Society for the Propagation of the Faith was a work designed by Providence and that, as all his predecessors had recommended it to the faithful, he would do likewise, for it assisted greatly in spreading the kingdom of Jesus Christ in the world.

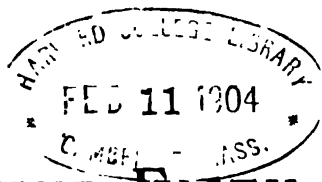
"Upon all sides," he continued, "the truth is opposed. The Protestant sects are particularly strenuous in the fight against it; they labor hard and are backed by large resources. The means at our disposal are not so great as theirs, but our missionaries are self-sacrificing workers and their success springs mostly from the example they give.

"We must 're-establish all things in Christ,' as St. Paul says. The Gospel must be made known throughout the world and the precepts therein contained must be practiced, for in the Gospel all the means of salvation are found. Our priests spread the knowledge of Christ, it is true, but in the times in which we live a good Christian laity is their powerful auxiliary and every member of the faithful may become an apostle."

His Holiness finished by conferring his blessing upon all the members of the Society, both clergy and laity, their parents, families and friends—*tutti da per tutto*, as he said, with his charming smile.

~~IX 361~~

CP 7.1.2



ANNALS

OF THE

PROPAGATION OF THE FAITH

VOL. LXVII, No. 452.

JANUARY-FEBRUARY, 1904.

MISSIONS IN ASIA

VICARIATE APOSTOLIC OF KUI-CHAU, CHINA

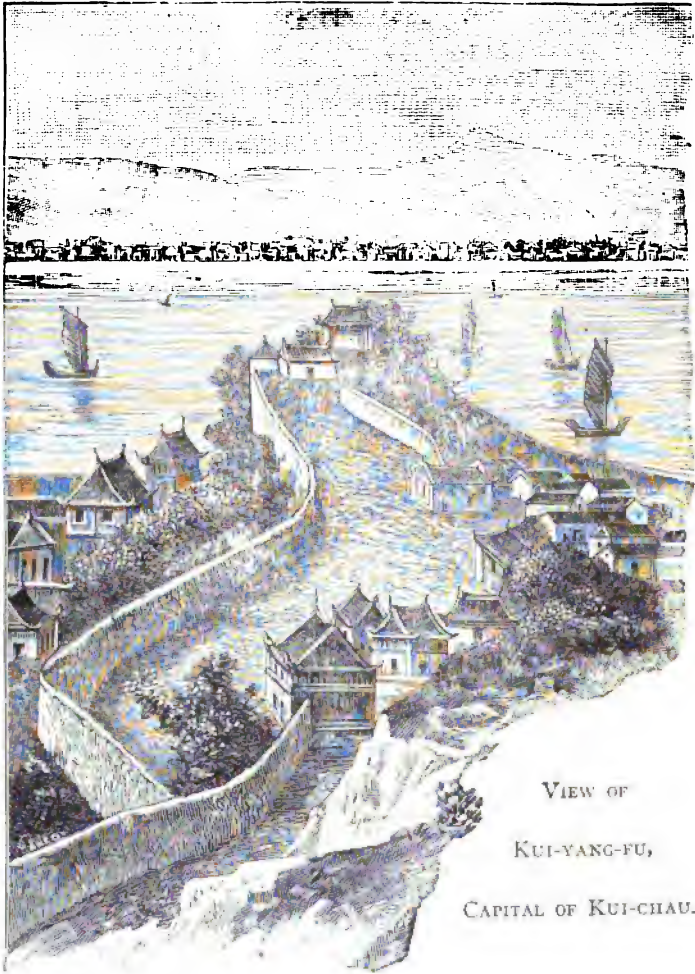
Kui-chau is a Chinese mission in which the spread of the Gospel has been greatly retarded. Nevertheless there are at present about twenty-thousand Catholics in a total population of ten millions of souls. The European missionaries number thirty; the native priests eight. One hundred and fifty catechists are devoted to teaching neophytes. There are no Sisters in the mission, but, in a certain number of parishes, pious natives conduct schools for girls and take charge of the manual training schools and orphan-homes. The number of churches and chapels is seventy-seven. The capital of the province of Kui-chau is Kui-yang-fu. The vicar-apostolic, Bishop Guichard, has made this city his place of residence.

LETTER OF REV. FATHER CAVALERIE, P. F. M.

Visit to the People of Chui-Kia. — Conversions. My district comprises the parishes situated in the prefectures and sub-prefectures of Tu-yun-fu, Tu-chan-chau and Li-po-hien. This is the country of the Chui-kia natives, excellent people indeed, but somewhat afraid of the Chinese who oppress them.

A large number of conversions (more than two hundred families) having taken place on the banks of the Li-po, I determined to visit the newly-received Christians. Upon the way I learned that the mandarin of Li-po was irritated at the fact that so many people under his control were leaving the faith of their fathers and that he was using every means in his power to prevent their doing so. Eight native Christians had been thrown into the prisons of Li-po. Others fled for concealment from house to house or sought a refuge with the tigers in the jungle. The poor neophytes were fast in the

clutches of the first magistrate. The mandarin, "father and mother" of his people, was hurrying to the scene. After having passed the night at Chui-tso he rode upon the following morning into the



VIEW OF
KUI-YANG-FU,
CAPITAL OF KUI-CHAU.

market-place of Kiu-tsen. Dismounting, he strode forward, struck his breast and sputtered forth maledictions against religion and its ministers. His final words were:

"If the stupid people of Chui-kia are firm in their resolution to practice the Catholic religion, they cannot remain here; they will have to go and work on the rice plantations of Europe."

A hundred soldiers formed his body-guard. In the hands of each something shone in the sun which at a distance looked like rosary beads, but which upon close inspection proved to be manacles. In a short time the market-place, but lately thronged with people, was abandoned. Nobody stopped to look at the red flags of the troop, but hastened at the utmost speed along the road which led to the mountain. The wine which had been exposed for sale was taken by



MANDARIN AND ATTENDANTS.

the mandarin's pretorians to quench their thirst, and it is to be remarked that none of them failed to appropriate to himself whatever he could get of those objects which the fleeing Christians had abandoned in their haste. At length, when well fed and refreshed, the soldiers gave chase to these people who were guilty of no crime. A mob composed of the inhabitants of the neighboring country districts, encouraged by the example set them, pillaged the house of a rich Christian. The chiefs of neighboring villages also took a hand and plundered two families.

Upon hearing this news, I hastened forward by forced marches and on the tenth of November reached Kiu-t sien. Thank God! the storm had passed and the Christians of Chui-kia had borne it well. The higher the wind, the lower bends the blade of grass. The Chui-kians had imitated the grass blade and in consequence I found them uninjured.

I continued on my way. I was regarded by the inhabitants of the country through which I passed as a curious animal. At Ma-tao I



A WAYSIDE HALT DURING A MISSIONARY JOURNEY.

was surrounded and critically examined, being obliged to permit myself to be turned this way and that before the people were satisfied. At Ki-chang all the inhabitants stood at their doors to watch me pass. When we reached the center of the town, Cadet-Roussel, my mule, suddenly stopped and remained immovable, looking straight ahead, his two great ears pointing to the front, a certain indication to one who knows his character of profound astonishment. Dozens of children approached me smilingly and after some hesitation were emboldened to address me as *Yang-jen* (European devil). When these

two words are spoken to one in a manner especially friendly, accompanied by a smile of particular graciousness, they should never be taken as an insult. In China, as elsewhere, it is the manner that shows the intention.

**Bad News.—
Rumors.**

At Chui-po the amazement of the people at my appearance was greater than even that of the natives had been through whose towns I had just passed. It was said aloud that I was indeed a brave man since I was going forward to meet danger. My ears were assailed by such compliments as this all along my route, but at length the climax was reached when I was surrounded by a group of old men of venerable appearance who prostrated themselves three times in silence, each prostration being so profound that their foreheads touched the dust. It will be noticed that the Chui-kians do not do things by halves.

I did not have time to recover from my astonishment before I found myself the center of a procession of from ninety to a hundred old men, white bearded and gray haired, all of whom were clad in their richest robes. I learned from them that at Chui-kin the Christians had been subjected to great annoyance and had been forced at the point of the sword to pay to their persecutors more than five hundred taels (nearly \$400).

And then I learned the following: The Chinese, trying in every way to excite the people against the foreign missionary, had spread abroad the extravagant rumor that I was advancing at the head of a hundred armed soldiers. The story had been repeated to the Christians and finally found its way to me. In consequence of this fairy tale, the city of Ti-po was made ready to withstand a siege. Night and day the road which circled its ramparts was patrolled by guards. It was heavily garrisoned, the soldiers holding themselves ready at short notice to repel the assault of the *Yang-jen* and his terrible followers. It was all very foolish, but it did much to increase the hatred which was already entertained by the Chinese for us.

**Consequences of the
Visits to the Chris- but went quietly on my way, visiting the
tians.—An Agreeable Christian neophytes. I had already traversed
Surprise.**

the plains of Pan-lan-chai and Chui-je. I was now at the village of Chui-mei. At each station there were about fifty catechumens. The resignation with which they met the evidences of their neighbors' hatred was astonishing and at the same time very consoling to me.

On the twenty-fifth of November the public crier proclaimed in the market-place of Kiu-t sien that soldiers were expected soon who had received orders to exterminate the Christians. Every family was commanded to furnish a quantity of rice for the consumption of this troop. The Christians who would apostatize would not be molested. The others would be beaten and despoiled of all their goods; their rice fields would become common property. This was another attempt to terrify the people. It was a scheme concocted by the village chiefs. However, my presence in the country has exerted a restraining influ-



OPEN AIR KITCHEN IN KUI-CHAU.

ence upon them. The mandarin has written me a letter in which he asks for an interview with me either at Ki-chang or Tu-chan. But why not here, where he has jurisdiction? Can it be that he fears to face the unhappy people whom he has had beaten and robbed?

While waiting for the horizon to clear I visited Yu-pia, where I found a number of converts. Then I went to Chui-je and set up my portable altar in the house of a man who had formerly been a great sorcerer. At this station, where the people less than a year ago had never heard of the Gospel, an agreeable surprise was in store for me. I had not expected that the neophytes would have memorized the catechism or prayers, yet I listened to a group of little children recite

together morning and evening prayers without hesitancy from beginning to end. They have indeed reason to be good Christians. Their father at that very time was lying a prisoner in Li-po on account of his religion; before this honor of public confession of faith had been conferred upon him he had taken care to instruct well his children and the other members of his household. In a short time I hope to confer baptism upon seven or eight members of this family.



INTERIOR OF A LODGING-HOUSE IN KUI-CHAU.

An Interview. From Chui-je to Chui-mei is but a short distance. At the latter place I had baptized a family the previous year. During the present visit three adults received the grace of regeneration. While in this village I had the honor of being interviewed by an envoy expressly sent by the mandarin of Li-po. He did not at first come himself to see me, but sent his card with a message requesting me to call at his house. He was an adept in the art of Machiavel, for his note informed me that he would be very happy to offer me some bottles of the wine of my noble country should I deign to accept them; he was sure they would refresh my precious heart. I refused, however, the presents of Art-

xerxes. Furthermore, the meeting place which he had appointed appeared to me particularly ill-chosen, and the wording of his invitation filled me with distrust. He was not discouraged and proposed a second rendezvous which was no more acceptable to me than the other and for the same reasons. He was forced at length to come to where I was stopping to obtain the interview he wished for so earnestly. He found me surrounded by my Christians, and said:

"The 'great man' ought to go to Tu-chan, where he will find the repose which he must need after his many labors. This country is dangerous to the health, it—"

"Oh, yes," spoke up a young man, "this is indeed a dangerous country, especially when the 'father and mother of his people' comes with his soldiers. They carry away the cattle, eat the hogs and drink all the wine; and those who do not pretend to be pleased when they are robbed are cruelly treated. In proof of what I say, go to the market-place and see the old men who have been hung up by the thumbs."

I turned the conversation and we spoke of religious matters. As a man of good birth my visitor began to emphasize my own assertions.

"Ah! what a beautiful religion; how sublime! To do good, to avoid evil. How reasonable it is! But would the 'great man' go to Tu-chan where he will find the repose which he must—"

"Pardon me," I interrupted, "I am very fond of the pure air of these mountains; I find it agrees with my constitution. The exercise is very healthful. Finally, my dear sir, do you not know that your great Emperor has given permission to missionaries to preach the Gospel throughout the whole of China?"

"Why, of course the Emperor permits it," he replied. "Could he do otherwise than approve of the dissemination of such beneficent doctrine?"

These words were heard by all who were present, and before long they bore fruit.



In this village there was a pagan who upon my previous visits had followed me about everywhere, had watched my comings and goings, in fact had been as close to me as my shadow. It was annoying at times, yet I had taken it in good part, for I believed him a little mad. A great error. This year he had adopted the same tactics. Therefore he was naturally present when I received the visit of the mandarin's envoy. When the visitor had departed my faithful shadow came forward, made a salutation before me and

asked to become a Christian. He explained that for a long time it had been his desire to join the ranks of the faithful; that he had always felt attracted toward the religion of the Master of Heaven. However, as he had heard it so badly spoken of, and as Christians were said by their enemies to be rebels and members of secret societies, he had hitherto hesitated to take the definite resolution.

"To-day," he went on, "I heard an officer in person publicly acknowledge that this religion is good and that the Emperor permits its practice. I will hesitate no longer. My eyes have beheld the actions of the Father, my ears have heard his words. I am certain



SCENE IN THE NEIGHBORHOOD OF CHUI-SI.

that Christians do not belong to secret societies and that they are not rebels; it is my desire to be admitted to their ranks."

You may imagine with what pleasure I listened to these words.

Fears Dissipated. We continued our journey and set out for Chui-si. As we were traveling along at an easy pace I overheard my catechist say that we would be able to find nothing to eat in this place.

"My friends," I said to them, "reassure yourselves. Observe attentively this beautiful mule upon which I am mounted. You have heard it said, have you not, that the pagans, the enemies of our faith, have sworn to sacrifice him in honor of their worm-eaten idols? The vows of the wicked will not be fulfilled. But if we are ever reduced to such an extremity, we will ourselves kill my faithful Cadet-Roussel, and this noble animal will have conferred

upon him the great honor of furnishing us with the sausages necessary to the sustainment of our lives."

These plans were useless, our fears vain. Having heard of my approach, the Chui-kians had killed a pig in my honor.



Let me here insert an ethnographical detail. Ordinarily the Chui-kians prepare their food with the least possible amount of fat and salt. When a guest seats himself at their table he is served exactly according to his wishes. The culinary art of this people is such that the daintiest stomach could have no cause for complaint. Their good-heartedness and the excellence of their wine is attested by the following surprising words which I heard from the lips of an old Christian of T'u-chan:

"When I return from among the Chinese I am obliged to take a drink of wine to strengthen my stomach; when I return from the Chui-kian villages I have recourse to water to reduce the redness of my nose."

From Chui-si to Chui-kin is a distance of three leagues with one hill to cross. Chui-kin is a stronghold of Christianity. Its enemies have not been able to obtain possession of this village of four hundred families nor have they, though they have tried in vain, succeeded in wiping out the Christian name. In this place there are more than one hundred Catholic families, all of whom are bound together by strong ties of friendship. Their number, and perhaps, also, the sight of their muscles, have prevented all attempts at pillage by their pagan neighbors. After a week devoted to the instruction of converts I resumed my journey and visited the villages of Chui-ko, Jong-jao, Chui-long, etc., and in all I was listened to with eagerness.

At Meu-long, a large market-town near Li-po, I was approached by some of the inhabitants who asked to be instructed in the truths of Christianity. The mayor of the village of Uai-se-kiao came to me, greeted me very politely, and presented a like request. To try his earnestness, I said:

"The times are hard; you had better wait until some future occasion."

"Oh," he exclaimed, "we have no fear."

"Very well, my son," I consented, "you may come and attend our instructions."

A delegation came from Chui-kui. "What do you wish?" I asked.

"Catechists to teach us to pray and adore the true God," was the answer.

"My friends," I replied, "I am your man; I can fit you."

+

Finally a little tribe from Miao-tse, in the neighborhood of Li-po, paid me a visit of courtesy. They closely examined some pictures I had with me and exclaimed in admiration:

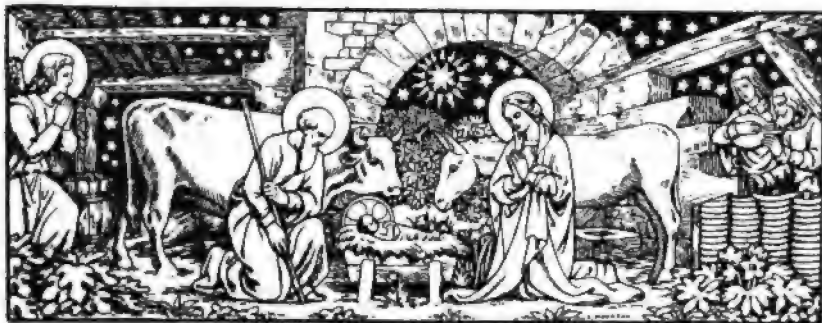


A WAYSIDE INN.

"What fine persons these are with their beautiful clothes and nicely arranged hair. They must belong to our ancient dynasty. How close the resemblance is!"

And all expressed the wish to embrace the religion of the Master of Heaven. The tribe comprises three hundred or more families.

I wish very earnestly that I could have a brother-priest, a co-worker, at Tu-chau or Tu-yun. We could carry on the work of evangelization more effectually and make wider breaches in the fortresses of Master Satan. Members of the Society for the Propagation of the Faith, you who are the friends of missionaries, who assist them in their work, pray that my wishes may be realized.



DIOCESE OF LAHORE, INDIA

The following letter which was sent us by the Right Reverend Bishop of Lahore gives a graphic account of the plague which has devastated the Punjab in India. Bishop Pelckmans makes an appeal for assistance as the missionaries in his diocese are very poor and the natives who have been reduced to desperate straits by the bubonic fever can do nothing to help them.

LETTER OF RT. REV. G. PELCKMANS, O. M. CAP.



FEW years ago the English Government undertook and carried to success a gigantic plan to irrigate the immense extent of territory which is traversed by the five rivers of the Punjab and which had lain waste perhaps for centuries. The field in which this work was carried out lies for the most part in our diocese; that is, in territory situated between the river Ravi and the river Chenab, where our colonists settled in 1900. The building of the canals brought to the heart of a desert region, formerly the haunt of vagabond tribes of marauders, the fertile waters of five rivers and opened a new era of prosperity to this province in the north of India at the very time that a providential movement arose on the part of the dense population of the great centers toward agricultural districts. Concurrently with this material development there was a renewal of religious activity on the part of Protestant missionaries. We could not permit ourselves to lag behind. Villages were springing up here and multiplying, where, not so many years ago, had reigned the silence of the desert. The development of commercial relations, facilitated by the building of new stone-ballast roads, has given birth to cities which in time will acquire capital importance. We considered that the time

was opportune to plant our tent in the midst of this new agricultural region.

Upon the plains which I have described above, those namely which are fertilized by the canals carrying the waters of the river Chenab, Khushpur, "the city of joy," has been built. Its beginning, like that of Adah, Sahowala and Maryabad, was very simple. Father Mark and Brother Ferdinand, the pioneers of the Catholic foundation at this place, were obliged to content themselves with a poor structure made of bricks dried in the sun. About this time the Very Reverend Mother Ghislaine, superior general of the Sisters of Charity at Gand, visited the missions of Ceylon and the Punjab, where the nuns of her order had been working for six years, and expressed a desire to see the young colony of Khushpur. The sight of the miserable condition of the native women and their profound ignorance inflamed her zeal. At the present time Khushpur possesses a solidly built convent with a regularly constituted community of Sisters. Mother Wilfine of Bruges is the superior. The colony progressed; it had grown to twelve hundred Christians and catechumens, when suddenly, like lightning from a clear sky, the plague broke out—the bubonic fever, which in two years claimed 141,789 victims at Khushpur. The number I have given is official, that is to say, much below what in reality it should be. For the natives, exasperated by the sanitary rules which the authorities have vainly tried to persuade them to follow, secretly buried many of their dead, who thus were not included in the official count. I may say without exaggeration that 200,000 perished between the sixth of January and the first of May of this year.

One morning the cry was heard, "The plague is in the village!" and terror spread among the people. I know of no better way to convey an exact idea of the panic produced by the appearance of the scourge than to transcribe these two letters which I have recently received:

LETTER OF REV. FR. BERNARDIN.

KHUSHPUR, MAY 23, 1903.

The weather has grown terribly hot, a fact which will, for a time at least, lessen the ravages of the horrible epidemic. I am able to breathe a little easier and I will attempt to give you some slight idea of what has taken place here during the past month.

We had celebrated the feast of the risen Lord, and I was returning to my house when I suddenly found myself surrounded by a group of natives, weeping and crying piteously:

"Father, Father, pity! have pity on us! The plague is in the village.

A young man has died after two days' illness and two others in the same house have fallen sick."

Without pausing I hurried to bury this first victim and then returned to the hut where he had died to administer the last Sacraments to his poor mother. An hour afterwards she also was dead. Losing no time I went to the others and examined them; the tumors under their arms were very noticeable. There was no room for doubt, it was the plague. I sent word to the Mother Superior of the convent. God alone knows the immense amount of good which she has done in this village. As soon as she had finished caring for the fifty or sixty poor sufferers who came daily to the dispensary, the indefatigable Sister went from house to house, arranging the beds of the stricken, cleaning their dwellings, washing and binding their repulsive sores, giving them medicine, advising them as to the precautions to be taken, reviving the courage of the timid, or reciting the prayers of the Church at the bed-side of the dying. Many and many a time was she exposed to contracting the evil. In spite of all our efforts to withstand the progress of the scourge, it continued its ravages and in a few days I had buried fifty of its victims. They had departed well prepared for death. All the catechumes who had not received baptism begged me with tears in their eyes to administer the sacrament to them.

If my people at the beginning of the epidemic had been more prudent many would have escaped the contagion. I had advised that no one go near the affected except those who were absolutely obliged to do so. Useless advice! The evil spread to such a degree that I had buried forty more in a few days. The people were seized with panic and fled from their homes to camp in the open fields. This gave rise to a very sorrowful incident.

One evening a Christian came to inform me that a woman who had been attacked by the bubonic fever had been forsaken three or four days before. I hurried immediately to her house. In a dark corner of a room I discovered a dead body already in the process of decomposition. I returned to the door to get a breath of fresh air and to call the family which was camping in the open. But what good did it do to ask them for help? They told me they were all afflicted with the disease. I was obliged to wait until the next day when with the aid of some good Christians I carried away the others who had caught the contagion from the uncared-for corpse. I asked for information and learned the following. It appeared that as soon as the poor woman was stricken she had called her son and said to him:

"I have the plague: there is nothing to be done for me, I must die. As for you, run outside; place some water near my bed and leave me to die in peace."

One does not know whether to admire this evidence of self-abnegation which is by no means common in a pagan or to be indignant at these children without heart abandoning their mother about to die such a sorrowful death.

At present the plague is diminishing, but it is not yet over. May the God of Mercies deign to withdraw this scourge!

LETTER OF THE REV. MOTHER WILFINE OF BRUGES.

Superior of the convent of St. Vincent

A few days after Easter at three o'clock in the afternoon as I was returning from our little parish church I noticed a group of Christians about the priest's cabin who were crying that the plague had broken out in the village. The father tried to calm the excitement of his parishioners and pretended that he attached no great importance to the fact. He remained perfectly calm and spoke these words to the people:

"My dear friends, calm yourselves. It is not so terrible as you imagine. Indeed how do you know that it is the plague? You have never seen anyone suffering from it. I do not deny what you have told me but listen to what I have to say. God who has spared us till to-day may well have sent us an example of what he holds in reserve to punish some, to reward others and to try us all. Now is the time to show your faith and your charity. Commence by appeasing the just wrath of God by fervent prayers. Let each one examine his conscience well and make a worthy confession. After that, fear nothing."

"Father, Father, baptize us at once," some of the catechumens who were in the group, cried.

"I refuse baptism to none," the Father replied. "But I will administer it only to those who have prepared worthily and have earnestly desired it."

These words produced a marvellous effect. Next morning at daybreak, the whole parish was at church.

On that day we commenced our visits to the plague-stricken, especially to the native women. Permit me to give you an example. We knocked at the door of one of the huts which contained a fever patient and it was immediately opened. A vile odor which assailed our nostrils nearly forced us to retreat; the room was crowded with men and women and altogether unventilated. With great difficulty we forced our way to the sick bed. Our first care was to drive out of the house all who could be of no assistance; then we aired the place and carried the sufferer outside and set her down in the shade. The victims of the plague are attacked with violent fevers and sores appear under the arms or in the throat where the glands break open; the wounds enlarge more and more until they are of great size. There are few known remedies. When a person dies, a great hubbub is immediately set up. All the women of the neighborhood collect and commence a lamentation over the body, at the same time beating their breast with a cruelty that makes one shudder. These newly-converted Christians have not yet renounced this stupid practice which is a remnant of paganism.

On the other hand, we find among our young Catholics many edifying traits. This is one example among many.

The father of a family had fallen sick. When Father Bernardin had heard his confession and was leaving, he said:

"Tomorrow morning I will return and give you Extreme Unction and Holy Communion."

The sick man's daughter, a child of fourteen, hearing that God was to come to her house was filled with joy and, having prepared some white-

wash, straightway set about whitening the walls of the poor little hut. Passing by chance, I asked what she was doing.

"God is coming tomorrow morning" she replied. "And I must make ready to offer Him a worthy reception."

"But, my dear child," I continued, "do you not know that you will make yourself ill by working so hard in this hot sun?"

"Father Sahib will give us God's blessing and we will be protected from the plague."

Poor girl! Upon the following morning she was taken down. But the Lord considered her simple faith and she is now convalescing. The plague-stricken who escape death (and they are few in number) remain extremely weak and emaciated, with a deathlike pallor. Their ulcers are so large and deep that without any exaggeration two fingers may be thrust into them.

In finishing I wish to narrate another edifying incident in relation to a young Christian named Paul, twelve years old. His mother had been stricken by the plague, then his sister, next his sister-in-law, and finally himself. Little Paul was prudent and, as the Father had recommended, took no solid food, an essential condition to recovery. His mother, although as old as the hills and as hard as a rock, nevertheless came to the point of death. The boy was inflamed with apostolic zeal.

"Mother," he cried, "fear nothing. I will make you well. Baptism is an infallible remedy."

And seizing a dish filled with water he poured it out upon the head of the old woman, saying:

"Mother, I baptize you in the name of the Father and of the Son and of the Holy Ghost."

When he told the Father of his heroic act his young zeal was necessarily somewhat cooled for he learned that his mother had already been baptized.

Thank God, the scourge is now disappearing. Let us continue to pray however.



To the joy with which I as bishop read these two letters, breathing as they do an angelic simplicity, was mingled a feeling of sadness. It has probably been remarked, that, owing to the deadly climate of India, and the privations which the missionaries are forced to endure in caring for the poor, the sick and the orphaned, their lives are fore-shortened by many years. With what fervor do I not pray God from the bottom of my heart to inspire generous souls to send me a little out of their abundance! Who will aid me to build a house and a church which will be larger and less unworthy of the God of our tabernacles? Who will give me something to relieve the poverty of the unfortunate, to soften the lot of the little orphans, and to restock the dispensary which at present is entirely without the medicines needed for the care of the sick?



A WOOD SELLER.

MISSIONS IN AFRICA

VICARIATE APOSTOLIC OF SOUTH VICTORIA NYANZA

The vicariate apostolic of South Victoria Nyanza comprises, broadly speaking, the lands which lie to the east, west and south of the southern half of the great lake Victoria, an immense sheet of fresh water, situated in Equatorial Africa. In this district are four Missions which, with their churches and schools, are in charge of fourteen White Fathers under the direction of Bishop Hirth. The following letter gives an interesting account of an attempt to prepare the way for the establishment of a new mission in the Kiza country.

EXTRACTS FROM A LETTER OF REV. FATHER HUREL, AL. M.

The Departure.—Our Boats.—The Sizaki. The establishment of a mission which Bishop Hirth has long had in mind in one of the most interesting parts of Southern Nyanza has been definitely undertaken. Father Roussez and myself took a long journey for the purpose of preparing a home for the future missionaries of the new station. Upon the morning of our departure a crowd of men, women and children accompanied us to the point of embarkation. The king himself came to wish us a safe journey and to see us off. It was eleven o'clock before our boats finally left the river bank.

Our boats! Fancy two logs more than thirty feet long which had been hollowed out and in the sides of which we fastened narrow seats for the rowers and you will have an idea of our "ocean liner." This is a style of craft which to my mind is much superior to the frame barges of the Bagandas, as the latter are liable to spring leaks and deposit rowers and passengers at the bottom of the lake. The vigorous propulsion of the Braherevoe sent us along at the rapid pace of five miles an hour. In two days we had reached the end of the gulf of Speke and arrived at Guta, where we were to leave the water and continue by land.

The Kiza country, our destination, is about two days' journey from Guta toward the east. In order to reach it it is necessary to climb the Sizaki, a long chain of mountains which frowns upon the surrounding plains. But let us hasten on. Our rowers, now become porters, march blithely along behind the guide while Father Roussez and I bring up the rear. We first traversed an immense plain which had been devastated by fire and in consequence presented a dreary appearance. Great numbers of wild beasts, antelopes, zebras, gazelles, etc., were at play and at our approach fled in all directions. It was a tempting opportunity to try a shot, but time pressed and prudence forbade leaving the path. It took us five hours to cross this plain; from the time occupied I will leave you to judge of its breadth.

Soon we entered Sizaki, properly speaking, and commenced to climb the mountain. In two hours we had reached the summit. Here dwelt Kiterезya, king of this country, and here we pitched our tent.

A Royal Audience.—The "Milk" of the White People.—Little Makanga. The king, an old acquaintance and excellent friend of Father Roussez, received us cordially. Without saying a word he took us by the arm with every mark of friendship, and then, leading us through the village, brought us finally to the top of a

large rock. Here he stood and looked at us attentively, still in silence.

One of the most beautiful prospects in the world was spread before us. Directly beneath our feet, at the bottom of a sheer precipice, extended, as far as the eye could see, a vast plain. We were standing upon the highest point of the highest mountain of the Sizaki range; the distance to the level land below would measure more than 36,000 feet. Kiterezya knew well that we would be surprised. He is an old fox who knows the weak point of Europeans.

Speaking of weakness and frailty, I regret to state that they are only too commonly manifested by the royal race of this country. It has a fondness for, nay, a passionate devotion to, brandy. His Majesty imbibes this baneful liquor with visible evidences of the greatest delight.

"Will you not," he asked us, "join me in drinking this 'milk' of the white people?"

"No," we replied, "it would kill us."

"What!" he exclaimed, in astonishment. "Why, I thought that all Europeans were fed on it."

Kiterezya is entirely ignorant of all our hygienic principles; yet this does not prevent him from being our devoted friend. A long time ago he consented to receive our catechists. We have had no difficulty in establishing a missionary center in his village. His country is ours and his people are ours, as he himself delights to put it. The language which his subjects speak is the same as that used in Kiza and the two neighboring tribes are excellent friends. In spite of his good-will toward us, Kiterezya is none the less a thorough pagan, covered with amulets from head to foot. However, we hope that in time God will enlighten him.

For the most part the villages under the jurisdiction of this king are governed by his own sons; that is to say, by those who are also our friends. Even little Makanga, the Benjamin of the reigning family, manifested kindly feeling for us. With an audacity which had already attained royal proportions, he reached up to his full height, caught hold of my beard and stroked it with a patronizing air which was highly amusing. The young lion will grow, and in time perhaps become a fully developed one. Let us hope that he will not take to drinking the brandy which he sees so often in his father's glass.

+

Upon the following morning at an early hour we were already on

our way, as we were anxious to behold the famous Kiza country, the goal of our journey and of our future hopes. Before we had traveled far the country changed in character; numberless hills lay in our path, each one of which had to be laboriously climbed to our infinite weariness. We thought always that we had reached the last, but there was another in front of us as soon as we stood on the summit. Our porters became almost exhausted and we ourselves were not much



KING MASUKA, CHIEF OF MWANGA.

better. Finally from the top of a hill, the last, we beheld an immense *boma*, laid out with the greatest regularity; that is, an enclosure containing the royal dwellings. We had arrived. Our strength returned and our spirits revived as if by magic. That was the spot upon which God desired the missionary to pitch his tent and those were the souls destined to hear the Divine Word.

King Matutu.— Our King Matutu, attended by his suite, awaited our arrival some paces in front of his dwelling. He is a man still young and dignified in bearing, much different from the ordinary native. He affected a certain solemnity in greeting us. We

refused to go inside the *boma* in spite of his reiterated requests. We were in haste to erect our tent upon that hill at the foot of which the royal huts were built and upon which were already standing the houses of our catechists and the shed which serves for a school.

Matutu accompanied us, followed by the whole suite. At length we came to the chosen spot and while our servants were putting up the tent we conversed with the king. We must have formed a picturesque group. The two white men on one side seated on folding chairs; the king and his court opposite. There was none of that freedom from ceremony here which had characterized our relations with King Kiterezya. We were now in the presence of a personage who surrounded himself with dignity as with a shell, a pose rare in these parts. From his conversation we learned that Matutu was our devoted friend. Our purpose in coming to his country, namely, to build there and make it our dwelling-place for some months, far from surprising him, seemed to give him great pleasure.



God was manifestly with us in our undertaking since He had so favorably disposed towards us the heart of this king, who was the master, in the true sense of that word, of the country. However, friendship, no matter how warm it may be, in order to be kept, must be cultivated. Therefore, Father Roussez drew forth from his box a complete suit of clothes and presented them to His Majesty as a gift. The pleasure of the sovereign was childlike. His lips distended into a broad smile and there before our eyes, for he could not restrain his impatience, he struggled into the vest, which was adorned with large brass buttons, and drew on the wonderful trousers. Then, proud as any emperor, he led the way to his *boma*. It was a comical sight to behold His Majesty, clad in his new clothes. The trousers, which had not been made to his measure, were a sad fit, indeed.

"He will come to grief," I remarked to Father Roussez as we watched his departure, "especially if he attempts to leap over that brook below."

My prediction was verified. His Majesty's personal appearance suffered greatly from the mishap. Nevertheless, he continued on his way undaunted, his bearing as proud and self-satisfied as though nothing had happened.

We devoted the next day to visiting the people of the neighborhood. We were accompanied on this first apostolic journey by a native Christian, a village chief and the only baptized Catholic in the whole

country. He had suffered exile years before for political reasons and had gone to Ukerewe, where he had received instruction and baptism. Wherever we went we were well received. The women and children did not run away at our approach, as generally happens in those places where white people are seen for the first time. The comments we heard were often interesting.

"Why, see what feet they have!" was a common exclamation.

These good people suppose that our stockings and shoes are part of our bodies. Thus they often wish to examine them closely and touch them. They will pinch the stocking lightly, and ask:

"Did not that hurt?"

"No."

"Ah!" Complete surprise.



We learned with joy while on this visit that the Bakiza were soon to make a journey to us.

But let us not forget the purpose for which we undertook this long trip. It was to build houses for the future missionaries. Our first task was to choose a site for them. The king had forestalled us; he had already selected one. He was to come in person to conduct us to it.

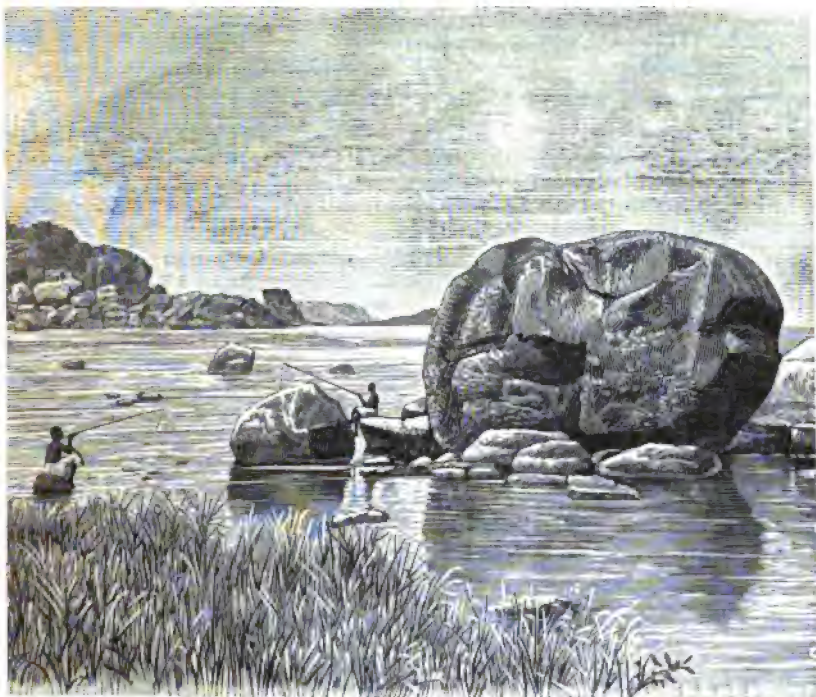
At seven o'clock the next morning he is without with his inseparable suite. The outfit with which he has draped his person is wonderful. He has tried to dress like his friends, the officers of Ikoma. He has on a pair of hunting breeches and gaiters; his feet are encased in white shoes; upon his head is an old cork hat and in his hand, or rather under his arm, a thirty-cent umbrella. We will see how he will fare with such extraordinary clothes. The affair was conducted thus: We climbed first one hill, then a second, then a third. The sun climbed with us and in consequence the perspiration rolled from the portly king in great drops. With a gesture anything but royal, he energetically mopped his face with the umbrella, which he had not opened. Moreover, his shoes, the traitors, threatened at each step to throw him full-length upon the pebbles of the path. No, he could stand them no longer. They were pitilessly drawn off and found a prosaic resting place in the hands of a little slave. Freed from danger, His Majesty thereafter stepped forth freely and we soon reached our destination.

The spot selected was splendid. It is upon the slope of one of the highest hills and commands a magnificent outlook. A large river

flows by a short distance away, winding about the foot of the hill. This brings a copious water supply close to the mission house. In a word, the place pleased us. Matutu was highly elated when he found that his choice was ratified by the white men.

Organization.—The Palace of Matutu.—The Massais: their History.

That evening Father Roussez set out upon his return to Ukerewe, where his presence was necessary. I went to the king's house to discuss the question of building. The matter was quickly arranged. Matutu dispatched word to all his village



FISHERMEN ON THE SHORE OF LAKE VICTORIA NYANZA.

chiefs commanding them to collect large forces of men and to send them into the jungle where they were to cut what wood was needed. A great number of laborers were soon at work. There was every reason to think that things were going well and in consequence I was content. This feeling of satisfaction I did not conceal from the king. He too was elated and in a burst of enthusiastic confidence invited me to visit the innermost parts of his *boma*. It was a veritable fortress. In the first place, there was an outer rampart, formed of a triple hedge

of thorn; one dry, the second green and growing, the third again dry. This measured, altogether, at the least, fifteen feet across. It was impossible to set fire to it, for the flames could not pass the second row, as the live plant is incombustible. It was a very ingenious arrangement, but this was not all. About sixty feet further on another fortification was erected, more formidable still. As in the first, here also was a hedge of dry thorn; immediately behind this a row of long stakes firmly placed in the ground and bound together by giant creepers, and finally two more hedges, one green, the other dry. The royal houses were built within this last enclosure. These fortifications surround the king's residence in two great circles, unbroken save in one place, which is the point of entrance and egress, but which may be blocked up at a moment's notice by large rocks, placed near by.



What purpose do these ramparts serve? Does the king fear war or the encroachments of robbers? Indeed he does; he is in mortal dread of bandits of a ferocious type, the terrible Massais.

The people named the Massais consist of a number of independent tribes—they elect no chief—who occupy the plateaus between Lake Nyanza and the eastern coast of Africa. They do not till the soil, but live entirely by pillage. They wander far from their own country in pursuit of goats and cattle, suddenly swoop down upon some village, disappear, and are next heard of where they are least expected. Their method is very simple but always successful. Under cover of darkness they approach a village, set fire to the houses, and slay without pity all who resist them. Their depredations are frequent. Only last year they appeared at the strait which separates our island of Ukerewe from the mainland; that is, at a place more than a month's march from their own country. In 1890 they crossed this strait, burned and pillaged the villages which lay in their path and were not successfully opposed until a party of fifty Bagandas in the king's service were sent out against them. The royal soldiers won the first encounter, but were imprudent enough to pursue the robbers across the strait. Not one returned; they were all slain by the terrible lances of the Massais. Up to the present time no one has been able to bar the way to these bandits. Their audacity passes belief and their organization is perfect. The inhabitants of the countries exposed to their incursions protect themselves by retiring to the top of a mountain or fortifying themselves upon the shores of a lake. At a moment's notice they can hurry out of harm's way.

The Massais came to Kiza more than thirty years ago, but fear of them remains still in the country. The character of this region is such that it could be captured only with the greatest difficulty. The numberless hills afford excellent places of retreat to the inhabitants; they can intrench themselves upon the tops and defy the most daring marauders. Each house thus becomes a fortress to be taken in turn, and it is impossible to set fire to villages so well protected by hedges of living thorn. There is no fear that the Massais will cast flaming arrows after the manner of the Bahayas for the reason that they do not carry bows and arrows. A lance and a long knife are their only arms.

Strange as it may seem, the Massais, or rather the fear of them, have helped to make us acceptable to the people; they have assisted in establishing us in places where we might not have been looked upon with favor. The saying, "When white men are with us, the Massais will stay away," explains what I mean. As a matter of fact these brigands have always avoided places inhabited by Europeans.

Kindness of Matutu. I will not enter into a detailed account of —**The Natives of Kiza.** our building operations, as I fear it would not —**Their History and** be interesting. The houses which were erected **Manners.**

so quickly are not palaces; they serve to keep out the rain and the sun, which is all we desire. The natives responded to a man to the appeal of their king and five days after my arrival foundation timbers were already laid.

Matutu was very kind. Twice a day he sent one of his ministers to ask after my health and to inquire how the work was progressing. One morning His Majesty came to my tent to pay me a personal visit and to bring me some gifts as a token of his unbroken friendship. One of these presents was a large gourd which contained a thick yellow liquid. At first I did not know what to do with it and naturally looked inquiringly at the donor. Without saying a word he plunged his hand into the vase and drew it forth covered with the liquid, which he let fall from his fingers into his mouth with many evidences of delight. His reply was short but clear. I followed the example set me and in my turn ate the liquid, having first daubed my fingers with it.



Every day I climbed some of the nearby hills and visited a large part of the natives in their huts. These are my impressions of the country and its inhabitants. It may be said that Kiza is Kabylie on

a small scale. There are no plains; the mountains are lofty and command a splendid view. From the plateau upon which we have built our house is spread before us a magnificent landscape, upon one side the interminable chain of the Sizaki mountains, upon the other the serrated outline of the Lanaki range. The climate ought to be very healthful.

Kiza is thickly populated. A traveler, hurriedly passing through the country, would be led to believe the contrary, because the houses for the most part are hidden behind their fortifications. From without the inhabitants of the dwellings are not visible. It is often necessary to go into a village to be convinced that people really are living there. Courage, then, you who are to be the happy apostles of this country. Your zeal should be rewarded by gratifying results, for sheep abound and await only the invitation of the shepherds to enter the fold.



The original masters of Kiza were the Bagwes. They have long since gone and no trace of them remains. The present king, Matutu, although he was for years in disgrace and exile, has not been influenced in any degree by his stay among strangers. The missionary in this country labors among a people who are entirely free from the misconceptions which are entertained by their neighbors in our regard.

The Bakizas clothe themselves after a fashion which is certainly original. The men drape themselves (that is the only word to express it) in a long wide piece of hide, fairly well tanned, which is rendered soft by many applications of grease. From the lobe of the left ear they hang a number of objects which sometimes reach dimensions well-nigh beyond belief. Through curiosity I measured one of these and found it over two inches in diameter. The right ear is generally without ornament. The neck and arms are adorned with small beads, white, yellow and blue in color. These trinkets are arranged according to the taste of the individual and men and women wear a greater or less number in the degree that they are fond of admiration. Upon days of merry-making the left ear is further burdened with a number of small chains which fall to the shoulders and the hair is decorated with an abundance of red and blue beads. The costume of the women does not differ from that worn by the men; they also pierce the left ear. About their ankles are clasped large ornaments either of iron or copper which clash together when they walk and produce a sound very like that of a chain when drawn over a floor. Some of these

women carry upon each foot as many as six anklets which represent a weight of some pounds. In consequence their manner of walking is ungraceful and slow; they seem rather to drag themselves painfully along than to walk. They also attach to their neck and ankles a number of little bells of native manufacture which tinkle when they move. These people are like children, as are most of the inhabitants of the negro country, and their manner of dressing appears to us foolish.



A TRIBAL CHIEF.

The Return.—The Goat of Kissiri.—The Jovial Issaha.—Arrival at Nakatende.

The time had now arrived to set about returning. I was leaving behind me as the result of my labors a large house of four rooms and a quantity of timber for use in the future. The king, with his usual kindness, sent porters and three of his attendants to accompany me on my way. These men were armed with large elephant guns and directly represented His Majesty. They came with us more to protect the porters on their return than to escort me. For though we had to cross dangerous territory the negroes feared nothing on the outward journey. A white

man was with them. But they would have hesitated long before coming back were the king's attendants not present with their fire-arms.

It is eight o'clock; all is ready for the departure. I give the signal which sets the train in motion.

"Be sure and return," Matutu called after me as long as I can hear.

This was the form of his farewell.



At noon we reached the plain and found it on fire. The brush was burning fiercely, pillars of flame. Our path was barred twice, and each time we succeeded in diverting the course of the conflagration. We were late in reaching our halting place; we did not get there till sunset. Everybody was tired out, but the negro quickly forgets fatigue when seated before a pot of steaming meat. We were encamped at the foot of the mountain, and what a mountain it was! To-morrow we would have to toil up its side for the greater part of the day beneath the rays of a broiling sun. Everyone was astir early; the tent was folded and the porters in position to take up the march when we saw a man coming towards us, leading a goat with one hand and waving a paper in the other. Questions were hurled at him.

"Who are you? What do you want? What is that paper?"

"I am king of this region," he replied in surprise. "Don't you know me? I have come to give you a greeting and offer a present. Indeed I am the king. Look at this paper; it will tell you so."

I read. "Your name is Kissiri, then?" I said.

"Why, yes," he exclaimed. "But how did you know it?"

"If you are the king," I objected, "why do you come alone? Kings are usually accompanied by many attendants, but you have only a goat."

There was no reply. I went on:

"I will accept your goat as a gift, but as you can see, my cases are closed up and I have nothing to give you in return."

However, in spite of what I said, I presented him with a package of needles worth about two cents. He opened it, looked at the contents and was profuse in expressions of gratitude. It does not take a great deal to satisfy their Majesties, especially such little Majesties as Kissiri. He was the first king I met upon the return journey, but he was not the last.



We toiled up the mountain during the whole of the morning and when we at last reached the summit the sun was very hot. We halted for a short time at the house of another king, the jovial Ikaka, to

take a little refreshment. As it turned out Ikaka had been imbibing freely from his gourd of *pombe*. The manner in which he welcomed us was like a comic scene at the play. He skipped about, twisted himself into strange contortions, sang or rather bawled with the full strength of his lungs and then suddenly threw himself upon his knees at my feet.

"*Bwana*," he cried, "look and listen. The white man is my friend; he is my breast, my head, my members."

Then he recommenced his leapings and his cries which soon passed all bounds in his frenzy. Suddenly they ceased, he paused for a moment, then disappeared into his house to return immediately, dragging



NATIVE BLACKSMITHS.

by the hand a woman who, like himself, was under the influence of much *pombe*.

"*Bwana*," he exclaimed, "this is my wife. I have brought her to greet you." Then turning to the woman, "Go and bow to the white man."

The poor queen fell rather than knelt at my feet and muttered a few unintelligible words. After more dances, the monarch addressed me again.

"*Bwana*," he said, "you please me much. Will you pass the night here? To-morrow I will show you all the sights of my kingdom and we shall visit together some men I know. They have excellent *pombe*; you will be well entertained."

I was obliged to convince Ikaka that I must depart without delay.

I wish to add that, when sober, there is no better king in the whole country and none who regards us more favorably. Father Roussez, who passed here last year, had a good opportunity of observing him when not under the influence of liquor and of judging his dispositions in regard to missionaries.



We marched along the crest of the mountain until three o'clock in the afternoon, when we made a fresh halt at the gate of a third king. He came out to greet me with his whole court. We conversed for some minutes and then I continued on my way without further ceremony. When we come back to speak to these people of God and our holy religion at least we will not be strangers to them. They will remember the white Father, his cross and his rosary, and I hope also his conciliating manners.

At sunset we had arrived at the dwelling of a fourth king, a man whose manner was more solemn than that of the others. The Germans had attempted to place this little royalty at the head of the whole country. He has not forgotten this and in consequence regards the white people as his great friends. He furnished me with an excellent meal, goat's flesh, milk, flour—nothing was wanting. I had scarcely finished eating when Musanza (this is His Majesty's name) entered my tent.

"Bwana," he said, "I have summoned all my people, men and women. They are here; won't you come and watch them dance?"

"No, I thank you," I replied. "I am deeply grateful for the attention, but I am wearied and would sleep."

He retired, but not without surprise. That evening there was no "ball" at the court and I slept tranquilly. My refusal did not keep the king from coming to wish me good morning.



We were now drawing near the end of our journey. At ten o'clock in the morning we arrived at Nakatende, the point at which we were to abandon the land for the water. Nakatende possesses a little Christian settlement, some catechists and about twenty Catholics. The following day, which was Sunday, I had the consolation of seeing these fervent neophytes kneeling before the altar. There was a general communion and my cup of joy was full. That evening the boat arrived which was to carry us to Our Lady of Hope. Finally upon the twenty-eighth of July we reached Ukerewe.

God had protected me well. May He be forever blessed and glorified.



MISSIONS IN OCEANICA

VICARIATE APOSTOLIC OF TAHITI

MISSION OF COOK ISLANDS

Mauke is a small island of coral formation about six miles square; it is the most eastern of those which compose the Cook group. The details which Father Castanie gives of the first results obtained by his zeal in this far-away field which has only recently been opened to Catholic missionaries will be read with edification and interest. We ask the prayers of our associates for this growing mission upon which the evangelical sun has so tardily risen.

LETTER OF REV. BERNARDIN CASTANIE, S. H. Pic.,
TO REV. ILDEFONSE ALAZARD, S. H. Pic.

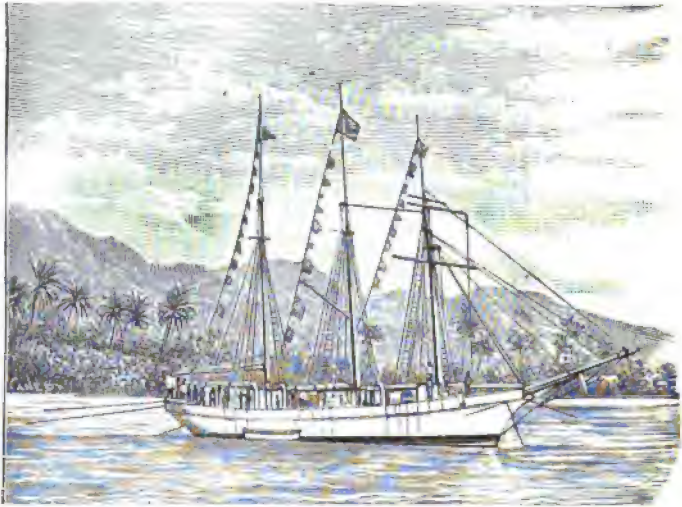


AM happy to say that for the moment I am enjoying here at Mauke, an island full of Protestants, a freedom from interference which is very advantageous to my work. My new station, at which I have been living for five months, is about one hundred and eight miles distant from Rarotonga. During the first two months of my residence I was discouraged and often cast down, but, little by little, the people have come to me until now fifty persons have embraced our holy religion and others are preparing to imitate their example. My labors have been well rewarded.

On Sunday my little chapel cannot contain all who come to assist at Mass. It is true it only measures thirty-six feet by fifteen. It is a bamboo structure covered with leaves; the floor is made of a thick layer of dried grass. If baptisms continue it will have to be replaced by a church made either of wood or beaten clay, a form of building material much used in these islands. In the meantime I hope to

enlarge the present chapel by some yards in order to accommodate the increased congregations.

The rectory is no less primitive. Wind and rain have free entrance. I was very cold the first nights, but I have now become used to the climate and do not mind it in the least; besides, with the padding of packing cases and pieces of old sacks I have stopped up the largest holes. When I had repaired this evil in my habitation I found myself face to face with another and far worse. The dry grass of my floor serves as the hiding-place for fleas. It is the eleventh plague of Egypt and I can do nothing to overcome it. To complete my dis-



THE SHIP "COUNTESS OF RANFARLY" AT ANCHOR NEAR
RAROTONGA, CAPITAL OF THE COOK ISLANDS.

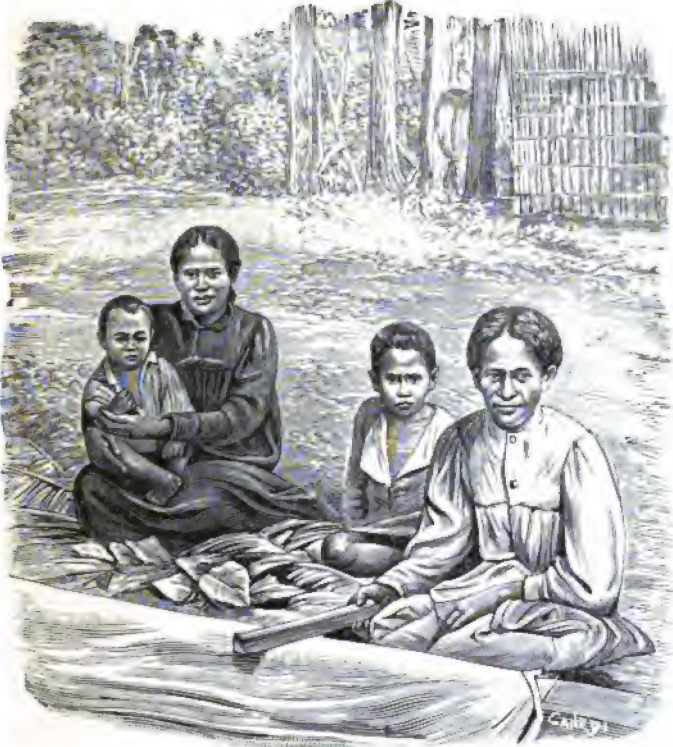
comfiture innumerable mosquitoes sing in my ear during the entire night.



The population of our island is four hundred and fifty persons, who are governed by three great chiefs; one of these, Samuels, received me as his guest during the early months of my stay here. His hospitality has brought its reward; he was the first to be baptized with his son and a part of his household. He gave me the ground upon which the chapel and rectory have been built, and his son, who was brought up at our school at Rarotonga, is now assisting me to form a class of the little Kanaks of the island. The natives are eager

to build a school-house in which I intend to give instruction to fifty children, many of whom are Catholics.

I dedicated my poor little chapel upon the feast of the Ascension. The three chiefs were in attendance with a considerable number of natives. They were witnesses—and the ceremony produced a powerful effect upon them—of the solemn baptism of eight of their neighbors,



A NATIVE FAMILY IN THE ISLAND OF MAUKE

whose reception into the Church I had purposely put off until this great day. Since then conversions have been many.

May the Archangel Michael, patron of the infant mission, bring the entire island within the fold! Unhappily we have to overcome more than one obstacle; inebriety, produced by drinking fermented orange juice, is not the least. Many of those who would otherwise make good Catholics have not strength sufficient to give up the liquor which intoxicates them. Let us hope that, with the grace of God, they will do so in time.

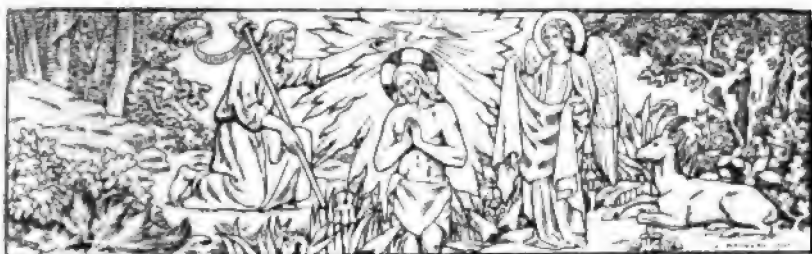
Every morning a fair number of persons come to the chapel for prayer in common and assistance at Mass. In the evening, at six o'clock, they all return for prayers again; hymns are sung and chapters of the catechism recited, after which I explain a point of our faith. Up to the present the natives have been faithful in attending these exercises; it is truly wonderful how quickly they learn our prayers and especially our hymns.

Among the converts I ought to mention a Protestant deacon, an old man nearly a hundred years of age, whose father, the king of Atin, admitted into his island the first Protestant missionaries and thence brought them to Mauke. In spite of his years the aged convert is still hearty. His wife, younger than he by some twenty years, has also been converted. She was the leader of the native female missionaries. Another Protestant deacon has spoken also of becoming a Catholic; he has been attracted to the faith by the example of two of his children and his sister-in-law, whom I have baptized.

As our mission is still in its infancy and everything has yet to be done, I will receive with gratitude any help which you will be able to give me. Mauke is a very poor island. Nearly all the children are naked, as their parents cannot afford to give them clothes. They run about in the dust like little animals, which is a pity. Naturally their morals suffer.

Assist us then if you can. God will not forget the charitable souls who clothe Him in the person of my poor neophytes.





NEWS OF THE MISSIONS

EUROPE

Irish Missionaries Praised by the King of England

During their visit to Ireland King Edward VII. and Queen Alexandra stopped at the Seminary of Maynooth. They were received by the Archbishops of Dublin, Cashel and Tuam, by a large number of bishops and by the faculty and students of the institution. An address was presented to them. In reply the king said, among other things, that the college was justly celebrated as a great center of the ecclesiastical life of Ireland; that it was noted for forming a clergy which exercised its ministry throughout the whole extent of the Empire. He added that he was glad to see that his sentiments in regard to the Irish people had been understood; they had contributed greatly to the honor of the Empire and had enriched the national life by the many admirable gifts which characterized them as a nation. He went on to say that he could not think without sadness of the death of the venerable Pontiff, Leo XIII., whose memory was held in high esteem not only within but also outside the Church of which he had been the head; that he preserved a cherished remembrance of the interview which he had had with His Holiness and of the affectionate interest which he had shown in the welfare of the British Empire and its peoples.

ASIA

Famine and Emigration in India

Father Chavanol, P. F. M., writes us from Tanil under date September 20, 1903:

Bishop Laouenan, of revered memory, compiled the statistics of births in India, and found that, proportionately, those of Christians

were greater than those of pagans. In my district I find this assertion true. The families of my neophytes have grown in a very consoling manner. But, but—the sun cannot nourish the newcomers.

Hunger is a poor counselor, and when tempters paint the colonies in glowing colors—easy travel, abundant food, good wages, return to the native country with money—many of the young people listen and, without saying a word, run away in the night to test the truth of these fine stories. Then the following morning their parents, often old and infirm, learn of the disappearance of their sons and come to me, weeping and lamenting, for comfort. The interviews which follow are heart-rending. The youth are the hope of the new missions. When they are dispersed to the four points of the compass the expectation of a golden harvest vanishes and I am sorrowful like the laborer whose waving corn has been laid waste by hail. But this is not all. Why is this mother weeping? Why are her children sobbing by her side? Because there is a vacant place at the fireside. The father of the family has worked hard to bring home food for the little ones. The summer comes with its heavy rains. More labor for him to feed the children. The unfortunate man nevertheless sees them die before him. Desperation seizes him and he goes off, no one knows where, to a distant place. Poor children! Poor mother! Where will they go? To the house of the missionary. With tearful eyes and supplicating hands they say to me:

“Father, we have no one but you in the world. You will not let us die.”

Oh, you who have children of your own, precious beings who are all in all to you, you will understand what I suffer. To you I address my appeal for some little assistance to keep my spiritual children from leaving their country and from proving unfaithful to God. Your deceased friends and relatives will be the object of my prayers.

Official Acknowledgment of a Missionary's Work

Father Grandmaire, P. F. M., missionary in Cochin-China, has been honored by the following resolution:

“The Lieutenant-Governor of Cochin-China,

Be it resolved, That an official testimony of satisfaction be given to Father Grandmaire, who was sent to Culaogieng just as the cholera was breaking out, and who, not satisfied with caring for the sick in their homes, transformed his own dwelling into a hospital and received as many of the afflicted as it would contain.”

AFRICA

Statistics of the Vicariate Apostolic of Central Madagascar

Bishop Cazet has sent us the statistics of the mission and a statement of its administration from June 30, 1902, to June 30, 1903:

2 bishops, 76 priests, 75 brothers, 92 sisters, 1935 native school teachers, 1368 posts, 1148 churches and chapels, 118,411 Catholics, 1358 schools, attended by 90,000 pupils.

Sacraments have been administered: 14,739 baptisms of children, 7409 baptisms of adults, 8909 confirmations; Extreme Unction has been given to 614 persons, and 1074 marriages have been blessed. There have been 223,661 confessions and 178,353 Communions.

Progress of the Mission of Lower Niger

Father Lejeune, C. S. Sp., prefect apostolic, writes from Old Calabar, September 13:

To-day I left Old Calabar for Onitsha, after having passed three months in the capital of the colony. During my sojourn we built: one church, which is now being painted and will be opened for services in three weeks; part of a rectory; a kitchen and a shed. The schools of this new mission have met with extraordinary success. There are 180 pupils in one and 70 in another. The total number registered is 360.

The High Commissioner asked us some time ago to undertake the foundation of an institute for the education of 150 boys, the sons of native chiefs. I have consented to do so. After three or four years in this institute, the boys will be sent to the government college, where they will study law, medicine, etc. There is question also of establishing a hospital for negroes which the Sisters will conduct; it is not settled yet, however. The High Commissioner also wishes me to re-establish an anti-slavery institution at Ibi, now that peace seems to be established in that region. In accordance with his wishes I will at once resume this work.

The Persecution at Kaffa and Harar

The mission at Kaffa is undergoing persecution; the vicar-apostolic, Bishop Jarrosseau, who is personally proscribed, has been obliged to leave the country and let his missionaries carry on the work of God. Affairs are becoming more alarming; each succeeding letter contains sadder news.

Father Léonce, O. M. Cap., writes from Chappa-Mariam (Kaffa):

"Our situation at Kaffa has become desperate. On the twenty-eighth of June, during Mass our little church at Choppa was the scene of a terrible sacrilege. A troop of armed soldiers entered the sacred building and set upon the two hundred Christians who were assisting at the Holy Sacrifice. They hurled blows right and left, striking the worshipers with whips, clubs and the butts of their muskets. One of them was even loading his gun, and God only knows what might have occurred if Father Joachim had not ordered the faithful to leave the church. He finally finished, behind closed doors, the Mass which had been so rudely interrupted.

"But our sufferings are small in comparison with those of our Christians. They were carried away as prisoners to Andaratcha, where they have been piled into jail one upon another. Three days were allowed to pass before they were given a hearing. What is to be the outcome of it all? It is easy to foretell. The property of the rich will be confiscated. The poor and the slaves will not be condemned to death; they will only be flogged, but the punishment will be so terrible that scarcely strength sufficient to drag themselves home will be left them, and then they will breathe out in the arms of their relations the life which hypocrisy forbade their slayers to take outright. As for ourselves, we are expecting to be brutally driven out of the country as soon as the local authorities receive fresh instructions from their superiors. Alas! these orders will not be slow in coming."

It is not alone at Kaffa that the situation of the missionaries is critical. Father Leon, of Saint Mary, vicar general of Bishop Jarrosseau, writes from Harar:

"I have received during the past ten days an official order from the Emperor to close all the schools at Harar, to withdraw all the missionaries and to command the priests to cease ministering at the hospital for lepers. Yesterday the police invaded our house and placed a guard at the doors to arrest any who attempted to enter therein. The Emperor will shortly reach a decision with the local chiefs as to whether we are to be protected or driven out."

OCEANICA

The Leper Colony at Molokai

Father Juliotte, S. H. Pic., writes from Kalawao:

"The edifying death of one of our lepers, a boy of fifteen, which occurred recently, has been the means of giving us great consolation.

The poor child was horribly disfigured; only a portion of one eye remained and the nose, mouth and ears had entirely disappeared. The flesh of his face was one great cancer. Two hours before his death, at half past three in the morning, I was called and hurried immediately to his side. He was much agitated, but as soon as he received the sacraments of Penance and Extreme Unction he became calm and said to me:

“I am suffering a great deal, but it is nothing; ah! blessed day of my death.”

“Why are you so glad to die?” I asked.

“Because I long for heaven. I want to see God who is beautiful above all beautiful things. I am going to heaven in the name of the Father and of the Son, and of the Holy Ghost. Oh, blessed day!”

“A little while after, he cried:

“Depart from me, Satan, wicked demon, impure and stained with all crimes. I do not want you. I want Jesus. Do not forget, all of you, that Jesus is the true God whom we have to serve if we would go to heaven. The devil is not God. Serve God alone and He will receive you into Paradise.”

“He responded distinctly to the prayers which were said at his bedside. Then he fell quietly into the sleep of the predestined, leaving us all profoundly moved and consoled.

“Some time before Brother Louis and Brother Sylvain buried a poor blind leper who had also died a most edifying death. For many years he had been deprived of his eyes, which had been eaten away by the terrible disease. You cannot imagine what a horrible sight the poor body was; but on the other hand, if you had known him, you would have affirmed that you had never met a more beautiful soul. He lived in entire resignation to the will of God. The spectacle of these suffering souls is indeed touching. They are completely resigned and await with tranquillity the call of God. May our generous benefactors continue to help us with alms and prayers!”

Destruction by Fire of the Church at Mua-Tonga

Father Guitta, S. M., writes us:

“With a breaking heart I write to tell you of the terrible disaster which has plunged my mission of Mua-Tonga into the profoundest sorrow. We had at Mua a beautiful church, a monument of Tongian architecture. It was admired by all who visited it. It was constructed in 1865 and enlarged twice according as the increase in the

number of the faithful required. In 1883 I had a belfry built in which were placed three fine bells which were brought from Lyons. In a word, for thirty-three years it has been a pleasure and a duty for me to beautify this dwelling of Our Lord as much as my feeble resources would permit.

"In one hour our church was completely demolished by the flames. The wooden walls and thatched roof are reduced to ashes; the three bells are melted, as are also the candlesticks, chalices and an ostensorium.

"It is impossible to describe the distress of my neophytes. Greater than the loss of a meeting-place for the holy offices, greater than the loss of bells to call to prayer, is the loss of nearly everything necessary for the celebration of the Holy Sacrifice.

"But I must not lose confidence. I must not permit myself to be discouraged, but must work with greater ardor than ever to bring about the construction of our stone church. God will not abandon us."



DESTINATION OF MISSIONARIES

Reported Since the November-December Annals.

AMERICA

UNITED STATES.

Rev. Fr. Allhellg, C. S. Sp.
 Rev. Fr. Allocro, R. F. M.
 Rev. Fr. Cotta, R. F. M.
 Rev. Fr. Cronenberger, C. S. Sp.
 Rev. Fr. Elscle, C. S. Sp.
 Rev. Fr. Hehlr, C. S. Sp.
 Rev. Fr. Lichtenberger, C. S. Sp.
 Rev. Fr. Mayer, C. S. Sp.
 Rev. Fr. Severo, R. F. M.
 Rev. Fr. Turkes, C. S. Sp.

WEST INDIES.

Haiti.

Rev. Fr. Iehl, C. S. Sp.
 Rev. Fr. Henry, C. S. Sp.
 Rev. Fr. Lanore, C. S. Sp.
 Rev. Fr. Thomas, C. S. Sp.

Martinique.

Rev. Fr. Michel, C. S. Sp.
 Rev. Fr. Molloy, C. S. Sp.

Trinidad.

Rev. Fr. Le Padellec, C. S. Sp.
 Rev. Fr. Neville, C. S. Sp.

AFRICA

NORTHERN AFRICA.

Omdabasia.

Rev. Fr. Bunel, C. S. Sp.
 Rev. Fr. Diquelou, C. S. Sp.

Rev. Fr. Fisher, C. S. Sp.

Rev. Fr. Grandjean, C. S. Sp.

French Guinea.

Rev. Fr. Garin, C. S. Sp.
 Rev. Fr. Laplagne, C. S. Sp.
 Rev. Fr. Quillaud, C. S. Sp.
 Rev. Fr. Sutter, C. S. Sp.

Sierra Leone.

Rev. Fr. Scheer, C. S. Sp.

EQUATORIAL AFRICA.

Amazonia.

Rev. Fr. Berthon, C. S. Sp.

Congo (Stanley Falls).

Rev. Fr. Aubert, M. S. C.
 Rev. Fr. Farshender, M. S. C.
 Rev. Fr. Martmann, M. S. C.
 Rev. Fr. Ritner, M. S. C.
 Rev. Fr. Wulfers, M. S. C.
 Rev. Fr. Wysen, M. S. C.

French Congo.

Rev. Fr. Garnier, C. S. Sp.
 Rev. Fr. Laurent, C. S. Sp.

Portuguese Congo.

Rev. Fr. Kapp, C. S. Sp.

Gabon.

Rev. Fr. Leclere, C. S. Sp.
 Rev. Fr. Mace, C. S. Sp.

Louanda.

Rev. Fr. dos Santos, C. S. Sp.
 Rev. Fr. Sardier, C. S. Sp.

Ubangui.

Rt. Rev. P. Augouard, C. S. Sp.
 Rev. Fr. Belzic, C. S. Sp.
 Rev. Fr. Epinette, C. S. Sp.

Zanzibar.

Rev. Fr. Burke, C. S. Sp.
 Rev. Fr. Flick, C. S. Sp.
 Rev. Fr. Krieger, C. S. Sp.
 Rev. Fr. Lintzler, C. S. Sp.
 Rev. Fr. Rohmer, C. S. Sp.

AFRICAN ISLANDS.

Madagascar.

Rev. Fr. Fleret, S. J.
 Rev. Fr. Vuillaume, S. J.

Maurice Island.

Rev. Fr. Woegth, C. S. Sp.

Reunion Island.

Rev. Fr. Mellorat, C. S. Sp.

ASIA

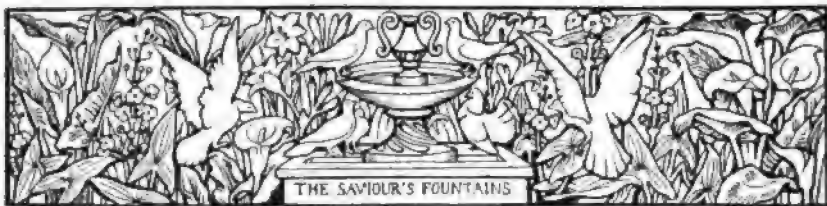
CHINA.

S. E. Chi-li.

Rev. Fr. Rivat, S. J.

S. Shen-si.

Rev. Fr. Checchi, R. F. M.
 Rev. Fr. Nain, R. F. M.



SUPPLEMENT
TO THE
AMERICAN EDITION
OF THE
Annals of the Propagation of the Faith

**Comments of the
Press on the Report
of the Allocations
for 1903.**

The report of the apportionment among the missions of the world of the funds at the disposal of the Society for the Propagation of the Faith, as published in the last number of the *ANNALS*, gave rise to many comments in the Catholic press. We quote the following:

The *Sacred Heart Review*, of Boston: "We are particularly impressed by the statement that 'whereas the Society had for distribution last year only \$1,245,537.00, it received application for *four million* dollars,' and this latter amount doubtless represented the barest needs of our missionary army.

"When we realize that Protestants throughout the world give \$20,000,000 a year to foreign missions, and that in the United States alone they contributed *two millions more than the entire sum asked for by our missionaries*, we can not but long for the day when every parish in every diocese of our country shall be in living touch with this great work.

"There is no better way for the Church in the United States to exemplify to the world the true Catholic spirit than by her ever-growing support of that most Catholic of all societies, the SOCIETY FOR THE PROPAGATION OF THE FAITH, which reaches in its helpfulness to the farthest ends of the earth, and shows its love not for a few members only, but for the entire body of Christ. . . ."

The Ave Maria:

"The fact that the alms at the disposal of the Society for the Propagation of the Faith are altogether inadequate to meet the demands of the missions throughout the world which it helps to support, should be an incentive to the charity of all Catholics. If only it were commensurate with the self-sacrifice and zeal of our missionaries in foreign lands! Every Christian worthy of the name should feel it an obligation to co-operate in the fulfilment of the divine command to 'preach the Gospel to every creature.' . . ."

The *Record*, of Louisville, Ky., in the course of a lengthy review of the report, remarked:

" . . . We commend this truly apostolic Society to our readers and to the faithful everywhere. We urge upon all to contribute toward it and to become members of it. God's special blessing will follow any alms sent to it. . . ."

**The Bishop of Sal-
ford on the Catholic
Press and Foreign
Missions.**

The Rt. Rev. L. C. Casartelli, formerly editor of the *Illustrated Catholic Missions*, the organ of the Society for the Propagation of the Faith in England, and now Bishop of Salford has written a letter to the *Catholic Fireside*, in which he urges the Catholic press to assist the work of foreign missions. We quote from his letter:

"As a former colleague in the fraternity of editors of Catholic, popular and illustrated periodicals, I very gladly send my blessing and best wishes to yourselves and your readers. The work you are doing is a most valuable one for the cause of the faith among English-speaking Catholics. May God prosper it! If I may add a personal wish, I shall be very glad if you will occasionally devote some of your space and your illustrations to the glorious cause of our Foreign Missions. Would that our young Catholics took as much interest in this apostolic work as so many non-Catholics take!"



MISSION NOTES AND NEWS

AN AMERICAN IN KOREA: AN EXPLANATION OF THE TRUE CAUSES OF RELIGIOUS DISTURBANCES IN THE HERMIT KINGDOM

Although it is our purpose in the Mission Notes and News department of the American Supplement of the ANNALS to publish only what concerns American missions yet we have considered that the present article upon Korea will not be out of place in as much as it was written by an American gentleman, Mr. W. F. Sands, who is now residing in the country of which he writes.

The immediate occasion for this letter was an attack directed against the Catholic missionaries of Korea who were made the subject of certain unjust accusations. Besides giving a true account of the incidents which served as a basis for these charges, Mr. Sands explains the actual condition of affairs both political and religious in Korea; by this explanation the reader is enabled to understand fully the real causes of the frequent religious disturbances which occur in that country. ,

LETTER OF MR. W. F. SANDS

Religious disturbances are of frequent occurrence in Korea, and their cause can only be understood through a closer knowledge of the country, the attitude of the natives toward Christianity, and the system of proselytizing employed by foreign missions.

The Koreans, standing for many centuries in intimate intercourse with China, and under the direct influence of Chinese thought, adopted very early the Confucian teachings. Later, Buddhism was introduced, and at one time was so very powerful at court as to lead to the forming of two great factions, the military and the "ecclesiastical," and to a long struggle which ended not only in the banishment of the monks from court and capital, but the downfall of Buddhism as a religion in Korea. Since the beginning of this dynasty, which marks the triumph of the military party, the monks and nuns have withdrawn more and more to their mountain monasteries and temples. Their following has fallen away, and to-day they recruit their novices among the orphans and abandoned children, and are classed with the lowest of social outcasts. It is rare that a monk knows more of his religion than the prayer-formula which he recites before the Buddha's image.

Buddhism continues to exist in Korea, but only among the nobility and educated classes, as a vague philosophy of which the principle seems to be that religious truth can only be discovered by the individual; no teaching or outside help is of any avail in saving the soul, therefore all religions are useless, and can only be tolerated as a mechanical means of holding in check the passions of the ignorant. Extremists go so far as to reject the teachings of Buddha himself, saying that what he says is not the truth, but merely an indication of the means of discovering the truth. Christianity, they look upon as a corruption of the vulgar Buddhist beliefs.

Thus the Buddhist "religion" in Korea is a selfish contemplation of the destiny of the individual soul, taking no outward form. One may, from personal motives, practice any form of religion and still be a Buddhist. In Korea, as in China, the nobility differs essentially from that of Japan and Europe. In the first two named, the nobility is of "office." The noble is not he who supports his feudal lord with armed force, but he who acquires his nobility by his clerkly accomplishments. As the clerk or scholar was despised in mediæval Europe, so is the man of arms only tolerated in China and Korea for his usefulness. He is a necessary evil. Every year, until a few years since, a public examination was held under the direct supervision of the King and his Ministers, in the Chinese classics, ethics, philosophies and in statecraft, at which successful candidates received titles and rank enabling them to hold official position, and from these were selected all officials of the Government. Thus the ethical system of Confucius became a necessary part of the equipment of every official, though no part of his teachings has passed into their daily lives but the so-called "ancestor-worship," which has degenerated into a mass of superstition. The lower classes, having nothing of either Buddhism or Confucianism but their lowest superstitions, have surrounded themselves with demons and spirits and are enveloped in the grossest devil-worship. Devil-exorcisers and witches, "physiognomists," astrologers, geomancers and other fortune tellers use great influence, not only among the ignorant, but even in the highest and best educated classes, through the women.

This, then, is the condition of mind which the missionary must face: an irreligious population, composed of a contemptuously tolerant, indifferent or sometimes actively hostile nobility (which includes all the ruling class), and an ignorant and superstitious people, equally distrustful of foreigners and of their own Government.

Although in former times there was some semblance of rule, since the war between China and Japan, and the ensuing disorders into which the country was thrown, having abolished most of the old, and not yet adopted more advanced and modern customs and views, Korea has become one of the most corrupt governments it is possible to imagine. The most unscrupulous officials are at the head of affairs, and the ruling idea is that of personal gain. Honest men withdraw as far as possible from politics. Every official position has, unless in time of great danger, its price, and from the governor of a province or magistrate of a district to the lowest office clerk each one expects to draw from his position the greatest possible profit in the shortest time. The only limit to extortion is the patience of the people. These, mild and yielding by nature, make no resistance to oppression unless driven to despair. Their only safeguard against the exactions of the nobility is in organization, so that the country is filled with "benevolent" societies and guilds, whose numbers, if they do not permit their members entirely to escape, at least make possible a less burdensome distribution of the assessment. Chief among these guilds is the "Peddlars' Union," an association so powerful that the highest prince in the land did not disdain to be their chief. Having been used freely in the court intrigues which preceded the assassination of the Queen of Korea by the Japanese in 1895, this society was abolished, to be re-established later and used in dispersing the "Independence" Club, in 1898, whose members, composed of progressive men and largely supported by the American Methodist and Presbyterian missions, had made themselves obnoxious to the Government by their ultra-radical utterances. Since then, the "Peddlars," semi-officially recognized, have, by a long series of intrigues, endeavored to secure again their lost power. Their chief strength lies in their anti-foreign and anti-Christian attitude, which secures for them patronage of all the old Conservative (Confucian) nobility.

The peculiar position of foreigners in Korea, standing as they do entirely outside of the laws of the country by virtue of the right of extra-territoriality, i. e., the right to be tried only by their own consular officials, offers another means of escape from oppression. This abnormal state of affairs gives to every Korean seeking protection against his superiors a potent reason for becoming a member of some foreign church, thus securing to himself the interest of the foreign missionaries and teachers. This is true of the Catholic Church, and it is equally true of those missions conducted by Americans. I might

even say that it is more true of the latter, for, although our Government not only does not claim the right of protection in religious matters for any save its own nationals, but strongly disapproves of interference between the people and their lawful superiors, still, to every American the idea of oppression is abhorrent, and the interest and sympathy which the missionaries necessarily have for their converts, together with their totally different ideas as to the respective rights of the governing and the governed, are responsible for many a clash with the Korean authorities. While perhaps unavoidable from their point of view, this does great hurt to their mission work, not only in antagonizing the Government and educated classes, but principally because it attracts to all foreign churches undesirable characters and even evil-doers, who make their religion a cloak for their misdeeds, and when justly punished by the local authorities, raise the cry of religious persecution. In most large Christian communities, the position of magistrate, even with the best of intentions, is one of exceeding delicacy, and requires great tact, or a conflict is inevitable. The missionaries, over-zealous to protect their flocks, see religious hatred often where it does not exist, and the authorities, even where otherwise tolerant of religion, are often too ready to see political motives behind this alienation of the people. Such mutual distrust more easily leads to conflict if the missionary be young, an ardent defender of free institutions, and too recently arrived from home and college to understand the people whom he has come to convert.

Given, then, such conditions: two contradictory religions in a new field, an undisciplined and occasionally lawless following, and a government antagonistic to both, and it is easy to understand how out of a very small matter may arise a serious quarrel.

Such a case has recently occurred in the Whang-Hai province of this country. For two years the Catholic mission has carried on a struggle with the "Peddlars" in Whang-Hai, who have sworn to force all foreign religions to leave the country. They have not hesitated to use violence, and twice the military authorities have been forced to interfere to rescue the native priests from the hands of the mob. The military officers, I may add, are almost without exception of the progressive party, and have profited by the liberal and modern education afforded them by the Military College. Whatever their private opinion may be in regard to "foreigners and foreign religion," they disapprove of lawlessness. In the early part of this year some trouble broke out among native Christians in the absence of their prospective

pastors, and there were, no doubt, many reprehensible acts committed on both sides. Accusations were brought to the Presbyterian Mission by their converts against the Catholic Mission. The Catholic priest sent to the Presbyterian pastor to meet him and sift the matter, so that they might punish jointly all those at fault. The Presbyterians declined to discuss the matter with him, and laid the charges before the provincial governor, a man who is well known in Seoul as a cordial hater of missionaries and of everything foreign. This gentleman seized the opportunity with alacrity, and instituted a system of wholesale arrests accompanied by the grossest disorders on the part of the "Peddlars" employed. Grave charges having been brought against the Catholic priest, Father Wilhelm, of torture, extortion, etc., the French legation insisted on a fair investigation and a cessation of the lawless acts which were forcing the Christians into open revolt against the Government. Accordingly an official sent by the Government from Seoul and attended by members of the Presbyterian Mission examined the charges against Father Wilhelm and they were not only not proved, but counter charges were brought, and a suit instituted for defamation of character which is now in progress.

This affair has been made the subject of a newspaper article in which the public were supplied with misinformation in regard to it. There is a strong reaction in Korea at present against foreign influence in general, and against Christianity in particular; therefore such articles seem to me especially ill-advised at this time, the more so as they convey an absolutely false impression.

I have, perhaps, at too great length, endeavored to explain both the political and religious situation of the country in an impartial manner, in order that it may be understood how such troubles arise.

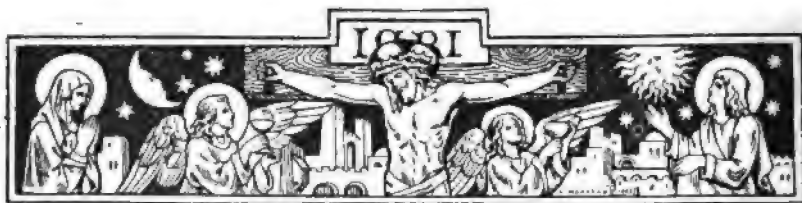
When the condition of affairs is correctly known one may be able to draw one's own conclusions from the stories of "persecution" by missionaries which come from Korea.

SPECIAL DONATIONS

Received since the November-December Number.

FOR MISSIONS IN THE UNITED STATES.	
Mr. and Mrs. Pohe (Diocese of Detroit).....	\$ 5.00
FOR FATHER LUCCHESI, S. J., ALASKA.	
Rev. H. Tump (Diocese of Leavenworth).....	2.00
Miss Emma Krampe (Diocese of St. Louis).....	2.00
FOR BISHOP PASCHAL, O. M. I., SASKATCHEWAN.	
Rev. T. Goebel (Diocese of Columbus).....	5.00
Miss Emma Krampe (Diocese of St. Louis).....	1.00
FOR FATHER COURBIS, O. M. I., SASKATCHEWAN.	
A Priest (Diocese of St. Cloud).....	5.00
FOR FATHER SOBRY, VANCOUVER, B. C.	
Mr. Wm. Donegan (Diocese of Manchester).....	.25
FOR FATHER LECORRE, O. M. I., SASKATCHEWAN.	
Rev. J. F. Donahue (Diocese of Baltimore).....	5.00
FOR FATHER CORRE'S LEFER MISSION, JAPAN.	
Rev. L. Verhaag (Diocese of Oregon City).....	10.00
Rev. L. Riesen (Diocese of Alton).....	10.00
Rev. J. M. Sklenar (Diocese of Wichita).....	5.00
Rev. J. Pinnel (Diocese of San Antonio).....	2.00
Rev. J. F. Scheefers (Diocese of Indianapolis).....	1.00
Rev. Henry Tump (Diocese of Leavenworth).....	2.00
Rev. J. O'Farrell (Diocese of Davenport).....	5.00
Rev. C. B. Spechert, O. M. Cap., (Diocese of Pittsburg).....	5.00
Rev. F. Videnz (Diocese of Brooklyn).....	8.00
Rev. T. M. Smyth (Diocese of Cleveland).....	1.00
Rev. T. S. O'Reilly (Diocese of Brooklyn).....	10.00
Rev. A. J. Rinke (Diocese of St. Paul).....	10.00
Rev. J. Eckerle (Diocese of Belleville).....	10.00
Franciscan Fathers (Diocese of St. Joseph).....	.50
Rev. H. Koehne (Diocese of Fort Wayne).....	1.00
Rev. B. Jacobsmeier (Diocese of Davenport).....	1.24
Rev. J. F. Hyland (Diocese of Albany).....	1.00
Rev. C. J. Judge, S. S. (Diocese of Baltimore).....	3.00
Rev. F. P. Rossmann (Diocese of Wheeling).....	50.00
Rev. A. Isoleri (Diocese of Philadelphia).....	1.00
Rev. H. T. Henry (Diocese of Philadelphia).....	20.00
Rev. H. A. Deckenbrock (Diocese of Erie).....	25.00
Rev. T. Goebel (Diocese of Columbus).....	10.00
Rev. W. Payne (Diocese of Rochester).....	20.00
Rev. L. A. Lambert (Diocese of Rochester).....	1.00
Rev. I. A. Klein (Diocese of Milwaukee).....	1.00
Rev. B. Kelly (Diocese of Burlington).....	1.00
Rev. P. Grein, C. SS. R., (Diocese of New York).....	10.00
V. Rev. J. H. Fox (Diocese of Trenton).....	2.00
Rev. J. F. Nolan (Diocese of Baltimore).....	2.00
Rev. Edw. Haase (Diocese of Erie).....	25.00
Rev. W. S. Kress (Diocese of Cleveland).....	4.50
Rev. D. L. Murray (Diocese of Winona).....	2.00
A Priest (Diocese of St. Cloud).....	5.00
Rev. J. J. McGlynn (Diocese of St. Louis).....	2.00
Rev. J. McKernan (Diocese of Trenton).....	10.00
Rev. M. A. Ryan (Diocese of Baltimore).....	5.00
Rev. F. Girardey, C. SS. R. (Diocese of Kansas City).....	5.00
Rev. L. Granger (Diocese of Dallas).....	5.00
Rev. W. O'B. Pardow, S. J. (Diocese of New York).....	25.00
Rev. S. Laufenberg, O. S. B. (Diocese of Mobile).....	3.00
FOR FATHER BAYLE, P. F. M., SOUTH TONGKING.	
Rev. Thos. Finn (Diocese of Chicago).....	2.00
Miss Emma Krampe (Diocese of St. Louis).....	1.00
FOR MISSIONS IN SYRIA.	
Miss B. O'Brien (Diocese of Boston).....	5.00
FOR FATHER GORJU, AL. M., NO. VICTORIA NYANZA.	
Anonymous (Diocese of Boston).....	20.00
FOR FATHER DUPIN, P. F. M.	
Anonymous (Diocese of Boston).....	19.00
FOR FATHER MORIN, O. M. I., ORANGE, SO. AFRICA.	
Rev. A. Tyszka (Diocese of Pittsburg).....	2.00
Anonymous (Diocese of Boston).....	5.00
FOR FATHER PELLION, SOUTH SOLOMON ISLANDS, OCEANICA.	
Miss Emma Krampe (Diocese of St. Louis).....	1.00
FOR THE MOST NEEDY MISSION.	
Mrs. A. M. Webb (Diocese of Cincinnati).....	10.00
FOR THE REDEMPTION OF CHINESE CHILDREN.	
Mr. Paul Vogel (Diocese of Pittsburg).....	5.00
Total	\$415.40

The Society gladly receives sums of money intended by the donors for any particular mission or missionary, and forwards the same at once to its destination in any part of the world.



OBITUARY

The following deceased persons are recommended to the charitable prayers of our Associates:

RT. REV. DENIS M. BRADLEY, *Diocese of Manchester*; RT. REV. E. BIANCI, O. F. M., *Vicar Apostolic of No. W. Hu-peh*; RT. REV. J. B. ANZER, *Vicar Apostolic of So. Shan-tung*; RT. REV. MGR. QUIGLEY, *Diocese of Charleston*; RT. REV. MGR. S. J. RUAS DE AHREN, *Director General of the Society for the Propagation of the Faith in Portugal*; RT. REV. MGR. H. METZMACHER, *Diocese of Aix-la-Chapelle*; V. REV. GEORGE DESHON, C. S. P.; V. REV. CANON BATTISTI, *Diocese of Ajaccio*; V. REV. CANON BRIFFAUT, *Diocese of Langres*; V. REV. M. H. ARNAUD, O. P., *Cienfuegos, Cuba*; SISTER SION, *Sister of Charity, Jerusalem*.

Mr. A. Pages, Member of the Central Council of the Society for the Propagation of the Faith at Paris; Mr. Richard Gahogen, *Diocese of San Francisco*; Mrs. Anna M. Cochems, *Diocese of Green Bay*; Elizabeth Brophy, Patrick Brophy, *Diocese of New York*; Mary S. Lincoln, *Diocese of Cincinnati*; James Connors, Patrick Tierney, *Diocese of Newark*.

Of the *Diocese of Boston*, the following: James Farrell, Sarah Farrell, Mrs. Margaret Carney, Mary O'Leary, Mrs. Isidore Doucette, Mrs. Abraham Coderre, Mrs. Elizabeth F. Riley, Margate Mawn. Mrs. Ellen Higgins, Mrs. Ellen Sullivan, Mrs. Mary Corcoran, Edward Eagan, John Crowley, Timothy Crowley, Joanna Crowley, Mrs. Mary Kelley, Mrs. Cath. Daley, Mrs. Bridget Murphy, Mary Burns, Mrs. Flynn, Mary McCabe, Margaret McCarthy, Thos. Cogan, Jos. Purcell, Mrs. Anna Gore, Mary McGuire, Ellen Whitten, John Cashman, Miss Mary Dempsey, James E. McGrath, Mary E. McGrath, John B. O'Brien.



GOVERNMENT POSITIONS

25,566

Appointments

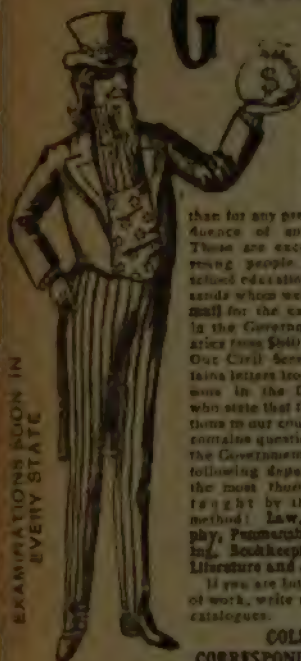
Were made to Civil Service places during the year ending June 30, 1905. This was 12,368 more

than for any previous year. No influence of any kind required. These are excellent positions for young people. Only a common-school education required. Those who have been instructed by mail for the examination are now in the Government Service at salaries from \$600 to \$1,400 per year. Our Civil Service Catalogue contains letters from hundreds of persons in the Government Service who state that they owe their positions to our course of training; also contains questions recently used by the Government. We also have the following departments which give the most thorough courses ever taught by the Correspondence method: Law, Normal, Stenography, Penmanship and Letter Writing, Bookkeeping and Business, Literature and Journalism.

If you are interested in our line of work, write at once for one of our catalogues.

COLUMBIAN
CORRESPONDENCE COLLEGE

WASHINGTON, D. C.



EXAMINATIONS SOON IN
EVERY STATE

MON NOUVEAU VICAR

(MY NEW CURATE)

Journal Humoristique d'un vieux Curé.

Rev. P. A. Sheehan.

A decidedly French translation of a work full of Celtic wit—popular among all classes of readers.

Paper. 450 pages. Postage prepaid. \$1.00.

ADDRESS

The Society for the Propagation of the Faith,
BALTIMORE, MD.

CHURCH HISTORY

FOR 7th TO 9th YEAR OF SCHOOL.

By Rev. J. H. OECHTERING.

A Short History Catechism in strong outlines,
with details briefly but vividly drawn.

"The author of the present volume has had long experience as a pastor and teacher, and it is confidently believed that in publishing this work he renders a genuine service to our schools."

—Bishop J. L. Spalding, in Preface.

Fourth Edition. Cloth. 136 pages.
20 cts. wholesale.

B. HERDER,
St. Louis, Mo.

We must beg the indulgence of the readers of the ANNALS for the delay in the appearance of the present issue. A fire at the printer's, by destroying the types, has made it impossible to publish this number earlier.

Please mention "Annals" when writing to advertisers.



ANNALS
OF THE PROPAGATION
OF THE FAITH



GO YE INTO THE WHOLE WORLD AND
PREACH THE GOSPEL TO EVERY CREATURE



BALTIMORE, MD.

CONTENTS.

Missions in Asia.

CHINA.	PAGE
<i>Che-Kiang</i> .—Letter of Bishop Reynaud, C. M.	55
Touching Details of the Martyrdom of Father Tsa.	

SYRIA.	PAGE
<i>Liban</i> .—Letter of Father Delors, S. J.	61
The Question of Schools.	

Missions in Africa.

EQUATORIAL AFRICA.	PAGE
<i>Gabon</i> .—Letter of Father Briault, C. S. Sp.	65
Struggle of a Young Christian Woman against Polygamy.	

NORTHERN AFRICA.	PAGE
<i>Benin</i> .—Letter of Mrs. Flora Lewis.	73
Progress of the Mission.—Bishop Lang.—Saint Claver Hospital.	

Missions in America.

NORTHERN CANADA.	PAGE
<i>Athabasca</i> .—Letter of Bishop Grouard, O. M. T.	77
Touching Homage to Bishop Clnt.—Burning of the Mission of Saint Anthony.—Works of the Sturgeon Lake Mission.—Steamer Saint Charles.—Conversions.	

Missions in Oceanica.

TAHITI.	PAGE
<i>Polynesia</i> .—Letter of Father Janeau, S. H. Plc.	84
Tuamotu Islands.—Wreck of an English Vessel.—Devotion of Natives.	

News of the Missions.

EUROPE.	PAGE
A Sister Honored by the French Academy.	89

ASIA.	PAGE
A Missionary Bishop Decorated by the Emperor of China.	89

AFRICA.	PAGE
The Persecution in Kaffa.	90
The Sleeping Sickness.	90
The Mission of Dekina.	91

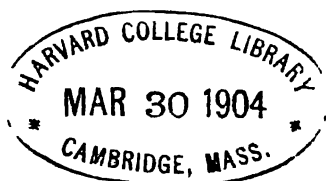
AMERICA.	PAGE
An Address of the Bishops of the Province of Saint Boniface.	92

OCEANICA.	PAGE
Progress of the Mission of the Solomon Islands.	93

DESTINATION OF MISSIONARIES.	PAGE
	94

Supplement to the American Edition of the Annals.

EDITORIAL.	PAGE
MISSION NOTES AND NEWS.	96
Letter of the Rev. E. Donald, O. M. I.	96
A Samoan Incident.	97
SPECIAL DONATIONS.	99
OBITUARY.	100



ANNALS OF THE PROPAGATION OF THE FAITH

VOL. LXVII, No. 453.

MARCH-APRIL, 1904.

MISSIONS IN ASIA

A MARTYR OF CHE-KIANG, CHINA

The following touching and dramatic account is a new page added to the glorious martyrology of China. Che-Kiang has offered its first martyr to Heaven. The shedding of the blood of Father Tsu will surely draw down the most precious blessings upon this beautiful mission.

LETTER OF BISHOP REYNAUD, C. M.

Permit me to tell you of the cruel, though heroic, death of a young Chinese missionary. We shed tears over his loss, in admiration, as he fell a victim to his devotion to Christians.



For about a year Father André Tsu labored to rebuild the ruins in the sub-prefecture of Ning Hai, about sixty miles from Ning Po. The revolution of 1900 had left nothing standing. With indomitable energy, he set to work. New centers were opened and more than 1500 catechumens knelt by the side of Christians in the newly-built chapels. Father Tsu urged me to bless and crown his work by a pastoral visit, but he himself was to consecrate his own labors by his blood.

As the Jews rebuilt the temple in Jerusalem amid suffering, so he was obliged to keep a constant watch upon an ever ominous horizon, foiling the plans of a prowling enemy.



This enemy was none other than the scholar Ouang-si-ton, the principal author of our losses in 1900, who had become more audacious since he remained unpunished, though condemned. He had believed our work annihilated and when he saw it rising, even with

promise of greater prosperity from its ruins, his hatred was enkindled afresh. Calling his accomplices together, he gathered a large number of brigands animated with the hope of booty, distributed arms and ammunition among them and gave them flags bearing the inscription: "Death to Christians!"



FATHER ANDREW TSU.

Father Tsu was at Ning Po when Ouang-si-ton set out on his expedition. He had come to spend the 27th of September with us and take part in a festival which all, pagans, Christians, and even the mandarins, were celebrating with great enthusiasm. In the midst of general rejoicing, the funeral knell was heard. Ouang-si-ton had struck his first blow and a cry of anguish had broken forth from his first victims. Three neophytes, his neighbors and own relatives, had been strangled; he could not forgive them for having introduced religion into his village and family.

From that time, each day brought fresh tales of sadness. The Christians, tracked and hunted down, sought safety in flight. Everywhere fire followed upon pillage and the fury of the bandits received no check.

Our young brother priest lost his appetite and could not sleep. Night and day he seemed to hear the cries of his flock, and he was anxious to go to their help, to save them, if possible, or at least to encourage them in tribulation and console them in death.

I advised the general and the governor of Ning Po of the situation. They promised to spare no effort in suppressing outrages and arresting the guilty. Both were sincere, but their orders were not obeyed. Colonel Tsiou, appointed to re-establish order, came to see me before taking command. He assured me that if Father Tsu incurred any danger, he himself would die in defending him.

These words relieved my fears; moreover, the situation was not hopeless. The insurrection, it is true, was violent but only local, and incited by a few hundred bandits that fifty soldiers could easily have dispersed.

Spiritual precautions were not neglected. Prayers were offered by all, and, as it was the vigil of the month of October, special petitions were addressed to Our Lady of the Rosary.

All indications were, therefore, reassuring.



Father Tsu left, full of hope and happy in the thought that he was able to save his poor Christians. Alas! he was going to death with them. I did not know why the tears started to my eyes when I gave him my last benediction.

Our beloved brother priest arrived in Ning Hai on October 1. What sad news reached him there! What a sad sight met his eyes! His poor Christians were fleeing without the hope of finding shelter. The bandits were in the city pillaging, burning and killing and no measures were taken to stem their murderous course.

The second of October was spent in making applications and presenting desperate petitions to solicit the mandarin's intervention. The least manifestation of their power would have dispersed the bandits, but nothing was done.

After consulting together, the sub-prefect and colonel said they would take the Father back to Ning Po. This proposition, they well knew, meant certain death, for all the roads were in the hands of the murderers. The perfidious offer was, therefore, refused.

Moreover, the mandarins were generally accused of complicity. Christians that sought a refuge in their courts were brutally repulsed. The sub-prefect himself, upon three different occasions, refused to allow the missionary to enter his office.

When all hope was lost, Father Tsu applied himself to placing the sacred vessels and valuable papers in a place of safety. At the same time, he saw that the homeless Christian women were sheltered



CHE-KIANG.—CHURCH OF SAINT VINCENT DE PAUL.

in pagan families upon which he could depend. All the personnel of the residence bade one another farewell. Father Tsu said to the last catechist, unwilling to leave:

"The general good demands that you go, otherwise we might risk dying together. Separated, one of us may escape death and be able to warn the bishop. Since the colonel is responsible for my life and has promised to protect me, it is best that I go to him."

The catechist was taken prisoner the next day and retained as a hostage to be delivered to Ouang-si-ton, who had placed a price upon his head. Several days afterwards he was released upon the pay-

ment of \$500.00. A letter written by Father Tsu a few hours before his death was seized. As it contained his farewells and last messages, I am doubly sorry not to have received it.

The priest kept one acolyte with him, a boy fifteen years of age. Accompanied by him, he went the same evening to the colonel's headquarters in the principal pagoda a short distance from the residence, where, sick of a raging fever, he spent a night of agony in prayer and tears.



On the morning of October 3, the brigands directed their steps toward the city. At Fong-tau they halted to burn our church. At some distance from Nang-hai, they met Colonel Tsiou, who dismounted and demanded to see their leader, not for the purpose of putting a stop to their outrages, but simply to interview him.

When he retraced his way to the city, the mob followed close after him, sure of meeting no resistance.

The gates of the courts, so carefully closed when the Christians sought refuge there, were opened at the second appeal from the band of murderers. The guard received orders to allow them to pass.

A few minutes afterwards our buildings, wet with coal oil, were a mass of flames. From the pagoda Father Tsu could see the fire, distinguish the banners of the brigands and hear their savage yells. When the waving of their standards showed that the robbers were coming in their direction, Father Tsu said to his young attendant: "Leave quickly; you are not known; you can still flee; for me, flight is impossible."

While the boy made his escape, the brigands bombarded the great door of the pagoda, the soldiers looking quietly on, as they had received orders not to interfere.



From the floor on which he had sought refuge, Father Tsu heard Ouang-si-ton demand his head. The priest had thought that the mandarins, for their own interests, would not dare give up a missionary for whose life they were responsible. This last illusion was quickly dispelled.

The bandits were already ransacking the pagoda when Father Tsu escaped by the roof, and succeeded in gaining a neighboring store. Alas! his flight was discovered and cut off from all sides. Seized and violently dragged through the streets, he was soon covered with wounds; two cuts from a dagger split his skull and made a deep

gash in his neck. Their victim half dead, his executioners wanted to finish their work on the spot; objections, however, were raised and he was dragged back to the pagoda by his hair and feet, leaving a bloody track on the stones. He was about to be sacrificed before the idols when the sub-prefect made a sign to take him further on. So he was dragged to the field beyond the southern gate. There, after death had undoubtedly already come, he was decapitated. With savage brutality his executioners cut open his body in the form of a cross, because, these monsters in human form said to one another, "he so loved the cross."

One bandit, more savage even than the others, tore out his heart to devour it. The fact is proved and this fiendish act is not uncommon in this country; brigands pretend to discover thereby the secret to greater cruelty.

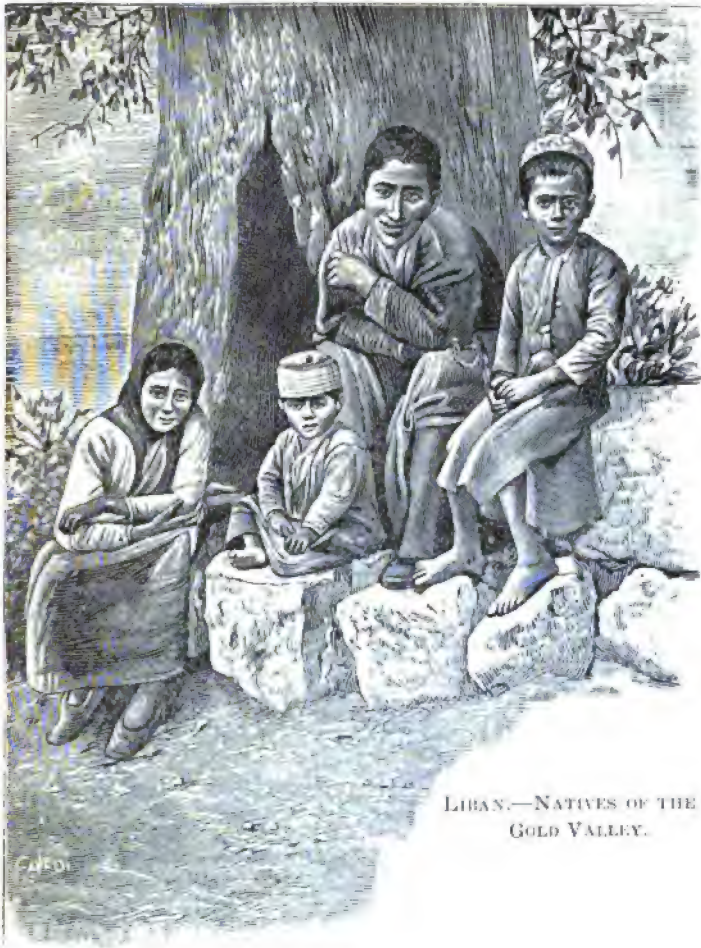


Two days afterwards, what could be collected of the scattered remains of our beloved martyr were placed in a coffin.

Since then, justice has begun to prosecute the guilty. The mandarins who were so cowardly as to betray their victim have been deposed and are awaiting a severer sentence in prison. Some of the executioners have been arrested and several decapitated. Ouang-siton is being pursued and can not evade capture much longer.

But who can bring back the one we have lost? Sentiments of pious pride mingle with our sorrow and our regrets are softened by the conviction that we have one protector in Heaven.





LIBAN.—NATIVES OF THE
GOLD VALLEY.

LIBAN

One of the Jesuit Missionaries, who together with the Lazarists and Franciscans are exercising the apostolic ministry among the pagan and non-Catholic population of the celebrated mountains of Syria, sends the following interesting letter from Ghazir (Liban).

LETTER OF REV. FATHER DELORE, S. J.

As everybody knows, in the East all progress, whether religious or political, is effected by schools. As the conquest of certain countries advances slowly by small forts and small detachments, so all missions here make headway by schools. Schools are the small forts, the centers of live forces, vital points about which other works are grouped.

Each one of the many national influences in Syria is endeavoring to claim a village, a valley, or a region, by schools; sometimes a single village presents the phenomenon of three or four rival institutions, Catholic, Greek schismatic, Russian and Protestant.

Alas! we must acknowledge that, principally since the law of 1901, the Catholic religion has lost ground. Poor missionaries, for lack of resources, are obliged to look upon the triumphs of their opponents and, with hope dead in their hearts, are forced to close their schools.



LIBAN.—CHURCH OF NAHR-EL-DAHAB.

They may be pardoned for not ceasing to ask for help.

Assisted by Father Claude Chevrey, I laid claim to a district of Liban, above Ghazir, called Fothoud.

Here the solid mass of rocks is cut by precipices and valleys; the region is picturesque and, though barren and poor, abounds in savage splendor; on the north it is bounded by the famous Adonis river, which has seen the Bacchanalian sports of Adonis and Astarte and has been crossed by pilgrims from all parts of the East, and even by those from the West.

In each of the valleys between these sterile mountains lie one or more Maronite villages, the inhabitants of which live from hand to mouth and are very ignorant.

At least once a week we climb the high plateau at daybreak and push our conquest forward. Each valley will be conquered by a school; in view of this fact, we feel within ourselves the soul of an Alexander the Great. . . .

By force of prayers and strictest economy I have been able for some years to play the part of a petty teacher king over several val-



LIBAN.—A GOAT-HERD MUSICIAN.

leys; if, like David, a thought of vanity should move me to number my kingdom, I may say that I *possess* ten villages: Ghineh, Joura, Ayn Jouay, Ayn lea, Ghobaileh, Hayata, Hitchet, Yahchouch, Chah-toul and Nahr-el-Dahab.

Of these ten, only five have schools, each numbering about forty children; a teacher, rod in hand, unites his pupils under an oak, as Saint Louis did of old.

I have said that I *possess*, but that word anticipates too much. I possess nothing. Wherever I sow a little seed of catechism, I say that I can do nothing, having no money. My poor mountain people are perceptibly at a loss; they part with their last mite to help matters along, begging me to come to their assistance. I always give my promise, nearly always. Now and then, I arrange processions

to quiet them, in imitation of a certain government that once directed that music should be played to calm famished strikers.



You see how considerable my means for action are. Now my forces are laying siege to a little village and you can judge of future conquests by my first announcements of victory.

At the base of steep and barren rocks, a few huts have been erected in a valley misnamed "The Valley of Gold" (Nahr-el-Dahab), the inhabitants having no idea whatever of the precious metals, never having seen either gold or silver, I verily believe, but in the rays of the sun and the mirror of their river.

If they were ignorant of the science of money alone, I should leave them undisturbed; but, alas! to them the science of God is also unknown. The catechism has not been taught throughout this valley, settled as it is by goat-herds which try to draw their daily sustenance from the barren rocks. Their church is a small hut, a little bell is poised on two rocks and extends its rope, as if in despair, to the hands of the passers-by. A priest visits this locality on Sundays and says Mass for these poor people.

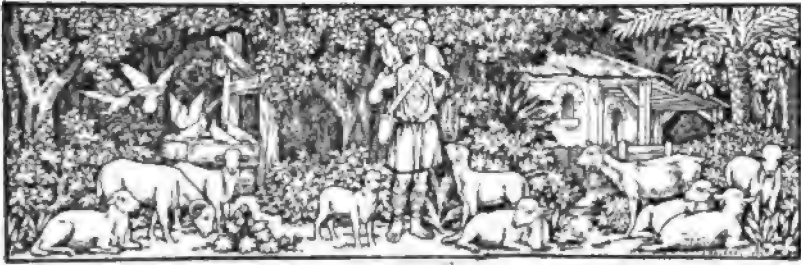
One day I passed through this district and spoke to two young herdsmen who were from fourteen to sixteen years of age. They could not even say the "our Father." My eyes were opened.

I said to myself, "Here is a field for conquest," and going down to the church I rang the bell. Children at once responded from all sides, and what children! Before me gathered a motley throng, unkempt, ragged, miserable. Half of them hardly knew how to make the sign of the cross.

Poor little bodies! poor little souls! I thought of the words of St. John Chrysostom, "Nothing, not even the whole world, can be compared to the soul of a child." They all opened wide their eyes and begged me to teach them something about God. A school is undoubtedly needed; unfortunately, however, a school must have its teacher, and, more unfortunately still, a teacher must be paid. To make demands upon the small means of the people would be both cruel and useless.

I turned my pockets inside out, but there was no jingling sound, they contained not even a penny. With an ardent prayer of confidence in God, I set to work trying to solve the knotty problem of founding a school without money.

My efforts have been so far unsuccessful; perhaps the hearts of my readers may find a solution.



MISSIONS IN AFRICA

VICARIATE APOSTOLIC OF GABON (EQUATORIAL AFRICA)

Heroic Fight of A Young Christian Woman Against Polygamy

The following touching and interesting account gives us a true idea of the sad conditions of pagan tribes in French Congo, and makes clear to us what difficulties missionaries encounter in their work of laying the foundation to Christian family life in savage countries.

One of the great benefits of the nineteenth century is the abolition of slavery. The blacks of the Antilles and the Indian Ocean have been freed, and Europe has forbidden the sale of slaves in different parts of Africa.

But there is another kind of slavery that is not prohibited, polygamy, which is just as hideous.

In the eyes of pagans, woman is not the companion of man, she is his slave, his beast of burden. A man possesses as many women as he can buy, two, four, ten or a hundred. They are given up to him, not only without being consulted, but even against their will, and often when they are still very young. In defiance of the honor and liberty of woman, polygamy obtains throughout Africa, where Mohammedanism favors it, under the indifferent eyes of European governments.

Will the twentieth century effect the abolition of this immorality, and may a change be prophesied from the position of woman in the new and the old world? All haste should be made, for the wound from which the people suffer is a mortal one.

In Gabon, two tribes have disappeared in fifty years. Only about 1200 adults and 200 children remain of the intelligent Pougones that once dwelt along the coast. The large families of the Pahouins, a strong and warlike tribe of the interior are showing unmistakable signs of dissolution.

The following example is taken from Donghila, a post not far from Libreville, the first mission among the Pahouins.

LETTER OF REV. FATHER BRIAULT, C. S. Sp.

Little Flavia
Promised or rather
Sold in Marriage.

When the Sisters of the Immaculate Conception of Castres came to open our girls' school in 1894, their first pupil was a little Pahouine about twelve years old, who came from the village of Foula, near by. Her father was dead, and so, according to the prevailing custom, she belonged to her uncle, Esong Ayong, an obstinate pagan. He



GABON.—CHAPEL OF THE MISSION OF DONGHILA.

followed the custom so closely to the letter that for several years he had already promised her, for value received, to a man named Nzong. Under the name of Medard, Nzong had been brought up and baptized at the Mission, but he had practically been an apostate for a number of years.

The little girl lived with the sisters and was very docile and pious. When she was baptized under the name of Flavia, the Mother Superior stood sponsor for her.

As she grew up, her uncle demanded an exorbitant payment for her in consideration of the instruction and care which she had received from us. Medard, from time to time, brought him the required goods, guns, sacks of salt, bars of soap, pots, etc., always avoiding a payment in full, in true Pahouin fashion.

Struggle of Flavia for Her Honor and Liberty. In the meantime, Flavia continued living with the Sisters; when, at the end of the year 1897, she understood how she was to be disposed of, she suffered cruelly from the injury done to her liberty and Christian feelings. After Medard's first visit to her, she told the sisters that she could never marry such a man. Her firm resolution gave rise to much trouble.

The Mission decided to stand by her and give her every moral assistance to protect her rights. The enemies in line were her guardian, whose pride was wounded that a woman, worth no more than a goat among the Pahouins, should dare to resist him; Flavia's mother, the old Ntzama; the repulsed suitor, who made costly fetiches to gain his purpose; and finally, the loud-mouthed crowd of old pagans in the neighborhood. In this locality personal matters are public affairs and the council of the village met every day to decide upon them.

For weeks and weeks the young girl suffered annoyances from the people, insults and threats from her uncle, curses from her mother and temptations of all kinds. She persisted in her course, positive in her resolution that she would never leave the sisters but for a Christian husband.

A Christian Suitor Accepted by Flavia and Her Family. In the meantime, Charles Efayong, a young Christian who had withstood repeated temptations against his faith, came to the village. Having heard of Flavia, he asked her hand in marriage. They met and were mutually pleased. Knowing Charles to be rich and the son of a chief, Esong Ayong, Flavia's mother and the members of the council agreed that he should marry her. Nothing remained to be done but for him to deliver the merchandise equal in value to what had been given by Medard, who was to be repaid by Esong Ayong.

This arrangement was too simple to be final. While Charles was making his first payments, Medard, far from being discouraged by the roguery of his once prospective father-in-law, renewed his charge, outbidding his rival. After new gifts of all kinds of wares, the uncle's heart wavered lamentably. Without retracting his word to

Charles, he renewed his promise to Medard and used every means to break Flavia's will.



The unfortunate experience of the young girl may well be imagined; at all times she was obliged to receive her family's hated visits, to suffer the threats of her uncle, the curses of her mother and the inhuman annoyances of the pagans who took part against her.



LITTLE FLAVIA.

At other times she was called to the village, filial obedience requiring that she should spend her afternoon leisure with her relatives. She often ran home across the banana fields to escape her persecutors and intrenched herself within the Mission until their next attack.

Flavia spent her time between work and prayer, begging her companions to join their petitions to hers, that Heaven might grant her prayer. Hers, in fine, was a nature firm as a rock in well-doing and rich in strength, refreshed by persecution.

Medard Tries to Carry Flavia off. He is Arrested and Taken to the Post Manacled.

On October 30, 1900, the administrator of the district came to the Mission for the feast of All Saints. Medard had succeeded in accompanying him as interpreter. Lacking all sense of shame, he complained to the Superior of the shabby treatment which he had received and of the unjust accusations of his fiancée.

The Father accordingly arranged another interview between him and her before himself, the Sisters and the inevitable family. Flavia denied his assertions successively, disclosed his lies and repeated that she never wanted to see him again. Esong Ayong, enraged, threatened to shoot her at the first opportunity. "Go," said she to him, "get your gun and cease tormenting me."

The interview had taken place at noon. In the evening, about seven o'clock, while the Fathers were making their visit to the Blessed Sacrament, steps were heard in the Sisters' yard. Some one had been seen prying about the dormitories and the poor children were crying for fear. Medard had gained access to the yard and was meditating seduction. That was his ruin.

The misdemeanor of trespassing is punishable by law; so the Mission entered complaint and Medard returned to Ningue-Ningue with manacles on his wrists to spend two months in the prison of Libreville.

Flavia is Taken from the Sisters by Her Family.—Her Firmness.

The city council of Foula presented a sight of complete disorder. Their first act was one of angry folly. Esong Ayong played his last trump by taking Flavia away from the Sisters.

The poor girl was forced to live in the village, where she was compelled to work with the other women, though she dared not eat with them for fear of poison. She succeeded in returning to the Sisters every night to sleep. So much did she suffer during this time that she said to one of her friends: "If I were a pagan, I would drown myself."

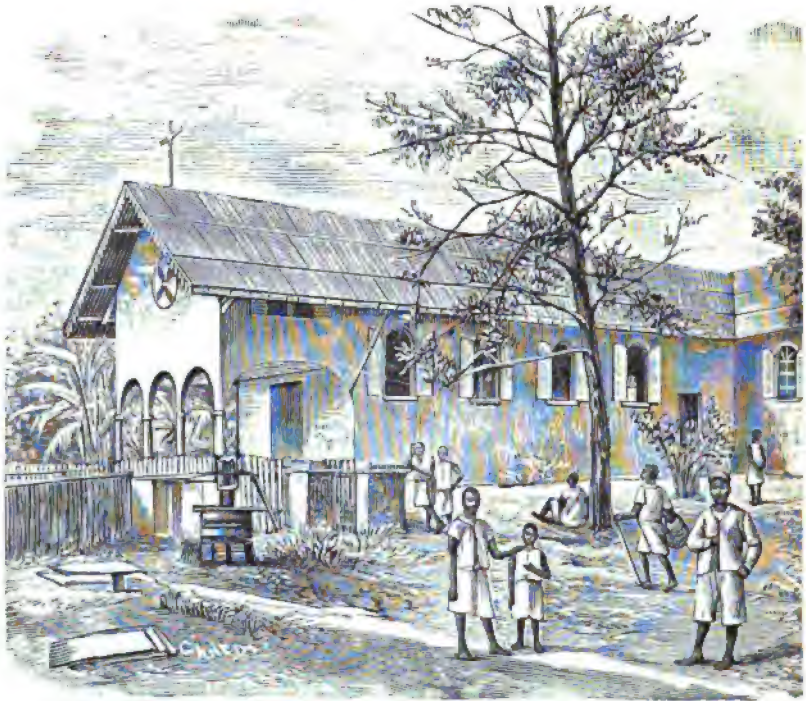
However, the family were not so angry but that they might become a prey to avarice; and, as Medard's cause seemed to be sufficiently hopeless, they bethought themselves of Charles.



Negotiations were opened with him. He left the Mission one evening during November, while the Fathers were absent, and car-

ried new offerings to Esong Ayong, who was always ready to receive more. No one was advised of the issue of his errand and the next morning nothing was seen of Charles, his boat, or Flavia.

Great consternation prevailed at the Mission. Only one thing was known positively. Before leaving, Flavia had sent a message to the Sisters by one of her friends saying that "she felt herself obliged to flee from her village, where there was no security for her and where



GABON.—THE MISSION OF DONGHILA.

she could not save her purity and be assured of making a Christian marriage."

The rage of the people of Foula baffles description.—Anger of the Pagans against Charles and Flavia.

Having left his bride-elect with his old father Esone at Mekonangha on the other side of the river, Charles returned to the Mission. This he had a perfect right to do; but no sooner was his presence known than we were besieged by a furious mob, ready to kill and devour him. One old, white-bearded pagan persisted in exciting the others to lay hold of their guns, which they had concealed in our own banana fields.

"Do not do that," said the Father Superior to them; "Charles is our guest and the muskets of the Mission speak more potently than the blunderbusses of Esong Ayong." At these words the crowd dispersed with threats of death.

Charles retired to rest in the children's school-room; about ten o'clock in the evening the Father Superior, accompanied by a Brother, went with him to his boat, never leaving the shore until he was out of sight; the pagans had been prowling about and might have seized him had he not been under our protection.



GABON.—A PAHOVIN DWELLING.

Suffering greater and greater humiliation, the wrath of Esong Ayong was not appeased. In December, 1900, he crossed the river to regain possession of his adopted daughter. The missionary was not a witness to any of the ensuing scenes, but he understood that Flavia was subjected to new trials. She continued to hold fast to her resolution that she did not want a marriage which would interfere with her religion, and otherwise maintained a rigid silence. At the end of several days' heated discussion, her uncle left with anger in his heart.

New Threats. Flavia was as good a child as her mother was a wicked parent, and when she saw her relative's boat pulling from the shore she ran a short distance to a

bend in the river, so as to bid her mother a last farewell. Seeing that she was alone on a jutting rock, Esong Ayong and his men made an attempt to seize her. Screaming at the top of her voice, she resisted them until the men of Mekonangha came to her aid. One instant more and she would have been gagged and in the hands of her enemies.

Esone, the chief of the district, took her by the hand as a sign of his protection, and the boat with her relatives disappeared amid demonstrations of diabolical hatred. Undoubtedly there were final quarrels and stormy scenes; but Medard behind the bars could do nothing, and Charles was prepared to lay down the required sum for his wife. As usual, interest silenced hatred.

**Happy Issue.—
Christian Marriage of
Flavia and Charles.**

On December 27, the Father Superior and myself went to Mekonangha; John Ondo, the chief of Donghila, had been chosen judge to control the question of payment, and accompanied us. Ntzama also went with us; she was still a little sulky, but quite a different creature from the vixen that two days before had been swearing before our doors to get possession of her daughter.

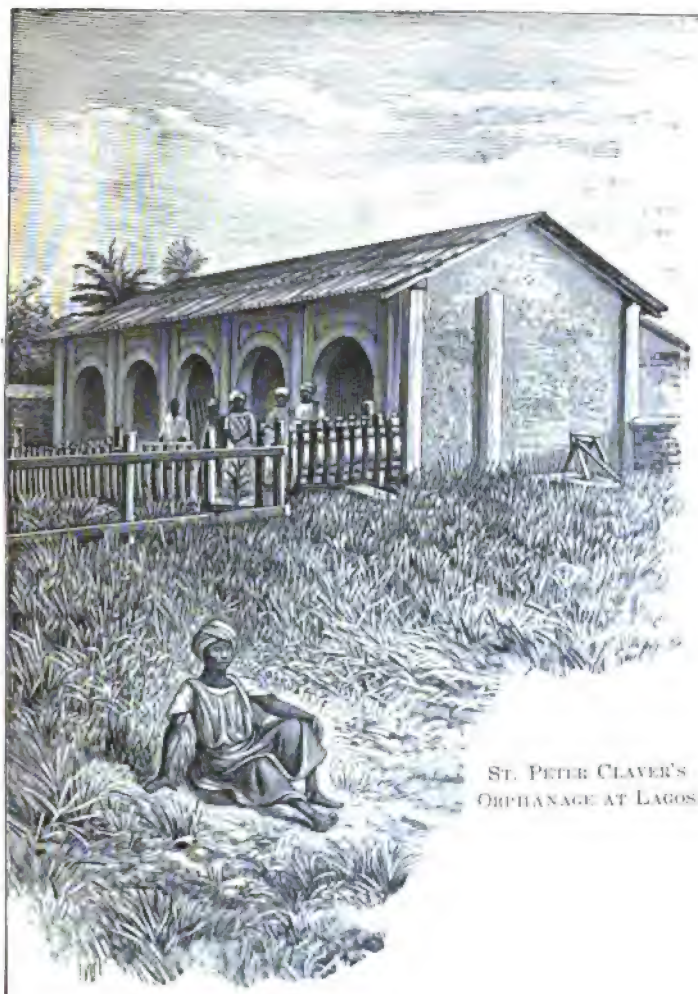
On December 28, we celebrated Mass in the hut of Felix, the catechist of the post. The birds of the neighboring forests furnished the music. Charles and Flavia received their Christmas Communion and a few moments afterwards the nuptial benediction. They are now living good Christian lives. By her desire for a Christian union Flavia proved herself to be a woman of strong principles.

As for the people of Foula, Esong Ayong and the rest are now rejoicing; Medard, who was to have been Flavia's husband, has been stricken with a severe illness. When Charles paid her a visit at Easter, Ntzama was so happy to see him that she cooked him a fine dinner.

Conclusion. I have related a true story. It has a happy ending, but how many others have concluded differently. Many, many women bear the burden of years of servitude.

We missionaries fight single-handed against this horrible pagan crime. The government has as yet no thought of instituting a reform, for others besides the blacks support the custom.

Nevertheless, Jesus has said: "From the beginning it was not so." Upon His word we hope to re-establish the normal union between man and woman, giving to the latter her liberty and true position.



ST. PETER CLAVER'S
ORPHANAGE AT LAGOS.

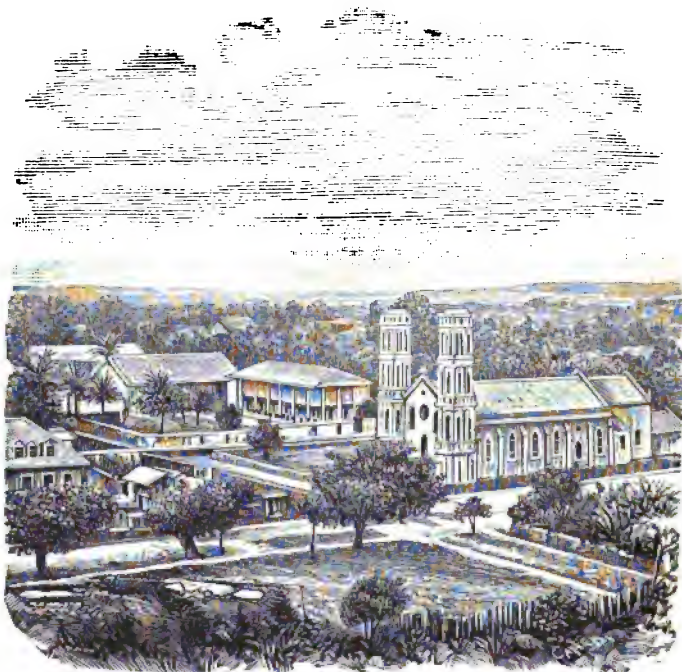
VICARIATE APOSTOLIC OF BENIN (NORTHERN AFRICA)

The letter of Mrs. Flora Lewis shows that Christian charity and noble sentiments thrive in all climes.

Bishop Pellet was at the head of the vicariate apostolic of Benin for seven years when obedience called him from the militant life of the apostolate to take an active part in the government of the Society of African Missions of Lyons. The filial affection which his flock felt for him has been transferred to his successor, Bishop Joseph Lang, who has been in charge of the Mission of Benin for nearly two years. The vicariate apostolic numbers 27 European missionaries, 37 religious, 12 churches or chapels, 24 schools, 10 orphanages and several hospitals.

LETTER OF MRS. FLORA LEWIS,
Directress of the Hospital of Saint Peter Claver in Lagos,
TO THE RT. REV. MGR. PELLET,
Former Vicar Apostolic of Benin.

I do not know what you think of my very long silence. Nothing good, I am sure, but you must not attribute it to forgetfulness or ingratitude.



LAGOS.

I cannot tell you how happy we are that Bishop Lang is our bishop. He loves us so much that he wanted to be consecrated at Lagos, in our very midst, thus making the sacrifice of not having his family with him on that glorious day. By that act of mortification he showed that he is entirely ours. Apart from color he is all African.

Now we look upon you as our grandfather; and as grandfathers usually spoil their grandchildren, we expect you to send us a quantity of spiritual sweetmeats. When you come back, as we all hope you will, I love to believe that God may grant you the favor of finding your Christian community improved as to numbers and quality.

I hope also that you may find a number of catechists and even a few aspirants to the priesthood. Why not? There is no impossibility in hope. God has his chosen servants everywhere. There are already native priests in Senegal, Congo and Gabon; and God has bestowed such graces upon us that we feel emboldened to ask Him this favor.

I am convinced that the establishment of the Confraternity of the



HAOUSSAS STREET IN LAGOS.

Blessed Sacrament has opened a fountain of graces from which numerous and precious blessings will flow. We cannot thank God enough that our new bishop has not only supported and encouraged the Confraternity, but has allowed the Blessed Sacrament to be exposed the first Sunday of every month from nine o'clock in the morning till seven o'clock in the evening. This great favor is highly appreciated. The attendance during the day is always good. During the week those who have promised to spend an hour before the Tabernacle are very prompt and regular in relieving one another.



My letter would not be complete if I said nothing of Saint Claver's Hospital, the crowning work of your apostolic labors among us. We have now eleven patients, nearly all emancipated slaves from Brazil. I am sure that you will be happy to learn that they are well and content. They do not require as much care now as when they came. Some of them can do light work for which they receive a few pennies; they are very happy. Others, of course, are either too old or too sick to do any work. We need help for them; at present we have no means. The foundation of this asylum at a time when cupidity is dominant is a proof that the work is inspired of God.

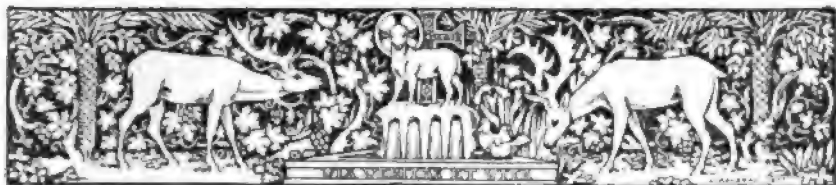
Most of the old men when they arrive in Lagos are met by shameless rogues who claiming to be relatives take them to their home and help to sell whatever they may have brought along, tobacco, dried meat, etc. The poor creatures receive about one-third of their dues and when the acclimation fever obliges them to go to bed, their pretended relatives take the worst patients to the hospital and leave the others neglected in some damp corner. Death is often the result. The good relatives then divide the small inheritance. Sometimes they simply take all the money their aged victim has and even sell his clothes; if he recovers, they tell him that everything was spent in taking care of him and that his clothes were burned to prevent the spread of contagion. As he has nothing left, they bid him begone; so we often find old men in the streets, deprived of all their belongings and at a perfect loss to know whither to go. Such are guests for Saint Claver's Home.

+

We have an old pagan woman who is learning her catechism that she may be baptized. Poor woman! hers is not an easy task and it is edifying to see how hard she tries to make the lessons enter her head. A person advanced in years, who has never had an idea of the supernatural, finds the greatest difficulty in learning even the very little that is required for admission to the sacraments.

I hope that we shall be able to collect some alms for our hospital, as our resources are at an end. The rainy season is about to begin and will bring with it rheumatism, disease, etc.

I can write no more; in conclusion, I ask your paternal benediction for myself, my children and Saint Claver's Home. We pray for you every day, and especially in these times of trouble when faith is so greatly tried.



MISSIONS IN AMERICA

VICARIATE APOSTOLIC OF ATHABASCA

The following interesting letter was written from the extreme north of Canada. For four years the immense vicariate apostolic of Athabasca-Mackenzie, which extends to the Arctic Ocean, has been divided. Bishop Grouard is in charge of the district of Athabasca. The district of the Mackenzie forms a district vicariate apostolic under Bishop Breynat.

LETTER OF RIGHT REV. E. GROUARD, O. M. I.

The death of Mgr. Clut, Bishop of Arindele, has been known to you for some time. Although he was called to his eternal reward on July 9, I was advised of his death only recently. The news reached Europe much more quickly than the interior of my vicariate, where I was on a visit at the time. There is relatively easy and frequent communication between Little Slave Lake and Edmonton, and Edmonton is in telegraphic connection with the civilized world. But when you penetrate into the interior of Athabasca, you turn your back on all the benefits of modern invention—railroads, telegraphs, telephones and postoffices—and find yourself in the midst of the same conditions as prehistoric man. You will therefore understand that, though Bishop Clut died in my vicariate, I did not know of his death until I heard of that of Leo XIII., who passed away fifteen days later. The same courier brought me the news of the election of Pius X. The *Te Deum* followed close upon the *De Profundis*.



**Bishop Clut.—An
Apostolic Life.—
Burning of the
Chapel of Saint
Anthony.**

It would not be an easy task to recount all the apostolic labors of Bishop Clut. Born in 1832 in the diocese of Valence, ordained priest by Bishop Taché at Saint Boniface in 1857, and consecrated Bishop of Arindele in 1867 by Bishop Faraud, whose assistant he was, he contributed greatly to the extension of the kingdom of God in Atha-

basca. How many long and perilous voyages he made during the summer in a frail bark canoe! How many journeys in snow shoes leading the dogs attached to his sled! He preached the Gospel to all the tribes scattered over the vast territory of Northern Canada. Having spent his forces and ruined his health, when great journeys became impossible to him, he devoted the rest of his life to the development of the Saint Bernard Mission on Little Slave Lake. He brought the Sisters of Providence from Montreal, clearing the ground



SAINT BERNARD'S SCHOOL.

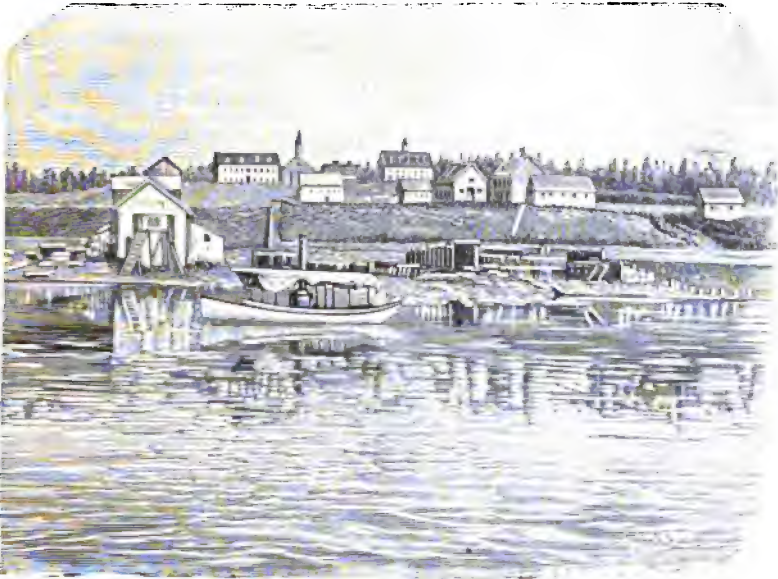
for the Convent, the Church and the Mission with his own hands. His character was that of the race of ancient monk apostles and civilizers who, after having evangelized barbarous nations, taught them to till the soil and cultivate all kinds of fruits. Man forgets the service rendered by the religious, but God is faithful and gives them their eternal reward.

We have sustained other losses besides the death of Bishop Clut. Fire has destroyed the chapel of the Mission of Saint Anthony.

Last winter the missionary was obliged to be away and camped several miles from the Mission. During the night, the flames burst through the roof of the church. Fortunately, they were discovered

by some Indians. Having neither pump nor water, they could not fight the fire, but they managed to save what was valuable in the building. The tabernacle they reverently carried into the priest's house.

When the missionary returned the next morning he could not repress his tears at the sight of the smoking ruins. The chapel, it is true, was built of wood, but, nevertheless, it was an elegant structure and represented considerable labor. Besides, the terrible question confronted him, How was the loss to be repaired? \$400.00



CANADA.—SAINT BERNARD'S MISSION.

would not suffice to rebuild what the fire had destroyed. How could this sum be raised? I tried to console him by promising that Catholic charity would help him in his misfortune, and I trust that I am not presumptuous in my hopes.

**Sturgeon Lake.—Our
Labors.—Our
Steamer.**

Two very important enterprises are draining our resources. One of these is the building of the Mission of Saint Francis Xavier on Sturgeon Lake. Last winter we began to transport the materials necessary for the construction of a residence and a chapel. For this purpose it was necessary to cut a road through the forest, as there was only a path broad enough for one horse to pass with a flat sled. It was necessary to widen this enough not only for two horses

abreast, but that two vehicles could pass without interfering with each other's movements. That is to say, a road twelve feet broad and about one hundred miles long had to be dug. The missionary could not undertake such a piece of work alone, so, as the fur traders had an interest in the opening of the road, Father Desmarais proposed that they should contribute toward defraying the expenses. He himself opened the subscription with \$200; all promised an equal amount and the work was begun.

The Father left with his laborers, directed the enterprise, and never returned until the road was finished. Boards, joists, shingles, doors, windows, nails, kitchen utensils, stoves, etc., were hauled to the new station, where Father Girard will have a convenient residence and chapel; once completed, the buildings will be the admiration of the poor native Christians.



The other enterprise under consideration for a long time was the construction of a steamboat for Peace River. If it were only necessary to descend the stream, we should not have been obliged to have recourse to modern invention and make so great an outlay. But we are called upon to go up the river, and when the water is high, as it is in summer, the current is very strong. The boatmen are often obliged to give up and turn back. Missionaries have been impeded in their work by difficulties of all kinds. Last spring, however, our purpose was realized, and, thanks be to God, the *Saint Charles* has been launched. The vessel measures 60 x 12 feet; it is a screw steamer and has a 30-horsepower boiler. The trial trip was made to the fort of St. John and we made an easy passage past the places where the current is strongest. Father Hesse, who is in charge of the St. John Mission, was surprised at the ease with which he reached his post.

Satisfied with the trial trip, we descended the river to Saint Augustine, where we loaded the vessel with material for a new mission; returning to Saint John, we left our cargo there. The Indians, who had heard of a *fire canoe*, but had never seen one, were rather sceptical. Their astonishment knew no bounds, and when the whistle blew they ran away as fast as their legs could carry them. Only the bravest commanded their fear.



The Peace river would be a magnificent stream but for one unsurmountable obstacle to navigation. About 300 miles above Lake Athabasca calcareous rocks from a falls, beautiful to look at but impossible

to cross without making a portage of about two miles. From this cascade to the Rocky Mountains, a distance of about 190 miles, the river is navigable for vessels like the Saint Charles, which does not draw more than four or five feet of water. We have four missions within this circuit: Saint Henry, at Fort Vermilion; Saint Augustine, at the confluence of the Boucaire river; Saint Charles, at Fort Dunvegan, and Saint John, at Fort St. John.



THE STEAMER OF SAINT BERNARD'S MISSION.

Thanks to our steamboat, these missions have the inestimable advantage of being connected. Our little steamer, the Saint Joseph, of Lake Athabasca, can descend as far as the cascade, and, consequently, can easily co-operate with the Saint Charles; great service can thus be rendered to the entire vicariate. This summer I made the whole trip, descending the Peace river, crossing the lake, and continuing the route as far as the Rocky Mountains. Much game is to be found in these parts, bears and elks abound. I counted eleven bears on the river banks in one day; we killed four that tried to cross the stream, but only one elk succumbed to our shots.



**Civilization is
Promoted by the
Apostolate.—The
Triumph of Grace
over a Great Chief.**

The valley of Peace river is attracting universal attention. Wild animals are disappearing before the settlers. We are doing our part toward the material progress of the country, but what concerns us most is the extension of the kingdom of God and the conversion of the natives to the true faith. There has also been a great forward movement in this direction. Father Jousard, of Fort Vermilion, has informed me of an expedition which he undertook among the savage natives on the



NEW CHURCH OF SAINT BERNARD'S MISSION.

shores of the Hay River. A number of families have been converted; seventy pagan adults have been baptized, and I have been requested to send them books and rosaries. As these poor people live a week's journey from the mission of Saint Henry, it was absolutely necessary to build a chapel for them and a small dwelling for the priest.

Father Dupin, who is in charge of the Cris tribe, writes of the triumph of grace over a hardened polygamist chief called Kakinosi, i. e., great man. Unequaled in hunting and trapping, he was almost the sole support of three wives and their numerous progeny, though some of his children were a great assistance to him. He became a well-known figure among the traders, whom he furnished with beautiful furs. The Protestant minister found no objection to his life

and told him that his "patriarchal" ways would form no obstacle to his becoming a church member. The priest was the only one who admonished him to change his life. Up to that time he had enjoyed unclouded prosperity; but God wished to make him feel that he had been created for a more noble destiny than the enjoyment of natural pleasures. He told his family of his intention to embrace the faith and expressed a desire that all should imitate his example. Coming to the priest for instruction, he was told that learning his catechism and prayers would not be sufficient for admission into the church, but that he must conform his conduct to his belief and decide to keep only one wife.

"I well understand that," he replied; but he was very undecided as to his choice. The three poor women cried, and each tried to touch his heart. They, too, wished to be Christians, and understood that all could not live with him. Their happiness was at stake and nature rebelled against the sacrifice. The chief seemed to know the good and bad qualities of each.

"I should keep the oldest," he said, "but she has a bad temper and tongue."

"That is true," she answered, "but heretofore I have never believed in God or the devil. You will see how I shall change; you will not be able to find a more submissive wife."

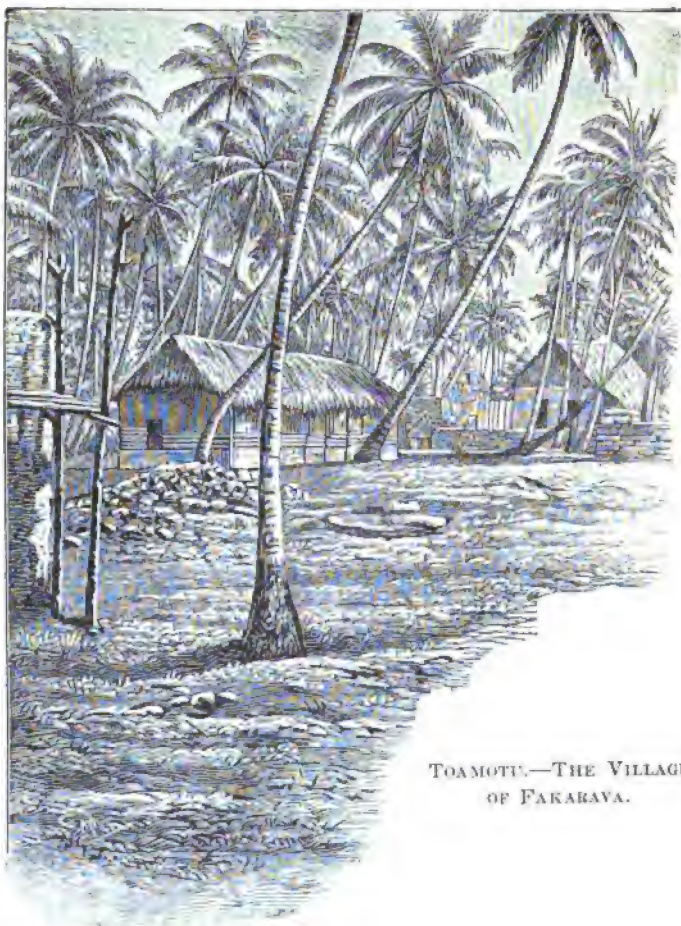
The good old man appeared convinced, but his two other wives began to sob anew, deploring their future fate. Alas! what would become of them?

A fine young man, the son of one of them, then stepped up to his mother and said to her:

"Be consoled, mother; my father is leaving you in obedience to the law of God. I am able to take care of you and my sisters and brothers, and I will do it. Besides, God will help us."

Is it not beautiful to see grace triumphing over savage natures? The oldest of the three was chosen for his legitimate wife and Kakinosi was baptized together with the sixteen members of his family. When the father became a Christian it was agreed that he would remain faithful to his duties toward his children and continue to provide for their wants.

The movement of colonization has touched the Great Prairie, and Father Letreste has sounded the cry of alarm. How shall we meet the demands of changing conditions? If Protestants flock to these parts must we not multiply the number of missionaries, chapels and schools? May God come to our assistance!



TOAMOTU.—THE VILLAGE
OF FAKARAVA.

MISSIONS IN OCEANICA

VICARIATE APOSTOLIC OF TAHITI, POLYNESIA

Mission of the Gambier and Tuamotu Islands

The Gambier or Mangareva Mission comprises the twenty-four most eastern islands of the vast Tuamotu archipelago. Tatakota, the farthest distant, is about 500 miles from Rikitea, the chief post of the mission. Missionaries are obliged to make long voyages to carry on their sacred ministry among these lost islands. Travel is as painful as it is dangerous. The only means of traffic are small vessels manned by a pilot and two sailors. The most difficult piece of work, however, is not to guide the boat in a high sea, but to avoid the numerous reefs that skirt the shores of the islands.

The following letter gives an account of the wrecking of an English vessel near the island of Reao.

LETTER OF FATHER VINCENT FERRIER JANEAU, S. H. PIC.

The Tuamotu Islands, "islands of extent," "far-off islands," or "islands of sadness," they might be called, as the sea keeps up an incessant wail along their borders, are raised scarcely twelve feet above the water. They are formed of a straight band of earth which describes a more or less regular oval enclosing a portion of the sea called lagoon. Fish, the main article of food of the inhabitants, mother-of-pearl and the *coprah* (dried cocoanut) are the only articles of commerce.

The Tuamotu Islands number 80, and are scattered over an area of about 200,000,000 acres, with a maximum length of about 1100 miles and a maximum breadth of about 500 miles.

On June 23 I left for Mangareva, arriving there on August 2. During those forty days I visited the islands of Tureia, Tahoto, Vahitahi, Nukutavake, Pukaruha and Reao; they contain 1000 inhabitants, all natives. Owing to the pearl fisheries or the taste for travel of the islanders, I saw only 954 persons.

The result of my expedition was 23 infant baptisms, 649 confessions, 489 Communions, 18 marriages, 33 new members of the Confraternity of Our Lady of Mt. Carmel (and there would have been more, had there been enough scapulars), 62 First Communions, and, finally, the return of one old man to the true Faith. There are now only three non-Catholics in the eastern islands.



The most important event to relate—thanks be to God! such occurrences are rare in these districts—is the shipwreck of the iron, three-masted English vessel *Savernake*, off the coast of Reao. It carried a cargo of barley and wheat; the crew numbered seventeen men, sixteen of them at least of English origin.

On November 14, the islanders sighted the large and beautiful vessel, which was approaching too near to shore. In less than a half hour they saw the sailors trying to gain the open sea in the life-boats. Then alone did they understand what had happened. With loud cries they signaled to the wrecked crew to approach their island, but half naked men, carrying on like wild beasts, were no reassuring sight, and the boats kept on to sea. During this time the large vessel split and slowly sank. Not knowing what to do, the natives ran to their village and hoisted the French flag. At the sight of the red,

white and blue the wrecked sailors halted, steered for the island and landed amid the greatest demonstrations of joy on the part of the natives, who, however, could not make themselves understood.

An interpreter of English is not an easy thing to find in Reao. Finally a certain Joanne Ipu was discovered. More than one tale is told of him. Being on the island of Pukarua, he contributed largely to the rescue of the young Atanasio, a native of Mangarevo, mentioned in the ANNALS OF THE PROPAGATION OF THE FAITH for 1896. Brought up as a curiosity on board the vessels that travel between Tahiti, the Marquesas and the Gambier Islands, far from his native island companions, whose chief delighted in the meat of his own children, Joanne became somewhat civilized from his contact with Europeans; at all events, he remembered a few English words. Seeing that no one could make himself understood to the newcomers, he planted himself before them armed with a stick six feet long. To the great astonishment of the natives and the greater satisfaction of the strangers, he began talking a jargon that formed the means of communication between them for an entire month.

Shortly after their arrival, a sailor ventured out as far as the vessel to look for some of his belongings. Carried away by the waves, he came very near being killed.

Soon afterwards, two of the bravest sailors and the captain, as worthy as he was courageous, tired of the monotony of their food, set out for the Gambier Islands, taking with them four logs to serve as ballast. After a perilous voyage, they landed at the end of a few days. Others of the crew also wished to leave and were imprudent enough to risk the trip without a native guide. One of the sailors was severely wounded and they were obliged to return. Despite the warning of the islanders, they set out again in three days, and, after passing the island of Hao, they fortunately met the *Maurice*, whose captain received them on board and took them to Tahiti. They carried a letter from the chief of Reao in which he announced the loss of the *Savernake* and requested that the remainder of the shipwrecked crew on his island be called for as soon as possible. The *Zélée*, bound for Papeete at once set out for Reao, arriving on the 15th of January, passing the Gambier Islands to take on the captain and his two companions; all were safely landed at Tahiti.



Our neophytes showed great devotion in caring for the strangers and dressing their wounds. Their families, as a rule, are large; but

they did not hesitate to sacrifice all their fish and even the little children took pleasure in giving. "We will know how to manage," they said. What a consolation their conduct was to me! How can any one help being touched at seeing these poor natives, half naked, teaching their children to relinquish the whole product of their labor in favor of the afflicted. As beautiful as the act may be for any Christians, with the selfish, coarse and gluttonous Kanaks it becomes sublime. Their deed was the result of the preaching of the Gospel.

The natives assured me that not the least disorder was occasioned by the shipwrecked crew on the island. These assured the Bishop



ARCHIPEL TOAMOTU.—MARAKAU ISLAND.

of Megare, Tahiti, that the conduct of all the inhabitants of Reao, especially that of the women, was irreproachable. I can confirm their testimony after the closest investigation.



During their stay in Reao, the crew lodged in my dwelling, and they left me unequivocal tokens of sincere gratitude. Different repairs were very well done. My poor statue of Saint Joseph was most appropriately repainted; if a Protestant hand held the brush, it was certainly guided by an appreciative and pious soul. It is possible that some of the crew may have been Catholic. The ship's carpenter made a beautiful cross and coffin for the burial of one of our most fervent neophytes, Jonas, the son of the Indian who saved Father Roussel

from starvation. The sailors were present at the burial and deeply edified the natives by their deportment in the church and at the cemetery. The conduct of other adventurers had not been so commendable. Our good people imagined they had made their visitors so happy on their barren rocks that some would come back from England to make their homes in Reao.



I have heard that the mail boat from Tahiti has likewise foundered on the reefs of Apatai island (Tuamotu). These low islands have been justly named the dangerous archipelago; they are surrounded by nothing but danger. Alas! there are many accidents. May the Star of the Sea watch over her children!

Some time after, the same missionary wrote:

Since you were so pleased with the generous conduct of the inhabitants of Reao, I am glad to tell you that they have been rewarded by the French Government. Governor Petit, touched by the beautiful sentiments manifested by a people just emerged from barbarism, presented a petition that five salvage medals be given to them. He himself delivered them, four of silver and one of gold, on the *Durance*. It is a great satisfaction to see these islanders helping the afflicted, whilst other natives rob those who are wrecked on their coasts. Like the Bretons, they have abandoned robbery to devote themselves to saving life. How the Holy Gospel has softened their manners! Not thirty years ago the petty king of this island, Mahiti, killed and ate his own children.

I often joke with one of his daughters; when I meet her now I say, "You are no good; your father did not even think you fit to eat."



For fifteen years I have been laboring on the perilous coasts of the islands of Reao, Puharuha, Takoto, Vaïtahi, Nukutavaké and Turéia; Reao is, beyond a doubt, the least dangerous. My neophytes are a great pleasure to me. I am reaping what other priests have sown. Whatever may happen, rest assured that your children are not discouraged. Without a complaint, our eyes fixed upon a crucified God, we shall continue to the end in the way of the cross which He has laid out for us.



NEWS OF THE MISSIONS

EUROPE

Missionary Sister Receives the Great Montyon Prize

The French Academy has bestowed the Montyon*prize of \$600.00 upon Sister Saint Charles, nearly seventy years of age, who left for Gabon in 1860.

When very young, she decided to devote her life to the negroes in Africa, and for this purpose she entered the community of the Sisters of the Immaculate Conception of Castres. In 1859, she was sent to Gabon. The foreign hospital service in which she spent several years, painful as it is in the African climate, did not satisfy her generous ambitions. She soon found the opportunity of consecrating herself entirely to the blacks and made her choice from among the most miserable and neglected, especially the aged, sick and infirm, or, in the words of an eye-witness, from among those whom no one else wanted. Though deprived of all personal resources, she succeeded in building a kind of hospital to which she first joined a dispensary, then she added a leper house, reserving for her own work the dressing of the wounds and the washing of the linen. So much devotion made her very popular among the natives, and her reputation extended beyond the field of her work. Sister Charles is sixty-eight years of age and has lived in Gabon forty-three years. She has been away but once, to repair her health shattered by the climate, and hopes to continue her work of devotion till her death.

ASIA

A Missionary Bishop Decorated by the Emperor of China

Bishop Lavest, prefect apostolic of Kouang-si, has been advised by imperial decree that the Emperor of China has accorded him the mandarin globule of the second degree for his devotion during the famine

and the recent troubles in Kouang-si. It was upon the suggestion of the viceroy of the province that this high distinction was granted to Bishop Lavest.

AFRICA

The Persecution in Kaffa

Father Léon de Sainte Marie, vicar-general of Bishop Jarosseau, writes the following harrowing news from Harar to Father Moyse of Orleans, procurator-general of the Capuchins:

"Our situation is most deplorable; all priests, whether native or foreign missionaries, have been driven from Kaffa.

"The following proclamation was published after the priests' departure:

"'This is my order:

"'All those who have been baptized by the banished strangers must swear allegiance to the Amarah faith.

"'They shall be obliged to present themselves at our churches, be rebaptized and kiss and salute the cross of our priests. If any of their number prefer to return to the infidelity of their ancestors, they shall be obliged to bring me, in person, their religious insignia, crosses, medals and rosaries, as my order is absolute. All those who continue to carry any emblems of Christianity, without belonging to the Amarah religion, shall be brought before me. An officer of the law may bring forward any accusation, but the right of punishment shall be reserved to myself.'

"This means a regular persecution. Catholics may expect the worst acts of violence. They are threatened by the direst misery and the most barbarous mutilations.

"A new page of history for the Galla Mission will be written in tears and blood. May God have mercy on us!"

The Sleeping Sickness

A White Father of Southern Nyanza writes from Kamoga:

"The sleeping sickness has made cruel ravages on the shores of the Victoria Nyanza for the past two years. The epidemic is supposed to have come from Senegal; passing by Gabon and Congo, it spread through Central Africa and reached the eastern shore of the continent, being known in Mombasa. The vicariate of Southern Nyanza has greatly suffered from the disease, which has claimed thousands of victims in Boukedi, Kiagoué, Sésé Archipelago, and the whole district from Kagéra to Bouddou. Some villages have lost half their popula-

tion; others have been completely depopulated. From Sésé to Ntébé several islands have been deserted.

"It is certain that the disease of sleep is contagious. It may be contracted by contact or even by sleeping in a bed that has been occupied by one of its victims. The natives isolate those afflicted most rigorously and even refuse to use a pipe that has been smoked by one of them. The sick die as often of hunger and neglect as of the disease. Until now, the scourge has been confined to the blacks, but physicians say there is no reason why the whites may not contract it. No cure has yet been effected. Death results at the end of a few months or after one or two years.

"There are different phases of this terrible malady. The first symptoms are slightly inflamed eyelids that refuse to open wide, making a patient look as though he had spent a bad night and needed sleep. During the course of the day he succumbs easily to several attacks of a heavy sleep. A short time afterwards the glands of the neck begin to swell and sometimes the groin. This symptom is not general.

"During the first stages a patient suffers from loss of appetite, then he wakes up ravenously hungry; the intervals of awakening become rarer and emaciation follows. The patient then complains that his legs refuse to carry him or that he is too weak to get up. Headache, vertigo, sometimes severe cramps set in, followed by restlessness and even fever, until a sleep comes on from which there is no awakening.

"Alarmed at the increasing ravages of the epidemic, Bishop Streicher, vicar-apostolic of Northern Nyanza, has ordered a triduum of prayers to be held in all the missions of Uganda."

The Mission of Dekina

The prefecture apostolic of the Lower Niger is making fine progress. The English authorities see the devotion of Catholic priests and second their efforts, realizing the beneficial results of their labors for the good of the country.

Father Lejeune, prefect apostolic, announces the formation of a new mission to Bishop Le Roy.

"Upon our arrival in Dekina, Mr. Linley extended a most cordial welcome to us.

"'A mission,' said he to me, 'is just what I want in my province.'

"He sent for the chiefs, and explained to them the purpose of our coming. All seemed satisfied.

"My request for about 600 acres of land was at once granted. The

residence of Dekina is located 900 feet above Benué. Our mission will be laid out in the very fertile plain at the base of the mountain. It is bounded on one side by a chain of mountains, on the two others by two beautiful streams and on the remaining side by the confluence of these two bodies of water. It might be called a meadow; only instead of pasture land there are fields of yams, corn, rice, cotton and tobacco, all under cultivation. The yams are much cheaper than in Onitcha; what can be bought for one dime in Dekina, would cost fifty or sixty cents in Lokodja or Onitcha.

"Chickens can be had for thirty cents; all meats, excepting beef and mutton, are just as cheap.

"Dekina is on the confines of four tribes: the Igaras, the Bassas, the Bassas-Komos and the Kpotos. The last mentioned seem to be the mildest and are the best workmen. Dekina is a center, but, unfortunately, has been already infested by the Mohammedans.

"I staid there only five days. Father Joseph is in charge and is making all the necessary preparations to receive our fellow-laborers whom you have sent. On my return, I stopped in Lokodja.

"I had scarcely set foot upon its soil, when the superintendent of the prison came to me proposing a most painful duty. Five murderers had been condemned at the last court, and he asked me whether I would go to prepare their souls for death. The prison was open to me. I went at once to the unfortunate creatures, who were all pagans and had never heard of God. Two accepted all the truths of our holy religion; the three others would not listen to me. So I prayed and offered to God all that I had suffered in Lokodja, all the tears that I had shed. I invoked our Blessed Mother, and then returned to preach.

"Six o'clock struck. All the doors of the cells are closed at that hour, and it was only then that my poor three stubborn pupils said to me, 'I believe.' I poured the regenerating waters of baptism on the heads of the condemned, giving them the names of Peter Claver, John of the Cross, Paul, James and Simon.

"They are now no more; the execution took place October 18. The first five to be baptized in our new missions of the Niger were five thieves. Is it a happy sign? I think so."

AMERICA

An Address of the Bishops of the Ecclesiastical Province of Saint Boniface

Bishop Pascal, O. M. I., vicar apostolic of Saskatchewan, writes from Prince Albert to the directors of the Propagation of the Faith:

"In September, 1903, the Most Rev. A. Langevin, Archbishop of Saint Boniface, held a reunion of the bishops of the ecclesiastical province in his archiepiscopal residence. The purpose of the meeting was to consider the means for promoting the interests of the church throughout the vast region of Northwest Canada. The immigrants who cross the ocean and demand the hospitality of Manitoba and the Northwest Territory greatly increase the cares of missionary Bishops. How are churches, priests and schools to be provided for people speaking every language?

"Before separating the bishops expressed their gratitude to the members of the Society for the Propagation of the Faith. The following communication was sent in the names of Most Rev. A. Langevin, Archbishop of Saint Boniface; Right Rev. E. Legal, Bishop of Saint Albert; Right Rev. E. Grouard, Vicar-Apostolic of Athabasca, and Right Rev. A. Pascal, Vicar-Apostolic of Saskatchewan:

"'We are deeply grateful for the providential help which we receive from your Society. What would we do without it? We unite our hearts and voices to-day to express to yourselves and all the members of the Society for the Propagation of the Faith our sincerest gratitude, to which we add our blessings and prayers.'"

OCEANICA

Progress of the Mission of the Solomon Islands

Father Bertreux, S. M., prefect apostolic, writes from Rua Sura:

"To-day has been a day of great joy in the College of Rua Sura. Two of our pupils have left to be catechists in two large villages on the western coast of Guadalcanar, about 125 miles distant, and the day was celebrated by a distribution of tobacco. The ungrateful and sterile soil of the Solomon Islands has produced its first two blossoms, or rather its first two fruits. Thanks be to God!

"Andrew and Xavier are the children of cannibals. A few years ago, they were playing on the seashore, with no other clothing than the mud which covered them, when the missionary's boat cast anchor near their village. They accepted the invitation to go to Rua Sura, were well received and grew up there. Increasing in knowledge and wisdom, they were baptized, made a fervent First Communion and felt sufficient zeal to go and live among pagans in order to convert them.

"They understand that there is danger, but they do not hesitate to confront it, that the name of our blessed Lord may be known. Yesterday they were pagans; to-day they are apostles; to-morrow, perhaps, they will be confessors, or nearly so. What a joy for us that our Divine Master has thus blessed our labors."



DESTINATION OF MISSIONARIES

Reported since the January-February Annals.

AMERICA

UNITED STATES.

Rev. Fr. Olfen, C. S. Sp.

Rev. Fr. Wilhelm, C. S. Sp.

WEST INDIES.

Martinique.

Rev. Fr. Burgsthaler, C. S. Sp.

AFRICA

Senegal.

Rev. Fr. Renault, C. S. Sp.

Zanguebar.

Rev. Fr. Muller, C. S. Sp.

Senegambia.

Rev. Fr. Brottier, C. S. Sp.

Lower Niger.

Rev. Fr. Brey, C. S. Sp.

Rev. Fr. Léna, C. S. Sp.

Mauritius Island.

Rev. Fr. Bonjean, C. S. Sp.

Gabon.

Rev. Fr. Duron, C. S. Sp.

Rev. Fr. Le Hir, C. S. Sp.

Rev. Fr. Boutin, C. S. Sp.

Ubangi.

Rev. Fr. Le Gallois, C. S. Sp.

Oimdebastia.

Rev. Fr. Kelling, C. S. Sp.

Rev. Fr. Kieffer, C. S. Sp.

Dahomey.

Rev. Fr. Aupiais, L. A. M.

The Ivory Coast.

Rev. Fr. Moury, L. A. M.

Rev. Fr. Guinard, L. A. M.

North Madagascar.

Rev. Fr. Veillet, C. S. Sp.

Seychelles Islands.

Rev. Fr. Gummy, O. Cap.

Rev. Fr. Imhof, O. Cap.

ASIA

CHINESE EMPIRE.

Kiang-Nan.

Rev. Fr. Haoulée, S. J.

Rev. Fr. Hermand, S. J.

Rev. Fr. Barbotin, S. J.

Rev. Fr. Beaucé, S. J.

Rev. Fr. Aucel, S. J.

Rev. Fr. Lamoureux, S. J.

Rev. Fr. Vanara, S. J.

Rev. Fr. Onclerc, S. J.

Rev. Fr. Gilbert, S. J.

Rev. Fr. Chanteple, S. J.

Rev. Fr. Esutsihashi, S. J.

Rev. Fr. de Vibray, S. J.

Kouang-Tong.

Rev. Fr. Favre, P. F. M.

Rev. Fr. Leauté, P. F. M.

Kouang-si.

Rev. Fr. Albony, P. F. M.

Rev. Fr. Maurice, P. F. M.

N. Tongking.

Rev. Fr. Maigret, P. F. M.

S. Tongking.

Rev. Fr. Laygue, P. F. M.

Sze-Chuan.

Rev. Fr. Dangy, P. F. M.

Cambodia.

Rev. Fr. Dalle, P. F. M.

Rev. Fr. Chaumartin, P. F. M.

INDIA.

Pondicherry.

Rev. Fr. Gaston, P. F. M.

Kumbhakonam.

Rev. Fr. Mercier, P. F. M.

Mayssour.

Rev. Fr. Nassoy, P. F. M.

Lahore.

Rev. Fr. Emmanuel, O. M. Cap.

Rev. Fr. Ubald, O. M. Cap.

Rev. Fr. Macaire, O. M. Cap.

Rev. Fr. Alban, O. M. Cap.

Rev. Fr. Floribert, O. M. Cap.

Rev. Fr. Gaetan, O. M. Cap.

Rev. Fr. Felix, O. M. Cap.



SUPPLEMENT
TO THE
AMERICAN EDITION
OF THE

Annals of the Propagation of the Faith

When this issue of the ANNALS reaches its readers the removal of the central office of the Society for the Propagation of the Faith in the United States from Baltimore to New York will have become an accomplished fact. For some time past it was felt by the Directors of the Society that for the better development of the work it would be advisable to choose a more central location for its office. His Eminence Cardinal Gibbons was consulted and the permission of Archbishop Farley obtained. By this removal nothing is changed in the aim, methods and administration of the Society; all will go on as in the past, but with renewed fervor.

From the date of its establishment in this country until the present, the Society has slowly but steadily developed. The Report of our work in 1903, which will be published in the next number of the ANNALS, is by far the most gratifying the American Branch has ever issued. It is hardly necessary, however, to remark that in the future we hope and permit ourselves to expect that it will advance more rapidly still. Indeed it is essential that it should, if the missionary work of the Church is to be successfully pursued. At the present time, the Church in France, which has for many years been the mainstay of the missions, is seriously crippled under persecution, and many of our missions will be actually threatened with ruin unless other Catholic people will supply the deficiency. Let us hope that we, who through the sacrifices of others are now fully enjoying the blessings of the Christian faith, shall understand our duty of gratitude and charity in that noblest of all undertakings, to make the name of our Lord known to and loved by our infidel brethren and help them to share the fruits of His Redemption.

MISSION NOTES AND NEWS

LETTER OF REV. E. DONALD, O. M. I.

TO THE MOST REV. P. L. LANGEVIN, O. M. I.

Archbishop of St. Boniface

I desire to call attention to the moral state of the Keewatin district, the remotest of the vast diocese of St. Boniface. On the large slope of this district, which is situated to the northwest of the Hudson Bay and to the south of the Nelson River, dwell large numbers of Cree and Saulteux Indians, belonging, at least in name, to two Protestant sects, the Anglican and the Methodist. The ministers of the former have established themselves in two places, those of the latter in six or seven. But from every settlement in which these ministers are to be found have come appeals to our zeal sent by the Indian inhabitants. The Indians have urged us strongly also to come and settle in those places to which the Protestant ministers have not as yet penetrated. Unfortunately, we have arrived here only a very short time ago, and our numbers are too few. "*Parvuli petierunt panem et non erat qui frangeret eis;*" these words of our Holy Scriptures are well suited to those poor souls who are craving after the truth. Error does not satisfy them; Protestant teachings leave an emptiness in their hearts which our Catholic religion alone can fill. The hour of conversion has come for this people who have lived for so long a time outside the true Church. We ought to have in the vast districts of Keewatin missionaries able to preach in Cree and Saulteux.

I have just returned from this region; I saw some of its inhabitants; I heard their appeals, and I fully understand their wishes. Therefore, I ask your pardon if I take the liberty to urge your Grace to look with pity on those poor Indians who expect from you the means by which they may attain salvation. It is true we are already two Oblate missionaries at Cross Lake, and I may say that we have done some good work and that the "penny" of the Propagation of the Faith has helped us a great deal in our success; but we require a greater number of missionaries and more money. Help! therefore, help! for these poor "Children of the Woods" who are so well disposed to receive the true Gospel.

For too long a time have the ministers of error profited by their simplicity to tell them and make them believe untruths.

Let the Catholic religion be preached and the greater number of them will enter our Divine Lord's fold. Since unbelievers in some other parts of your diocese, who have been visited for a long time by missionaries, remain stone-deaf to their entreaties, why not shake off the dust of their villages from our shoes and go to those who are longing for our coming. "*Veni, adjuva nos.*" It is only for love of their souls that on the eve of my return to my dear mission I send this request to your Grace in behalf of those poor Indians to whom God wishes me to devote my life.

A SAMOAN INCIDENT

It may not prove uninteresting to Americans to detail an incident which happened some time ago in the Samoan Islands, in that part of the archipelago which is under the control of the United States. It occurred in the Island of Toutouila, and is related in a letter by the Rev. Father Bellwald, S. M. Fifty years ago the South Sea Islanders were all heathens, many of them cannibals. Since that time, owing to the activity of Protestant missionaries, who early chose the islands of the Pacific as the field of their labors, conversions to Protestantism have been very numerous; so much is this the case that whole villages and even some of the smaller islands may be reckoned Protestant. The Marist Fathers have charge of the Catholic missions in these islands, and, considering the difficulties they have been forced to contend with—the native dislike to a religion of sacrifice and the opposition of Protestant ministers—they have met with a satisfactory degree of success.

In the Island of Toutouila is a village called Malaeloa, whose inhabitants are Protestant and fanatical. They objected so strongly to Catholics that they refused to permit a catechist to dwell among them. In spite of this opposition, the Marist Fathers, by dint of brave perseverance, succeeded in converting a few persons of the village—a little band who lived in daily fear of being hunted out of their native town. The only chief who was a Catholic was without influence, and his neighbors left him in peace upon condition that he would demand no favors and make no attempt at proselytism. In the course of time this Catholic chief felt the burden of advancing years and found the journey which he had to make to reach a Catholic church and attend divine service too great, so he asked for a catechist

for himself and those of his neighbors who shared with him the same faith. The request was readily granted. At this the Protestants rose in their wrath. A council was called and the old chief notified that he must immediately leave the village. He did as he was commanded. When the Marist Fathers heard of this they hastened to reassure him and advised him to return to his home. He did so, and neither threats nor requests could make him move again.

The Protestants straightway employed other means. They sent a delegation to their minister, explained the situation to him and asked him to interview the Catholic missionary on the matter. This the Rev. Mr. Hawker refused to do, but he suggested the idea of having recourse to the Government, and gave the committee a letter of introduction to the Governor.

This official received the delegation, heard their request and promised an answer later. It was not long in coming, and was far, indeed, from what had been confidently expected. As the outcome of this agitation, a law was promulgated, some days afterwards, proclaiming absolute liberty for all religions according to the Constitution of the United States. It is prohibited henceforth to annoy any one on account of his religious opinions. It is forbidden to drive any one from his village upon the pretext that he does not practice the same religion as the majority of the inhabitants.

This law was an agreeable surprise to Catholics, as they had often been subjected to annoyance at the hands of Protestants. They are free now to exercise their religion and to carry on their holy ministry. A number of heretics, who had remained in error through fear, have become Catholics. Already a catechist is well established at Malaeloa, and there is good reason to hope that the principal chiefs of this village will soon be converted.

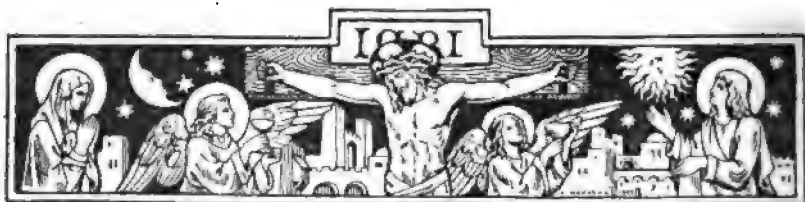


SPECIAL DONATIONS

Received since the January-February Number.

FOR BISHOP CHATRON, P. F. M., OSAKA, JAPAN.	
Per Rev. J. A. Walsh (Diocese of Boston)	\$ 51.25
FOR BISHOP PELCKMANS, O. M. CAP., LAHORE, INDIA.	
Rev. T. Finn (Diocese of Chicago)	10.00
FOR BISHOP CROUZET, C. M., MADAGASCAR.	
A Friend (Diocese of Boston)	1.00
FOR FATHER CORRE'S LEPER MISSION, JAPAN.	
Rev. D. J. McMahon (Diocese of New York)	2.00
Rev. A. Mattingley, O. S. B. (Diocese of Sioux Falls)	1.00
St. Joseph's College (Diocese of Cincinnati)	2.00
Rev. H. H. Hamakers (Diocese of St. Louis)	2.00
A Priest (Diocese of Altoona)	100.00
Rev. M. Heitz (Diocese of Concordia)	2.00
Rev. H. Eggenstein (Diocese of Alton)	5.00
Miss M. Weber (Diocese of Alton)	5.00
Rev. M. Schmitt, S. J. (Diocese of Lead)	1.00
Rev. A. Matousek (Diocese of Winona)	1.00
Rev. C. Gasparik (Diocese of Pittsburg)	20.00
Rev. J. A. Gonser (Diocese of Chicago)	3.50
Rev. H. B. Degenhardt (Diocese of Alton)	5.00
Miss H. Castleton (Diocese of Trenton)	10.00
A Friend (Diocese of Boston)	5.00
FOR FATHER DUPIN, P. F. M.	
Per Rev. J. A. Walsh (Diocese of Boston)	3.00
FOR FATHER BAYLE, P. F. M., SOUTH TONGKING.	
Per Rev. J. A. Walsh (Diocese of Boston)	5.00
Miss E. O'Toole (Diocese of Newark)	3.00
Miss Margaret Bulman (Diocese of Albany)	6.00
A Friend (Diocese of Boston)	1.00
FOR FATHER GUERIN, O. M. I., PRINCE ALBERT.	
A Friend (Diocese of Boston)	5.00
FOR FATHER FERRAND, P. F. M., JAPAN.	
St. Joseph's Seminary, Yonkers, N. Y. (Diocese of New York)	60.00
FOR FATHER BILLARD, INDIA.	
Rev. K. T. Withopf (Diocese of Concordia)	15.00
FOR FATHER GUITTA, S. M., CENTRAL OCEANICA.	
A Friend (Diocese of Baltimore)	20.00
FOR FATHER COURBIS, O. M. I., SASKATCHEWAN.	
Rev. J. B. Fitzgerald (Diocese of Omaha)	13.00
FOR FATHER THEVENET, M. S. F. S., NAGPORE.	
A Friend (Diocese of Boston)	1.00
FOR FATHER MORIN, O. M. I., ORANGE COLONY.	
A Friend (Diocese of Boston)	1.00
FOR FATHER JULIOTTE, S. H. PIC., MOLOKAI.	
Per Rev. J. A. Walsh (Diocese of Boston)	6.00
FOR FATHER CHAVANOL, P. F. M., INDIA.	
Per Rev. J. A. Walsh (Diocese of Boston)	5.00
FOR AMERICAN INDIAN MISSIONS.	
Per Mr. J. E. Dougherty (Diocese of New York)	100.00
A Friend (Diocese of Boston)	1.00
FOR CHINESE MISSIONS.	
A Friend (Diocese of Detroit)	10.00
FOR MOST NEEDY MISSIONS.	
Per Rev. J. A. Walsh (Diocese of Boston)	1.00
Rev. H. Tump (Diocese of Leavenworth)	2.00
Total	\$482.75

The Society gladly receives sums of money intended by the donors for any particular mission or missionary, and forwards the same at once to its destination in any part of the world.



OBITUARY

The following deceased persons are recommended to the charitable prayers of our Associates:

RIGHT REV. A. DURIER, *Bishop of Natchitoches, La.*; RIGHT REV. MGR. FEE, P. F. M., *Bishop of Malacca*; RIGHT REV. MGR. ALBERT, L. A. M., *Vicar Apostolic of the Gold Coast*; REV. CANON ZENKLUSEN, *Director of the Society for the Propagation of the Faith in the Diocese of Sion*; REV. J. L. O'NEIL, O. P., *Diocese of San Francisco*; REV. FR. GLEASON, *Diocese of St. Louis*.

SISTER ANTOINETTE SLATTERY, SISTER CELESTIA PRENDIGAST, SISTER EMILIANA CAMERON, SISTER EDMUND MCKENNA, *Diocese of St. Louis*.

MR. SCIPION DEBANNE, *Member of the Central Council of the Propagation of the Faith at Lyons*; THE MARQUIS DE GABRIAC, *Member of the Central Council of the Propagation of the Faith at Paris*.

Mr. Augustine Slavin, *Diocese of Nesqually, Wash.*; Mr. Henry T. Coleman, *Diocese of Philadelphia, Pa.*; Mrs. Margaret O'Hara, *Diocese of Boston*; Miss Mary J. Kelley, *Diocese of Syracuse, N. Y.*; Mrs. Jennie Kelley, *Diocese of Syracuse, N. Y.*; Mrs. Rachel L. Relly, *Diocese of Harrisburg, Pa.*; Mrs. Isidore Morrin, *Diocese of Detroit, Mich.*; Miss Ellen M. Murphy, *Diocese of Boston, Mass.*; Mrs. Anna Stay, *Diocese of Nesqually*; Mr. Robert McKenna; Miss Anna McKenna; Miss Elizabeth Ryan.

The following from the *Diocese of St. Louis*: Mr. Patrick Staed, Mr. Michael O'Rourke, Miss Marcella Fitzgerald, Mrs. M. Mahoney, Mrs. O. P. Hedger, Mrs. Bridget Murphy, Mrs. Bridget O'Neil, Miss Julia Walsh, Mr. James Heade, Mrs. Alicia Lonergan, Mrs. Eliza Lightholder, Mrs. Mary Dwyer, Mrs. Mary Geeke, Mrs. Elizabeth Foy, Mrs. Eliza Gugerty, Mr. John O'Connor, Miss Kate Mahon, Mrs. Norah Kehoe.

The following from the *Archdiocese of Boston*: Miss Hannah Dwyer, Mrs. Thomas Murphy, Miss Mary Murphy, Mrs. Margaret Walsh, Miss Margaret Raible, Miss Elizabeth Blaine, Miss Mary Gannan, Miss Margaret Niles, Mr. Matthew Rogers, Mr. Michael Kenney, Mr. James Hartnett, Mr. Frederick Dandley, Mrs. Ellen Merry.

(We shall be glad to recommend the names of all deceased associates whose names are sent us to the prayers of our readers.)



The
Remington
is used in the
Four Corners of the **Earth**
In every clime and
every nation it is the
Standard Typewriter
Remington
Typewriter Company
327 Broadway
New York

The Society for the Propagation of the Faith begs leave to inform its members that the headquarters of the Society has been transferred from Baltimore to New York. The office of the General Director, the Rev. Joseph Freri, is now located at 627 Lexington Ave., New York City, where henceforth all communications concerning the work should be addressed.



ANNALS
OF THE PROPAGATION
OF THE FAITH



GO YE INTO THE WHOLE WORLD AND
PREACH THE GOSPEL TO EVERY CREATURE



BALTIMORE, MD.

CONTENTS.

	PAGE
Missions in Asia	
JAPAN	
<i>The City of Osaka</i> (a sketch) by the Rev. Father Walter, M. B.	101
Description of Osaka.—Its Importance.—Material Development.—Summary of the Civil and Religious History of Japan.—Evolution of Ideas and Social Transformation.—Education.—The Church at Osaka.—Progress of the Faith.	
Missions in Africa	
EQUATORIAL AFRICA	
<i>Upper Nile</i> .—Letter of Sister M. Marcella, O. S. F.	119
A Christmas Celebration in Uganda.	
Letter of Mother Mary Paul, O. S. F.	124
Nubian Practices.—The Sleeping Sickness.	
Missions in America	
UNITED STATES	
<i>Oregon</i> .—Letter of Bishop O'Reilly, of Baker City	128
Difficulties of the Ministry.—Need of Priests and Means.—Consoling Results.	
<i>Texas</i> .—Letter of Father Malmartel, O. M. I.	131
A Texas Missionary Trip.—Visit to Fort Davis, Alamo, San Jose and Indio.—The Mexican Character and Hospitality.—The Ages of Faith.—A Saintly Death.	
<i>South Dakota</i> .—Letter of the Rev. H. I. Westropp, S. J.	139
The Jesuit Mission Among the Sioux.—Difficult Beginnings.—Opposition from the Indians.—The Conversion of Two Kettle Camp.	
NORTHERN CANADA	
<i>Athabasca</i> .—Letter of the Rev. J. M. Dupe, O. M. I.	143
A Painful Journey.—Indian Sorcerers.—A Horrible Sacrifice.—The Foundation of St. Martin's Missions.—Our Schools.	
 Supplement to the American Edition of the Annals.	
EDITORIALS	147
The May-June Number of the Annals.	147
Letters from American Missionaries Abroad and at Home.	148
The Society for the Propagation of the Faith at the Washington Missionary Conference.	148
The Society for the Propagation of the Faith in Mexico.	149
Our Mite Boxes.	150
SPECIAL DONATIONS	151
OBITUARY	152

ANNALS

OF THE

PROPAGATION OF THE FAITH

VOL. LXVII, No. 454.

MAY-JUNE, 1904.

MISSIONS IN ASIA

THE CITY OF OSAKA, JAPAN.

[A SKETCH]

By THE REV. FATHER WALTER, OF THE LITTLE BROTHERS OF MARY.

The following remarkable article is due to the pen of an American Missionary, Father Walter, who for several years has been chaplain of the "Meisei gakko" school kept by the Little Brothers of Mary at Osaka. It contains not merely a sketch of that interesting city but much valuable information on Japan and its intelligent inhabitants, who are now attracting the attention of the world.

Several of our readers will remember that the Bishop of Osaka, Mgr. Chatron, visited this country last year in the interest of his Mission, and gave to all who approached him the impression of being a most truly apostolic man. The study we publish to-day was communicated by him to our Society.

Importance of the City of Osaka.—The Yodogawa river.—The streets of Osaka.—Modes of conveyance.—Business and business men.—Railroads and factories.—Temples.

At the eastern extremity of the inland sea of Japan between two chains of barren mountains is a rich and fertile plain which extends in a northeasterly direction to the picturesque banks of Lake Biwa.

This is classic land, the Attica of Japan. Here have occurred from the earliest times the principal events in the history of the country. Two of the largest cities of Japan are situated at each extremity of the plain; to the north-east, Kioto, the intellectual center, the fountain-head of literature, the stronghold of religion and, for many years, the political capital; to the south-west, Osaka, the city of industry and commerce. Osaka is built in the midst of the plain about 8 miles

from the mountains, upon both banks of the river Yodogawa and not far from its mouth. The city now occupies an extent of territory measuring 22 miles square and is growing steadily every year; it contains within its borders already a million inhabitants and has an annual increase of seventy thousand. It is the second *fou* of Japan. In this country there are three large *fou*, that is to say, three cities having an administration independent from the provinces in which they are situated. They are Tokio, Osaka and Kioto.

At the head of the *Osakafou* is a prefect, elected by the people and confirmed by the emperor. For convenience in administration, the city is divided into four *Kou* or quarters, north, south, east and west. Each of these has its mayor and municipal council.



The plain upon which Osaka is built is an immense rice plantation which extends from the sea to the foot of the mountains. In winter its appearance is that of a vast and gloomy marsh; in summer it looks like a sea of verdure. The Yodogawa which takes its rise in Lake Biwa crosses the northern part of the city flowing from east to west. After having formed the Islands of Nakanoshinna and Dojima it empties itself into the gulf of Osaka.

That quarter of the city called Kawagachi—a word which means mouth—is at the present time a full three miles from the mouth of the river though two hundred years ago it was built upon the sea. The sand which the river carries down has formed a great bar: nearly are dangerous whirlpools. An American admiral about thirty years ago attempted to pass them and enter the river. He paid dearly for his temerity: the boat with its crew of twenty men disappeared in the boiling mass of water and all on board were lost.

The Yodogawa feeds about twenty large canals and a multitude of small ones which flow through all parts of the city. These canals extend in straight lines to all points of the compass, intersecting at right angles. They are especially numerous in the western section of the city, the portion devoted to business. They greatly facilitate the transportation of merchandise in a country which is so poorly supplied with beasts of burden. It is impossible to count the craft of all kinds which ply upon the canals and the Yodogawa; in seeming great confusion vessels, large and small, are moored to both banks, a small channel only being left for passage. On account of these canals Osaka bears some resemblance to the cities of Holland. It has even been compared to Venice; however, the contrast between the small

houses of the Japanese city and the marble palaces of the city by the Adriatic is too great to permit the comparison. The banks of the river and canals are fortified by a succession of stone piers; at intervals pairs of stairs facilitate communication between the water and the land above, and an almost incredible number of bridges of all sizes span the waterways of Osaka. Persons whose word may be implicitly relied upon, have affirmed that they have counted four thousand of them. Many of these bridges are not at all inferior to the best ones of our American cities. The Temmabashi and the Tenjinbashi are six hundred feet long. The two new railway bridges which are being built for the Kobe and Kioto lines have twenty-four arches and are two thousand four hundred feet in length. The pieces of iron used in their construction were brought all the way from the United States. The lack of blast furnaces has prevented the Japanese from utilizing up to the present time the iron ore which is to be found in their country. The first furnace was built last year near Moji in the Kyushu.



The streets of Osaka are long, straight and regular but in general are narrow and without sidewalks. They run in a direction parallel to the canals and like the latter intersect at right angles. They are not paved, but this does not greatly matter for the carriages are small and are drawn by men. In this commercial metropolis of the extreme East the almost total absence of four-footed beasts of burden is a fact to be remarked. Donkeys are as rare as the phenix. As to horses only the artillery of the imperial garrison can afford the luxury of possessing them and then they are small and weak compared to the western animals of the same kind. Their head, it is true, has a certain grace of contour but their gait is everything which is most awkward; this is due to the fact that in the country their feet are shod with straw. It is with great difficulty that the military authorities can find blacksmiths able to make iron horse-shoes.

It is useless to look for cabs, omnibuses or street cars in Osaka. The streets are as a rule too narrow to permit the use of such means of conveyance. However, narrow as they are, they are obstructed by telegraph poles and wires like the streets of our own cities.

Bicycles are very numerous. They whirl by day and night, now traversing quiet back streets, or again, speeding harmlessly through crowded narrow thoroughfares. Soldiers, manufacturers, students, bank clerks, professional men, everybody, in a word, rides save the

Little Brothers of Mary who, as good religious, still cling to the carriage of St. Francis.



Are you hurried or fatigued and do you wish to ride to your destination? With a word or a gesture you may hail a *Kurumaya* (man-horse or horse-man). He runs up with his miniature chariot, makes a bow and lowers his shafts, then you climb to the one small seat, just large enough to receive a guest of ordinary size, draw a robe about your knees, name the place you desire to reach and off goes your "horse," striking into a little trot. Winter and summer, rain or shine, they are all one to him, or rather, I mistake; rainy weather is the most favorable to his particular business, for then everybody takes a *kuruma* and the day's receipts are increased in consequence.

When forty years old a *Kurumaya* is worn out, and yet many of these unhappy creatures love the kind of life they lead, for they might often, if they so wished, change their occupation to one perhaps more lucrative and certainly easier and more healthful; however they like too much the freedom from all restraint which they enjoy to give it up.

The first time a foreigner sees these men yoked to a cart like beasts, puffing and sweating from their exertions, he is apt to experience a feeling of disgust and to refuse out of respect for the human species to permit himself to be drawn in their carriages. This feeling passes away in time, however, as he becomes familiar with a mode of transit which is fairly rapid and very economical. In the end he rides through compassion for these poor wretches in order that he may give them a few pennies.



At present on account of the advent of railroads the *Kurumaya* has lost much of his importance: formerly, however, he furnished the ordinary mode of transportation from one part of the empire to another. The same man will drag his carriage with its occupant all day, keeping up a steady trot. At noon and again at the fall of evening he will pause and hastily swallow a bowl of rice seasoned with rotten apples. Upon the following morning at daybreak he takes up his course again and so on as long as the journey lasts. This is heroic endurance to be rewarded at the rate of forty cents a day.

Some years ago Mgr. Osouf, archbishop of Tokio, traveled in this manner throughout the north of Japan while making a pastoral visitation. The journey lasted fifteen days and during that time he was drawn by no one else but the porter of the archbishop's residence

who refused to share with another the honor of being His Grace's *Kurumaya*.

Merchandise is transported upon small two-wheeled carts drawn by men, two of whom go before and two behind. Nothing is so strange as the plaintive cries uttered in an unvarying monotone which come from these men as they perform their work. One would fancy that they were about to die, that each breath as it passes from their body was the last. On the contrary, however, they are cries of encouragement.

The streets of Osaka are always crowded with a busy throng. At certain periods of the day the hustle is so great that the police are obliged as a measure of prudence, to prohibit the *Kurumaya* from plying his trade.



The houses are built mainly of wood with movable windows and doors which slide backward and forward in grooves and are so arranged that when all are open the interior of a dwelling is entirely exposed to the outer air. American and Russian petroleum, gas and electricity are used for lighting purposes. To obtain heat the Japanese employ small braziers which contain half a dozen coals. The houses of Osaka are very low and gloomy. This is the effect of an old superstition: Tukugami, the god of wealth, it is said, is best pleased when worshipped in an obscure place. The land upon which the city is built is low, hence it will be readily understood that the public health leaves much to be desired: Osaka is peculiarly susceptible to epidemics of cholera and other malignant diseases. Fortunately the evil bears with it its own remedy. The police at stated intervals give the streets a thorough cleansing and at the same time superintend the cleansing of the dwellings in all parts of the city. Mats are beaten and the dust which is obtained is gathered up and taken away while debris of every kind is burned.

The houses which have been recently built are higher and better in every way than those of older date; one may now see veritable palaces of stone which would add beauty to the finest cities of the United States.

Fires are of infrequent occurrence at Osaka; when they do break out, the rapidity with which they are subdued is extraordinary. This is due to the fact that the city possesses an efficient pumping station which is situated at the highest point of the old castle. It draws water from the river and by reason of its altitude secures a high pressure at the hydrants.

The stores are very numerous and line both sides of many streets in an uninterrupted succession. The front part of these shops opens directly upon the street, being without a wall, doors or windows. Throughout the whole year the commercial district presents an aspect of feverish activity; cases of merchandise come and go by the hundreds. Osaka is the market place for the entire central and western portions of Japan.

Merchants group themselves according to the business in which they are engaged. One street for example is given up entirely to shops dealing in drugs, where all kinds of pharmaceutical supplies may be obtained; another is devoted to porcelains, another to dry goods, to workers in bronze, etc. Upon the bank of the river near Kawagachi is the fish market. Every morning from six to eight o'clock is here displayed for sale every variety of fish. Our seas are wonderfully rich.



The city is also divided into sections according to the occupations of the inhabitants. To the northeast near the castle are the military schools and a garrison of twenty thousand men. Upon the heights to the east and southeast are situated a number of Buddhist temples; this section is called *Teramachi* (city of temples). Upon all sides, to the right and to the left, before and behind, one sees as one looks, nothing but temples, many of them of great size, and all surrounded by flowers and trees. The largest of these is called *Tennoji* (temple of the king of heaven). It dates back to the time of Prince Shotoku, the Constantine of Japanese Buddhism (about 600 A. D.). For a saint, the prince had a singular character. The Emperor Sujun was a firm adherent of the religion already established in his kingdom for he feared the resentment of the *Kamis*; Shotoku wished him to favor the new cult which had been introduced from China by way of Korea. But the Emperor would not, so the young prince, an ardent disciple of Buddha, discovered that his sovereign had been guilty during his past life of murders and other crimes. As a punishment, he assassinated him and then placed upon the throne a princess who was willing to second Shotoku in anything he might wish to do; in this manner the triumph of Buddhism was brought about in Japan.

In the court of the temple a pagoda is built which is 200 feet high. The top of this building is the most elevated point in Osaka. One looking forth from this position sees the city as an immense field of low-lying roofs out of which rises a forest of tall chimneys belonging

to modern factories. These and cotton mills have multiplied in an extraordinary manner during the past ten years. Cotton-spinning is the principal industry of Osaka. The city is also celebrated for the manufacture of muslins, paper, musical instruments, and articles in brass; it has besides an arsenal in which cannon and all the instruments of war are made.

A belt line of railroad connects the extremities of the city and facilitates communication between them. Besides this road there are many large ones which make Osaka their terminus. There are no less than fourteen stations in different parts of the city; that to the North called Umeda, is the largest and finest in the extreme East.

In the first fever of trade, the people of Osaka, who are so practical in many things, forgot to make provision for the ornamentation of their city: there are no public places and no parks, except the gardens of Teromochi, and the only monuments are the telegraph poles. When it is too late the citizens will want to repair the effects of their thoughtlessness, but then no space will be left within the limits of the city large enough to be used for purposes of civic adornment. One must go into the country if one wishes to find parks: to the south of the city are the gardens of the great temple Sumiyoski while to the north lies the picturesque valley of Mino.

The Church at Osaka.—Progress of the faith.—A summary of the civil and religious history of Japan.

Osaka has always been known as a city of pleasure. The rich and populous section named *Dotombori*, is almost exclusively given to theatres. Here plays and representations succeed each other without pause day after day, going on continually from morning to evening and from evening to morning. It is not to be wondered at that the Gospel had made so little progress among a people given up to a great extent to sensuality. The diocese of Osaka is made up of four thousand three hundred Catholics, while the total population within its limits is thirteen millions of souls; there are in the city of Osaka three parishes with only a thousand of the faithful.

There are other obstacles to the progress of the true faith. Japan is just now passing through a period of transition; the old order has disappeared and the new is fashioned entirely according to Western ideas. Public attention is centered upon political and social reorganization; no one has time to bother about his soul. It should be mentioned also that for the past fifteen years a reactionary spirit against everything foreign has been visible in different parts of the

country. It has not been powerful enough to check political and civil evolution but it has very effectually arrested any general movement towards the Church. In addition, the part which France took in the expulsion of the Japanese from Manchuria after the Japanese war has resulted in bringing Catholic missionaries into disfavor. Nevertheless the progress of the faith is constant and real; the grain of mustard seed will become in time the great tree of which the Gospel speaks; for the Japanese are still the intelligent people that St. Francis Xavier found in the XVI Century in these islands, and the good dispositions which were shown then will be shown anew at the time designed by divine Providence.



The castle of Osaka is the marvel of Japan. To do justice to this structure it will be necessary to have recourse to history, for what is seen to-day is only the shadow of the former grandeur of this building. And since we are going to consult history let us begin at the beginning. Long, long ago, before the golden age, the bronze age, the iron age, even before the age of stone, in a word, in the time of the gods, Amaterasu Amikami, the great goddess who illumines the world gave birth in the high vault of heaven to *Amatsukiko hoho minigi no smikoto*, that is to say, to His Majesty, son of the sun, high prince, golden abundance of ears of rice. She sent him to govern the vast expanse of earth which stretches beneath the firmament.

"I make you ruler" said she "over the plains clothed with luxuriant reed, over the country rich in fresh ears of rice. You and the emperors, your descendants, shall rule in the land, and the prosperity of your throne shall be eternal as the duration of heaven and earth is eternal."

She spoke and the celestial emperor, accompanied by a glittering court, descended from heaven and touched earth upon the summit of Kirishimayama, a mountain to the south of Kuishu, where the people to this day show to pious pilgrims the imprint which was made in the rock when His Heavenly Majesty's foot first smote the land of Japan. His son espoused *Toyotama him*, princess of the sea, who was none other than a crocodile according to the *Kojiki*, the oldest Japanese book, which was written in the year 712 B. C. On the other hand *Nihonghi*, written in 720 claims that she was a dragon. Between two such respectable but contradictory authorities the critic dares not attempt to decide.

Jimmon Tenno (celestial sovereign of divine valor), grandson of

the princess mentioned above, and founder of the Japanese empire, became dissatisfied with Kuishu—it was too small for his swelling ambitions—so he gathered his faithful followers about him, crossed the seas, disembarked at the mouth of the Yodogawa and raised a temple upon the summit of the neighboring hill, where was to be built later the castle of *Hideyoski*. Thus was Osaka cradled. Soon the emperor set out upon the conquest of central Japan and the city was left for a long time in obscurity and neglect. During the fourth century of the Christian era the emperor Nintokon established his residence there and thenceforth for many generations it was the capital. For centuries the city was engaged in a struggle of supremacy with Sakai, a seaport with a more favorable situation. During the civil wars of the fifteenth century the latter city fell into the power of a bonze who built a citadel upon one of its hills and terrorized the country for miles around. The influence of Sakai steadily waned afterward.



During the fifteenth century the power of the bonzes was at its highest. Their monasteries became fortresses fortified by high stone ramparts and surrounded by deep moats. Their arsenals were filled with arms. Safe within their protecting walls they chanted hymns before sumptuously ornamented altars, drank *sake*, gorged themselves with good food, plotted treason and incited civil wars, when it was to their own interest, and escaped all the consequences of their actions by the reverence which the people entertained for their sacred characters. The chief stronghold of these priests was situated at Hiyeizan upon Lake Biwa. As many as three thousand temples were built here with a great number of other monuments.

The bonzes were finally conquered by Nobunaga, the powerful chief of Owari (1534-1582), by whom Japan was pacified and unified. He made himself master of the central part of Hondo and extended his protection to Catholic missionaries. His projects were opposed by the bonzes who did not wish the restoration of good order. Nobunaga resolved to wipe them out and marched against Hiyeizan. Then he laid siege to Osaka. The citadel was formed of five enclosures, each fortified by a stockade. For two months the struggle had continued, the besiegers advancing little by little until only two of the inner fortifications remained uncaptured. Twenty thousand bonzes had perished. The survivors in order to escape the fate of their companions surrendered and their lives were spared. But they never after-

wards recovered from the blow which they had received; their power was broken. The bonzes have ever since regarded their conqueror as a demon incarnate who was sent to earth to destroy their faith.

Nobunaga was assassinated in 1582. Toyotomi Hideyoshi, the first of his generals, succeeded him and took the now famous name of Taikosama. He continued the work of pacification which had been inaugurated by Nobunaga, his great ambition being to surpass his former master in all things. As the latter had built a castle upon the shores of Lake Biwa more magnificent than any ever before seen in Japan, Hideyoshi resolved to raise a grander one. He determined to make Osaka the site of the structure he contemplated, for this city was the key to the whole country.

Previously Osaka had occupied the right bank of the Yodogawa. Hideyoshi chose the left as the place upon which to rear his fortress. The very spot upon which *Jimmon Tenna* had built his temple was made the center of the castle. This was rectangular in shape and covered an area of nearly eight miles. It contained three interior fortifications, each of which was surrounded by a ravine one hundred feet deep and three hundred feet wide and further protected by a massive rampart 75 feet high; over all rose a series of towers some of which attained great height. At the very center Hideyoshi built a palace for himself. Close by was placed a lofty tower from which the emperor could command a view of the surrounding city. To hasten these works he brought laborers from all parts of the country; as many as sixty thousand were present at one time. Within two years all his designs were finished. Everything succeeded with Hideyoshi. He had arrived at the summit of his greatness. Never had a monarch held such undisputed sway in Japan as he. The empire which he had conquered enjoyed peace within and respect without. China was vanquished in battle and its ambassadors came to sue for peace, something never before heard of. The emperor was not ignorant of the truths of our faith. Pride and passion, however, choked his better impulses. "One thing alone" he said to missionaries, "prevents me from becoming a Christian. Permit me to keep as many wives as I choose and I will be baptized tomorrow."

His passions and the desire which he cherished of being ranked as a god made of him a persecutor of the religion which he admired. It is he who crucified the twenty-six martyrs of Nagasaki who have been canonized by the church.



A day of adversity at length dawned for Hideyoshi. As he was

contemplating with pride the magnificence of the works he had planned and executed, suddenly the earth trembled beneath his feet, the crashing of thunder was heard and strange moanings came forth as from the bowels of the earth. Osaka and Kioto were left a mass of ruins by the earthquake. Within the short space of a half hour the palace of the prince was laid low, a shapeless heap of masonry. The haughty emperor fled for his life carrying his son in his arms; seven hundred of his concubines were buried beneath the fallen stones. The number who perished throughout Japan in this catastrophe was enormous. It is said, however, that not a single Christian was killed. "It is certain," remarks Charlevoix, "that while all the other houses upon one side of a street in Sakai were destroyed, that of a Christian in which the faithful were accustomed to gather for prayer, alone remained standing and received no damage."

Hideyoshi, who was obliged to live in a tent for many days, cried out, it is said, that God had justly punished him for daring to attempt what was beyond mortal power to accomplish. But his remorse carried him no further. His heart was hardened as that of Pharaoh. When the earth became tranquil and the sea returned within its accustomed bounds he rebuilt his palace.

Hideyoshi had only one son, named also Hideyoshi, six years of age. To secure the succession the father appointed a council of regency and at its head placed Dyeyasu, a powerful chief of Yedo, to whom he had already given the hand of his daughter. Hardly had the old emperor closed his eyes in death (1598) when Dyeyasu withdrew from his colleagues and announced that he would reign alone in Japan. The bloody battle of Sekigahara established his ascendancy over the country: he was lord of it all, save only Osaka which remained faithful to Hideyoshi.



Fourteen years passed. The eaglet of Osaka longed to try his new-grown wings and sent word to all who were discontented with the new regime—and they were many—to rally round his standards. The Christians had little to hope for from the young prince who was superstitious and an ardent devotee of idol worship, but they had less to fear from him than Dyeyasu. They therefore supported Hideyoshi. The usurper appeared suddenly before Osaka at the head of two hundred thousand men; so rapid had his movements been that the inhabitants of the city scarcely had time to lay in a stock of provisions and prepare for a siege (24 December, 1614). The besiegers made many

attacks but were always repulsed; the fighting was so violent that in less than seven weeks thirty thousand men had perished. A truce was made and Dyeyasu withdrew, intending, however, to renew the contest whenever an opportunity favorable to him presented itself. When the Christians saw the man they dreaded in retreat they supposed that he was completely conquered and permitted joy which such belief engendered to become evident. This was sufficient to cause the promulgation of fresh edicts, pitiless in their severity, which condemned to torture and death all followers of Christ without distinction of condition, age or sex. (February, 1615.) The persecution continued unabated until there were no more of the faithful to be martyred.

In the meanwhile Dyeyasu levied fresh troops in all parts of the country; Hideyoshi, also, made preparations for a final battle. On the third of June, 1615, the greatest military engagement in the history of Japan took place beneath the walls of Osaka. Fortune at first favored Hideyoshi and his battalions were successful in beating back the front ranks of the enemy. Victory seemed within his grasp when suddenly the city in his rear was enveloped in flames. Dyeyasu had caused these fires to be kindled by placing spies among the garrison of Osaka. Hideyoshi, alarmed at the turn events had taken, hastened to carry his family and treasures to a place of safety. Part of his troops followed him; the remainder became panic-stricken and fled in utter confusion. The conqueror ended the day by ordering a general massacre of the routed soldiers. The carnage was fearful; a hundred thousand bodies lay scattered upon the plain when evening at length put a stop to the butchery.

Hideyoshi succeeded in escaping with a few faithful Samurai and took refuge at Kyushu where we will leave him. It is said that one of his children, a boy of seven, was captured and taken before Dyeyasu. Far from appearing disconcerted in the presence of his father's conqueror, the lad accused him of usurpation and reproached him bitterly, then, before it could be prevented, stabbed himself to death. As he fell to the floor, Dyeyasu, looking down upon him, said sneeringly:

"Hideyoshi was devoted to the gods. What good has it done him? I have never expended a penny in the worship of any divinity and yet I am master of the Empire."

Nobunaga, Hideyoshi and Dyeyasu are the three greatest names in Japanese history. The two first paved the way for the third. They unified and pacified the country which had been distracted by the jealousies of three centuries of feudalism. Dyeyasu received their

heritage and transmitted it to his descendants, who held it in their possession for two hundred and sixty-eight years.



Nobunaga, endowed with clear vision, understood the true interests of Japan and wished to enter into the concert of European nations. He would probably have done so and given to his country the advantage of Christian religion and civilization had not the hand of an assassin brought his career to a sudden close. Dyeyasu was undoubtedly a successful soldier, but his administration of affairs was detestable. He inaugurated the retrograde movement whereby Japan cut herself off from all other nations and retired within herself, so to speak, as an oyster within its shell. He is to be blamed for the fact that in progress the country was until recently three centuries behind the west.

The castle of Osaka escaped the great conflagration of 1615. It was destroyed later however by the troops of Shogan at the beginning of the War of the Restoration (1860). Only the third enclosure remains at the present day. Upon the spot where the lofty central tower used to stand is now placed the pumping-station, and nearby is the cannon which is daily discharged exactly at noon.

Evolution of ideas.—Social transformation.

During the many years of peace which followed the siege of Osaka, the genius of the nation was paralyzed. The vital forces of the country dwindled in enforced idleness. The people of Osaka alone showed a little initiative. They became merchants and developed a utilitarian spirit absolutely opposed to that which the *Samurai* cherished.

The *Samurai*! What remembrances are called up by this word so dear to the Japanese heart! The *Samurai* was the chivalrous knight to whom honor was all in all, who regarded as sacred his given word, who opened his heart to none but the most generous sentiments, who despised money and held death in absolute disdain. His was the nature of fine potentialities, but uncultivated and almost savage; the *Samurai* needed only to be influenced by divine grace to have become, like the Christian knight of European chivalry, the soldier of God, the apostle armed in defense of truth and virtue. Such was the heart of the *Samurai*; such the neophytes of St. Francis Xavier.

The time has passed and the spirit of Oriental knighthood lives no longer in Japan. The revolution of 1868 has changed the face of the country. The customs of only forty years ago are now antiquated.

Old men have become strangers in their own native country. The transformation of manners and the change of sentiment have occurred with extraordinary rapidity; everything is different from what it used to be, ideas, principles, laws, even language. The Japanese have become eminently practical. Other times, other manners. They have developed a wonderful facility in imitation and adaptation. When the progress which has been made in forty years is considered it is impossible to withhold admiration for the genius of a people capable of accomplishing so much. When the new ideas have been thoroughly assimilated Japan ought to take high rank in the intellectual world and contribute to the discoveries and inventions of the future. Unfortunately, however, the Japanese have not learned to make haste slowly. They wish to do everything in a day. But lately an intelligent young man said that he found the German language difficult to acquire because after the first lesson he could not read and write it readily. The Japanese of to-day may be said to resemble overgrown children in whom are all sorts of qualities, both good and bad, none of which however are well developed. This is of course the character of every epoch of transition. It was the instability of the Japanese people which brought forth from Bishop Cousin, the oldest missionary in the country, the following remark:

“Here things are never so bad or so good as they appear to be. Hence it is quite useless to be over-anxious about the former or rely too much on the latter.”

Material development.—Hopes for the future.—Education.—A few statistics.

The city of Osaka appeared to be very little affected by the movement which is agitating the rest of the country. In reality it had no transformation to undergo. It has always been given to trade and now has only to continue in the accustomed way. Up to the present it has led a separate existence, so to speak, but now that the Empire of the Sun has turned with avidity to commerce and industry Osaka by force of circumstances takes the lead in the new movement. In order to succeed this city will undergo any expense. In March, 1903, a great national industrial exposition was opened in which the whole world was invited to take part. Manufacturers of all nations were requested to exhibit machines and other objects which might be used in the development of Japan. By means of this exposition Osaka hopes to double its business, which is already great; last year it

amounted to 500 millions of yen (\$250,000,000). The commerce of the city will be greatly increased by the vast improvements which are being made in the harbor. The docks have not always been as they are at present, nearly three miles from the city. Three hundred years ago nearly all the houses were built about the castle of Hideyoshi; but as the sea receded Osaka followed. In a few years the Yodogawa will empty into the ocean through a new outlet.



Three things have prevented Osaka from becoming a great seaport; the unprotected condition of its harbor which is open to the ocean, the want of ruggedness in the surrounding coast, and the lack of depth of water due to sand continually washed down by the Yodogawa. To overcome these difficulties an immense breakwater nearly 10 miles in length is to be constructed; it will enclose space enough to contain the fleets of the world. Then the harbor is to be dredged until a depth of about 30 feet is obtained. Finally a new channel is to be dug for the Yodogawa, that it may flow into the sea at a point upon the coast which will prevent it from carrying debris into the reconstructed port. The works which were commenced about four years ago are already well advanced. The new river-bed is finished and is already spanned by two magnificent iron bridges.

The great breakwater advances steadily every day towards completion. In four years it will be finished and the port open to the world's shipping. The cost will amount to over twelve million dollars. But the city hopes to be more than reimbursed for this outlay, as it will now attract to itself imports which formerly entered Japan by way of Kobe.

Will these projects be as successful as is expected? If Osaka must rely upon the assistance and sympathy of the rest of the country they will not. Rightly or wrongly the people of this city bear a poor reputation. They are said to be avaricious, to be given to speculation and to be no better than thieves. A thoroughly honest employee is not wanted; when his honesty is detected he is liable to be promptly discharged, because when everyone is untrustworthy there is no danger of betrayal. They are accused of lacking patriotism. It is true that they have little liking for military service. They detest war, and do not attempt to conceal the fact that the tranquility of peace is much more to their taste. These reproaches arise perhaps from jealousy engendered by the wealth of the city, but it cannot be denied that some of the accusations are just.



In regard to education the citizens of Osaka have made little advance. Their primary schools, it is true, are good and well attended. Secondary or grammar schools are fair. A school for commercial training was founded last year. But this is all that can be said. The study of law and medicine cannot be pursued within the bounds of the city: of a university in the proper sense of the term the people have never even dreamed. For a rich and enterprising community, made up of a million individuals, this is not sufficient.

A word as to the instruction which is given in these schools. In those of the primary grade reading, writing and a little arithmetic are taught together with the geography of Japan. This is all the citizens demand: it was good enough for our fathers and for us, they say, let it suffice for our children. A great difficulty to be met in Japanese education is the employment of Chinese characters; it is one which the student finds hard to overcome. It takes ten years of study with four or five hours of work a day to learn the characters which are in common use in daily life. This fact places the Japanese student far behind the young college man of the West.

A university course in Japan can scarcely be completed before the age of thirty. It is useless to give way to these regrets, however. Owing to Buddhism, Chinese characters have become an integral part of the Japanese literary language. And indeed they render a certain service which may explain the fondness of the nation for them. They have given to the language a precision which those of Europe lack. As years are devoted to committing them to memory this faculty is developed to a marvelous degree. The study of them constitutes an excellent mental gymnastic for the finding of different ways to express the same idea; it is a good training for oratory, and in this department the Japanese show themselves the equal of the peoples of the West. If they do not excel in depth of thought, they are more proficient in the use of words.

Finally the Chinese characters have contributed not a little to give the Japanese that finesse in little things which they possess, that quickness in grasping all sides of a question as soon as presented, keenness in detecting the slightest flaw in an argument as well as their marvelous ability to observe the smallest details of an object, an ability which has enabled them to put forth masterpieces of miniature art.

However, let it be understood, it is not necessary to know the Chinese characters in order to live in Japan. They are written only, and not spoken. The spoken language, the language of the people, is

easily learned, very sonorous and harmonious. In fact, after a year's residence, missionaries speak, preach and hear confessions in Japanese.



In brief, education in Japan has not reached a high level; its schools are far below those of Europe or the United States; nevertheless the prospectus of any one of those of secondary grade reads like the catalogue of a university.

Instruction is given in many branches, but the treatment is not thorough. The Japanese aim at the curious, the eccentric, and pay little attention to the serious. They attach an exaggerated importance to the natural sciences, especially mathematics. History with them is only a collection of falsehoods which have been directed by Protestants against the Catholic Church. These defects which are common to the whole of Japan are more noticeable in Osaka than elsewhere. While students flock in crowds to Tokio, Kioto and even to the little village of Yamaguchi which is hidden away in the mountains and is without communication with the rest of the country, few come to Osaka in spite of the fact that many lines of railroad lead there.



However, Osaka shows signs of an awakening in the future. The sympathetic welcome which the Little Brothers of Mary have been given by the people and officials of the city proves that they appreciate the benefits of science and education.

The personnel of the Catholic mission of Osaka is as follows: One bishop, twenty-five European missionaries, two native priests, four Brothers of Mary (of the College of St. Stanislaus of Paris), four seminarians, forty native catechists, sixteen Sisters of the Holy Infant Jesus, three novices and three postulants. The diocese comprises thirty-four parishes, eight churches or chapels and twenty-four oratories in Japanese houses; four schools, of which one is for boys and three are for girls; the number of pupils in these is four hundred and nineteen. The Brothers have one high school with one hundred students, five orphanages with two hundred and twenty-eight inmates, one hundred and forty-nine children in the workshops, and thirty-two nurses in the hospital.

Here are the results of last year's labors:

Baptisms of adults.....	193
Conversions from heresy.....	2
Baptisms of children born of Pagan parents.....	258
Baptisms of children born of Christian parents.....	100

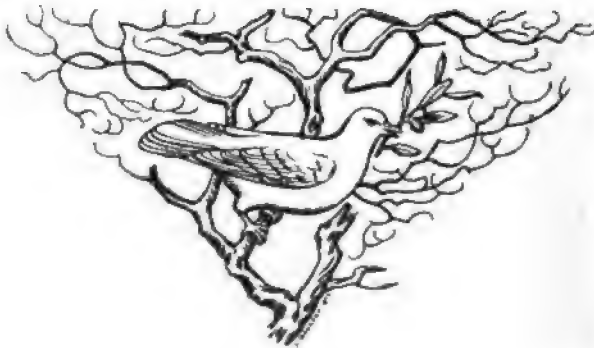
Confirmations	164
Easter Confessions.....	1574
Easter Communions.....	1397
Holy Viaticum.....	34
Extreme Unction.....	55
Marriages	40
Deaths and Emigrations.....	779

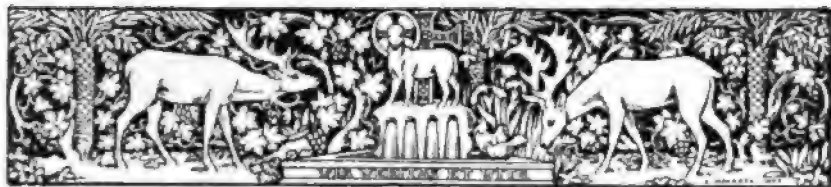
Twelve months of hard labor have brought these results which, it must be confessed, are not brilliant. However the missionaries are content to work on without losing courage, and their zeal is commensurate with the great task which the church has confided to them. They do their duty and do not reckon the cost.



It is unfortunate that the good which they so earnestly desire to do cannot be accomplished on account of their poverty. Everything has doubled and even quadrupled in price. The money which the Society for the Propagation of the Faith is enabled to apportion to us is not sufficient for our needs. It is impossible to undertake new enterprises and we may even be forced to abandon those which have been for some time under way.

In view of these facts we are emboldened to appeal to the Catholic world for assistance to enable us to carry on effectually the work of preaching the Gospel to the Japanese people.





MISSIONS IN AFRICA

VICARIATE APOSTOLIC OF THE UPPER NILE

The two letters which follow will have a peculiar interest for our readers because both were written by two American nuns, who at present are doing heroic work among the natives of Uganda in Equatorial Africa. The sister of one of these devoted souls is a woman of prominence in New York, to whom the letters were addressed, and in communicating them to us she adds the earnest wish that they may help American Catholics to realize the part that some American priests and nuns are taking in our glorious apostolate and the help consequently that should be extended to them.

LETTER OF SISTER M. MARCELLA, O. S. F.,
TO A FRIEND IN NEW YORK.

NSAMBYA, UGANDA, EAST AFRICA, December 31, 1903.

Deus det nobis suam pacem!

MY DEAR FRIEND:—Rev. Mother has just asked me to write and tell you something about our Christmas here in Uganda, as she has such a lot of letters to write, and wants you to know about our Midnight Mass, which has been so different from those of other years.

For months beforehand, we had heard of the terrible crowd that would come to attend the Christmas services, and we had also heard of the savage characteristics of this crowd. Two of our elder children talking together were heard to say "Terese can't go to Mass at Midnight, she is still a young child." "Ah," said the other, "she can go, because she can pinch very well, also she can bite." With these necessary qualifications, the two settled that Terese could go. Overhearing many such conversations, we began to think that Midnight Mass was to be a very war-like proceeding. The people told us that very likely we would have some of the black policemen all round us to save us from being trampled to death. When one morning, about two days before Christmas, we saw two new doors being cut in the walls of the church near us, we began to think the various terrifying predictions

must indeed be true. We noticed hundreds and hundreds of strange faces each day increasing, as the natives came from their far-off villages to spend the Christmas here in Nsambya.

✦

On the eve of the feast, Rev. Mother gave us all our presents at supper time, and then we put her to bed. She slept, much to our surprise, for the screeching, yelling and shouting were worthy of savages. Nevertheless, she slept, and at 11.30 we called her to get



LEARNING TO WRITE.

ready for the Midnight Mass. It was a real African night. The moon was shining, and the sky was one mass of bright stars, yet for all that, it was *very* dark. We took our lantern, and stepped out into the road. There were chiefs coming along with their servants doing the yelling for them, and carrying torches made of a bundle of reeds tied together. As we passed into the church yard, the noise of our boots made many black faces peer up from their barkcloth on the ground, to have a look at us. All around the church were hundreds of men, women and children lying down sleeping on the ground till the hour of midnight drew nigh. It was a very queer sight, they looked like bundles and

bundles of corpses, until we saw their bright eyes and shining teeth. We walked around to one of the new doors, the one on the women's side of the church, and there was a whole line of some of the best catechists waiting for us. These men stood round our seat all the time, so that we were not a bit crushed.

About 11.45 the drums began to beat and the organ to play. The candles did not give a very brilliant light, but just made it seem all the more beautiful. Once inside, the Bagandas (4,000 of them, inside and out) were very quiet and pious. There was a grand High Mass, and the people simply roared the various vocal parts, the Kyrie especially, as they all knew the words. Four priests gave Holy Communion, and as soon as each Baganda had received, he was hustled out of the door near the Communion rails, thus making room for others to enter at the bottom of the church and preventing a collision. You see, there was not sufficient room for all to be inside for the Mass, so hundreds were sitting outside till the time for Holy Communion. Everything was, however, managed beautifully, and the order *inside* was perfect. The people outside did try not to make a fearful noise, and they succeeded pretty well, for only three times during the Mass had a Father to go out to them.



We returned to our Convent about 1.30 A. M., very much to our surprise, for we thought we should be in till nearly breakfast time next morning. Then we went to bed after a slight refreshment, and didn't get up until it was nearly time for the High Mass of Christmas Day. I forgot to tell you that as we came from the Midnight Mass, all the people ran round us shouting "Kulika Noeli," which means "Thank you for getting safely over Christmas." Hundreds and hundreds slept in our compound that night, so as to be able to hear Mass the next morning. At the morning Mass, the church was again filled, they know the number who entered by the fact that every one must put one cowrie shell in a bag which the watchmen have at the door.

After the Mass, we came home, besieged by the crowds for their presents, which they most certainly expected, and they looked as if they meant to stay till they got them. The Rev. Mother had a lot of soap cut into small pieces, and made the afternoon school women pass before her window, while she gave each one a piece of soap, a crucifix and a safety pin. Sr. Solano was posted outside the window to prevent them from returning and receiving three or four times, which they would do if they could, but the crush became so terrible that Rev. Mother had to pull

Sr. Solano in by the head at the window. Mother Abbess had sent us a box of little toys, etc., as well as plum puddings, cakes, and these (the toys) we all started giving away, much to the Bagandas' delight. One little tiny boy got a spy-glass, one of these little things which cost a penny or one-half each, and in which by turning round neat patterns can be formed from pieces of colored glass contained inside. Well, the baby's father, our head man, Dandi, caught sight of this curiosity, snatched it out of the child's hand



A READING CLASS.

and played with it himself for the rest of the day, only letting a few of his favored friends have a look now and then. The child was consoled by a little tin engine, which I am afraid tempted the mother, as we have never seen the child with it since. The joy over these rubbishy little things would do your heart good to see. Rev. Mother gave all the king's women a Luganda prayer book, rosary, and piece of soap. They never dreamt of so magnificent a present and simply shouted for joy, one of them, old Maritina, when she saw her present, made a sign to the others to be quiet for a minute, then she blessed herself and said a prayer, she was so full of joy. They said they would sing so well in church now that they had the words of the

hymns, and have quite fulfilled their promise, for as they squat at the back of us in church, Sisters Kevin and Solano mentioned the other day that they are quite deaf. The reason is obvious.

The king's women are very good, but sometimes are very funny. The three eldest are Maritina, Anna and Angelina. The other day in school, Sister wanted to teach Anna to read, so she said: "Now, Anna, come along, you may sit next to Angelina and read Mariko" (St. Mark). Anna answered in quite a tragic tone, "Little child, I have just sufficient strength to come here to learn to read *kale*, then I'll begin." "Angelina" is a very naughty little child of about eighty-five, who talks and plays when the Sister is not looking, and very often has to be put in the corner. When Rev. Mother goes down to the school, poor Angelina trembles visibly when her slate is being examined and awaits her sentence of "good or bad" with anxiety that Rev. Mother finds hard to resist. They are such nice people, these Bagandas. Rev. Mother goes about now to their little huts and asks them what work they have done, etc., etc., and never comes home without one or two presents such as native gourds, pumpkins or beans. The natives were terrified of her at first, but now you will see her trotting along with a lot of people after her, sometimes little children with the famous dress of a string of beads round their neck, waist and ankles. It is marvelous, though, how quickly they learn that they must try and cover themselves when a sister comes along. The other Monday, Rev. Mother sent Sr. Solano and me to Rubaga to the French Sisters, and as we passed by the king's *kisskati* (fence surrounding his huts and grounds) the space outside was filled with chiefs and their servants waiting to get in to the *lukiko* (council). There were hundreds, and there were lines and lines of servants with presents for the king of *mubissi* (wine), bananas, cattle and other things. There was one old chief, who must have belonged to former King Mtesa, he seemed so old, he was dressed in white flowing robes and had nice sandals on, which he very carefully left at the gate; he had fifteen slaves walking behind him. (I mustn't call them slaves, because slavery is forbidden now).

We are looking forward with great anxiety to see the box dear Mrs. ——— is sending us and we were so delighted with her cards, please will you thank her over and over again for us and give our love to her. With very much love to yourself, I remain

Your sincere friend,

S. M. MARCELLA, O. S. F.

LETTER OF MOTHER MARY PAUL, O. S. F.,
TO HER SISTER IN NEW YORK.

NSAMBYA, UGANDA, EAST AFRICA, February 25, 1904.

"Deus det nobis suam pacem!"

MY DEAR SISTER:—To-day the mail came but there was nothing for the Convent. This made me realize what you felt like, waiting for news of me. At the same time, I am certain it does not mean that you have not written, but rather that the mails are at fault. Lately they have been very irregular coming in, and I presume the same is true of the outgoing mails.

When we were out walking last Thursday, we went a little farther than usual and happened to get on the road where the single telegraph wire is fastened to trees and posts. I asked Pia, a little girl who was with me, what it was, and she said in Luganda, "That is the voice: it speaks from afar to the white men in the fort, and it speaks from them to the men in distant lands: it is simply a voice!" And as I looked at the slender connection 'twixt us and the outer world—which could be so easily severed by one of these savages—it brought home the fact that we are indeed *foreign* missionaries.

We got into a Nubian settlement that day, and in their desire to see us the Nubian women and children came running from the fields at such speed that ever so many of them fell sprawling before us, for they were looking at us so intently, they didn't look at the ground to see where they were going. We didn't like them at all. They have a custom which makes them hideous. They slash the cheeks of their children and into the cuts they rub a dye of some kind to prevent them from healing. When they grow up these cuts or scars on the cheek have a shiny look and always remind me of a Vienna loaf. Don't you know how the baker cuts the top of it? The women of Bunyoro have many cuts on their foreheads: these are made from the scalp to the eyebrows and look like a fringe.



Our people sometimes bleed themselves in this way if they are sick. A little boy was brought to us a week ago with his hand frightfully swollen. A snake had bitten him on the tip of the finger and already the poison was doing its deadly work. Sister Kevin is infirmarian and Sister Andrea was her assistant that week. The sight of the hand and the fact that it had instantly to be cut made Sister Kevin shake so that she couldn't do it. As I took the lancet she ran away. Sister Andrea watched me cut it and put permanganate of potash in

the cuts, and she even mixed the strychnine for the boy to drink. It was time for me to go to school, so I said: "Sister, keep the blood flowing as long as you can, won't you?" I left her, but on my way into the Convent missed my spectacles. I went right on, and to the window looking out into the dispensary (an open space outside, but under the roof of the Convent) and what did I see? The dear little black boy looking in amazement at Sister Andrea, who was lying full length on the ground in a dead faint! I thought I would never get around to



DEAR LORD, BLESS MOTHER PAUL AND HER CHILDREN!

her, though I ran as fast as possible calling Sister Kevin as I ran. She was of course much whiter than anyone these natives had ever seen before; and as there were several men outside our fence waiting for the little boy, they saw her. They also saw Sister Kevin and me giving her brandy and chafing her hands and finally saw her get up and walk into the Convent. Consequently, the news was spread that Sister Andrea had died, but that we brought her to life again. They believe that we can do anything! The little boy is quite well, and was the bravest of us all.

The sleeping sickness you hear of is not prevalent near us, as it confines itself to the lake shore and the islands. Whatever cases are about here are the sick who have come from the shore. Bishop Hanlon has missions on the islands and where they had flourishing stations three years ago not a *single soul* is left of the hundreds who lived there. They visit the villages where formerly there dwelt a catechist and where, perhaps, three hundred would be instructed by him and ready for Baptism when the Priest went there. And now they (the



DISTRIBUTING MEDICINE AND TENDING THE SORES IN THE MORNING.

Priests) go to these places and look at the fallen Catechumanate and the huts, and they call and listen in vain for a sound of the human voice; it is as though no one had ever lived there—except for the bones, and the ruined huts and a few little household things they used.

The specialists, who have come from Europe, have found the germ of the disease, but as yet no cure for it. The brain becomes quite hardened and the victim is sometimes found in unusual postures. The Bishop told us of one man who was found sitting on the roadside holding an umbrella open over him. Many passed him thinking he was only resting. At last some, who noticed that he had not moved for

several hours went to him and found him stiff and cold—quite dead. The man we saw dead on the roadside had evidently been kneeling and had nodded till his forehead touched the ground and then he died—his nose and face were not on the ground but only his knees and forehead—and his hands hanging limp and lifeless. It is a very strange sickness, isn't it? Deo gratias, we keep quite well here.



We had a lovely retreat from February 6th to the 15th. Every bit of work was left to our girls, who surpassed all expectations. You can scarcely realize what it means for them to cook, set the table, wash and mangle clothes, clean and dust, trim, fill and clean lamps and ring our breakfast, dinner and supper bell exactly on time, because you won't be likely to remember that until we came with our "*bintu*" (things); they had *never seen* a piece of furniture like ours; had no idea what a spoon, fork, cup or plate were, or what they were used for. When first we came, we let them take our clothes to the river and there wash them in their own way till, to our horror, we learned that upon these occasions great crowds assembled to look at the wonderful garments of the "*Babikira*" (*Virgins*), and they were passed round from hand to hand!! Now, they fetch the water and we have them do the washing inside our own fence.

It will be long before you get such a lengthy epistle from me again, for the work increases daily. Pray that we may do it well, and believe me,

Ever your devoted sister,

M. MARY PAUL, O. S. F.





MISSIONS IN AMERICA

THE MISSIONS OF OREGON

It is not for the first time that news from the Oregon Missions have been found in the "Annals." As early as 1856 this magazine published a letter of Father D'Herbomez, O. M. I., then Missionary in Oregon and later first Vicar Apostolic of British Columbia. The consoling hopes he then had have been realized in part; still there remains a great deal to be done to establish the Church on a solid basis in that part of the country, as may be seen from the letter of the first Bishop of Baker City, Oregon. We publish it with great pleasure, and any offering intended for Bishop O'Reilly's missions will be gratefully received by us and forwarded to its destination.

LETTER OF THE RIGHT REV. C. J. O'REILLY, D. D.,
Bishop of Baker City, Ore.,

TO THE REV. J. FRERI, D. C. L.,
Director of the Society for the Propagation of the Faith.

BAKER CITY, ORE., March 28, 1904.

REV. AND DEAR FATHER:—The great kindness and Christ-like encouragement received from the perusal of your letters prompt me to set before your zealous co-operators the needs and hopes of this new and extensive diocese.

Last June, when the announcement came that the Holy See had divided the vast Archdiocese of Oregon City, establishing the See of Baker City, some thought the division premature and expressed doubts as to the possibility of maintaining a bishop in so sparsely settled a country. Events, however, have already proved the wisdom of making this division, as the very extent of territory embraced in the diocese, comprising 65,683 square miles, necessitated the presence of a missionary bishop who would visit the scattered missions and provide priests for the spiritual needs of our Catholic people.

The difficulty is not to maintain the bishop, whose wants are few, but to support the priests who must travel far and wide to administer the Sacraments, to catechise the children, and to preach the word of God through the mining districts and the vast cattle ranges of Eastern Oregon. In this extensive territory there are as yet but eight priests, all of them doing heroic work. They are obliged to travel almost constantly, and their expenses often amount to more than their income. The only railroad in this country runs through the centre of the state, so that our priests must make most of their missionary journeys in the stage. What this means, especially in the inclement season may be judged by the experience of a priest who, in going to a mission recently, passed three days in a stage, being obliged, on account of the fearful condition of the roads, to spend one entire night striving to cover a distance of only fourteen miles. Another priest has just returned from a sick-call of two hundred and ten miles over the mountains, on almost impassable roads and in a biting snow storm. He had the consolation, however, of reaching a dying man just in time; as he entered the house, the grateful soul exclaiming: "Thank God, I can now die happy, as I have the priest of God to prepare me." Many other edifying incidents might be related of a similar character.

But more priests are needed, men of apostolic spirit, who will not flinch at difficulties. The Catholic families are often very widely scattered, and the priest has sometimes to spend a few days at each place. The great need of this Diocese is, therefore, *funds* to allow priests to visit those families, who because they cannot see the priest occasionally are in great danger of losing their faith. There is an absolute need of several priests, but in our present condition, I am entirely unable to provide means for their support. No help can be obtained for this purpose from the Diocese, which is burdened with the erection of churches in many places, while the zealous and hard-working priests receive an income barely sufficient for their support.

Your kind interest in our needs has emboldened me to make this statement in the hope that some charitably disposed Christians might come to our assistance. I wish also to express my heartfelt gratitude to His Eminence Cardinal Gibbons for the strong letter which he forwarded in our behalf to the Central Council of the Society for the Propagation of the Faith in Paris. Donations would be gratefully received for the support of the priests, and also to provide two priests for the Indians at Warm Springs and Klamath Reservations. Years ago the apostolic Archbishop Blanchet instructed and baptized a

number of Indians there, but they have no opportunity to keep up the practice of the Catholic faith as I have no priests to visit them.

In several places priests are trying to erect small churches for the few Catholics in their missions, and vestments and sacred vessels are greatly needed. We hope to have at least one priest and one church in each county of the Diocese as centres of Catholicity.

Yesterday I preached two sermons, one hour each, in a Methodist church to a large number of Protestants and a few Catholics. Before Mass an aged Frenchman, who had come many miles, presented himself for confession and cried for joy when I addressed him in the beautiful language of "La belle France" which I had learned at Montreal. In sight of the entire congregation I heard his Confession, and he had the happiness of receiving Holy Communion. Oh! if we could only support some zealous priests to work among our scattered Catholics and at the same time to preach the saving Gospel to our separated brethren, who are so anxious to hear us.

When railroads and settlers come, conditions will be greatly improved, but at present it is a serious struggle to keep our people from losing the priceless gift of faith, and some will inevitably fall away unless Catholics, who are in more favorable circumstances elsewhere come to our assistance.

Thanking you, dear Father Freri, for your great kindness to this Diocese, and assuring you of our prayers for yourself and all other benefactors, I remain

Yours sincerely in Christ,

✙ C. J. O'REILLY,
Bishop of Baker City.





THE MISSIONS OF TEXAS

A Texas Missionary Trip

We are prone to think that all hard missionary work is being done thousands of miles away from our own dear land. But do we ever stop to think of the truly apostolic men and women who are laboring in season and out of season for the salvation of souls here in the United States? We read and marvel at the sufferings and privations of priests and nuns in savage, pagan lands, but the same missionary work with its attendant heroic sacrifices is being carried on here in America almost at our very doors. Father Marmatel, O. M. I., in his letter gives us some idea of the conditions that a priest must face in Texas to bring the glad tidings to the peoples scattered throughout that State.

LETTER OF FATHER MALMARTEL, O. M. I., TO THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

Through the Desert Let me take you in spirit to a district not
—A Hearty Welcome far away, and let me at the same time tell
—Consoling Ministry. you of the wonders accomplished among the
 poor scattered flock of South Western Texas;
 wonders which it pleased our merciful Father to accomplish through
 our ministry.

On the 9th of August Father Repiso and myself left Eagle Pass on a long missionary trip to the peoples scattered thro' the wild desert district. Desert is the word that alone can describe this territory thro' which we traveled. Not a tree, no vegetation whatever, not a living being, not even the cry of a bird to break the silence of this solitude. Nothing but rocks, immense boulders which towered into mountains of majestic height. For about fifty miles we followed the winding course of the Rio Grande, frequently at snail's pace because of the frightful precipices that yawned around us on every side. After a

journey of twenty hours we finally alighted at one of the small frontier stations, whence we were to start on our real missionary travels.

A primitive and rickety old stage-coach carried us over the fifty-five miles that we were to cover before making our first stop. Have you any idea what this means? A noted traveler has said that a first stage-coach experience is never forgotten, and I firmly believe it. For after weary, uninteresting interminable hours we arrived at our destination; our fatigue however was amply repaid by the hearty welcome given us by the entire population of the place. Word had preceded us that the Fathers were coming and they had prepared, as far as their limited means would allow, to show their love and respect for us. Our first steps were directed to the rude little chapel, which was soon filled, not, however, without great attending excitement. For even the countless dogs of the country around seemed to have gotten wind of our arrival and hastened to join in the celebration and take part even in the religious exercises. And oh, such a racket—between the cries of the men and the yelps of the dogs as they were ignominiously cast out, one felt indeed as if pandemonium had broken loose.

We remained there nine days and the marvels of grace worked among this uncultured people must have rejoiced exceedingly the heart of our dear Lord. From early morning until the late hours of night, they came confessing their sins and doing penance, and showing a fervor of spirit and a living faith that could come only from hearts attuned to the love of God. We had the great happiness of helping them all and making them again the friends of the Master, but they were almost unbearable in their efforts to show their gratitude. Had we the means of taking away their gifts with us, we would have had more than enough to stock a first-class farm. They gave no money because they had none to give, but they brought us all they had—eggs, chickens, vegetables, fruits of various kinds, and even a young heifer which amid great solemnity was presented to “the Fathers.”



At Indio.—The Ages of Faith.—Mexican Hospitality.

Who says that the ages of faith have passed? On one of the last days that we were there, I was called to attend a man who met with an accident and was almost killed in falling from a cart. Father Repiso hurriedly went for the Blessed Sacrament while I was anointing the poor unfortunate man. The streets thro' which our Blessed Lord was to pass were quickly swept and in

some cases an attempt was made at decorating the walls of the huts that line the roadside. The entire crowd of men, women and children formed a procession to accompany "His Divine Majesty," as they themselves put it. A strikingly beautiful picture it was, and one which will linger with me for many a day. The lighted candles, the intense devotion written on the face of all, young and old, and the murmured prayers, the sweetly tinkling bell of the little acolyte, all made up a scene that might have been drawn from the early ages when faith was strong and love was active.



The time came for us to leave and it was then hard to feel the truth of the poet's words "parting is such sweet sorrow," I really think that we felt as sorry to go as our poor people were to lose us. You would scarcely believe it unless you had seen the evidence with your own eyes, how they grieved and in some cases wept bitterly when the time came for our leave-taking. It was an almost universal cry: "What will become of us now? We are sheep without a shepherd; what are we to do when death approaches? Who will prepare us to meet our God when you are gone?" It was truly heart-breaking but we had to go, for new fields awaited us.

We left that night for Indio, six cowboys on their wild ungovernable mustangs forming an escort for us. On our arrival the owner of the ranch where we were to stop came with his entire household to meet us and to offer the hospitality of his home. We spent a very pleasant hour, before retiring, with the family of our host and learned again the gracious and deeply religious spirit that rules the homes of these Mexicans. After prayers had been devoutly said in common, we were conducted to our room which was to serve us as our sleeping quarters by night and our chapel by day.

The rooms on one of these ranches are indeed odd and to the stranger's eyes a bit grotesque. Ours must have measured fully thirty feet in length, with two small windows thro' which the interior was lighted. A small portable altar decorated with fresh cut flowers stood in the back ground, the walls were hung with gaudy prints so common among this people, and in striking contrast to this a number of mirrors were placed at regular intervals around the room. No carpet, in fact no flooring to cover the bare earth. Each night two mattresses were spread on the ground and on these improvised beds we tried to take a much needed rest. Throughout our trip we had no better conveniences, but, taking them all in all, they were not so bad.

Isn't it strange how old ghosts will arise and walk at the most unseasonable hours? Frequently during my stay my sleep was broken by strange uncanny noises which brought to my fevered imagination all sorts of phantoms. From a long familiar association the rats of the country have become bold beyond belief, and many a time I felt as if the room were filled with them or with scorpions, or other unwelcome visitors which seem to thrive in this distressed country. It is indeed a blessing if a man can forget such unpleasant subjects, but my mind and my poor body for that matter, seem to retain very vividly early impressions and made the "witching hour of night" hideous for me.

In the ranch where we stopped was an old woman about a hundred and twenty years of age, at least that is the conservative estimate of the oldest residents. She was absolutely deaf and to add to her misfortune was totally blind. I was anxious to have her receive Holy Communion but though I tried in every way known to me, I could not make her understand nor could I get from her any sign that she knew the meaning of the august mystery. It was hard, but I had to be satisfied with giving her conditional absolution.



The excellent Catholic who had given us hospitality at Indio accompanied us to Fort Davis, our next stopping place. The respect that those people have for a priest is almost beyond belief. To act as our guide meant many days travel away from home but the honor of being with the *Padres* compensated him for the trouble and inconvenience. After a hard tiresome ride across the plain we came to the mountains across which there is no direct path, naturally we had to take a round-about course.

What a truly picturesque country it is. Mountains on all sides rose to immense heights; to the right and left they stretched with a beauty and majesty which would require the pencil of an artist to depict. Around us rose stately trees which stood like so many sentinels in the unbroken silence. Behind us was the simple rolling woodland, above, thousands of fleecy white clouds floated around the summits in the glory of the sunshine. It was our memorable privilege to see a thunderstorm raging on one of the mountain sides. A monstrous wall like a huge gray veil came traveling towards us and we could watch the lightning repeatedly striking miles away to the accompaniment of multiplied peals of thunder. Occasionally through an opening in the clouds the sun would suddenly light up the summit of the mountain or flash a path of gold along its side. I have been in all parts of

Texas during my twenty-five years but never have my eyes rested on such a picture.

+

On the following day we rode into Fort Visit to Fort Davis.— Davis, but no sooner had I swung out of the A Sainly Death. saddle than I was accosted by a young man who wished me to go to his dying mother. I went immediately and found the poor creature in a critical condition. Weak to an extreme though she was, however, the great joy she felt at my coming seemed to give her fresh life: "How good God is to me," she repeated over and over again. Her one wish was to die with all the consolations of her Faith, and her wish I was to fulfill, namely to be for her a "*Holy Christ of this earth*," a name commonly given to priests by the Mexicans. Often in her dreams the priest had come to her bearing upon his breast the image of the "*Santo Christo of heaven*," she said; and when she recognized in my mission cross the object of her dreams, pressing it to her lips while the tears coursed down her cheeks she cried "O Father why does the good God leave us orphans, how hard it is to die alone and forsaken without a priest!"

Let me mention that this woman knew neither how to read nor write but a special inspiration of God certainly cleared her mind and gave her a perfect understanding of Eternal truths. Her confession was carefully made and her happiness on receiving our Blessed Lord transfigured her whole countenance. Some time before our arrival, she had been attended by a Jesuit Father and an Oblate both of whom had passed that way in their journey, and I can testify that from that time the poor soul had led not only a blameless but a mortified life. One of her neighbors told me that when her sufferings were keenest not even a whisper of impatience escaped her; her ejaculation "all for the love of God" was an index to every word she uttered and every pain she suffered. It was my great happiness to be with her when she died, for towards the end of the mission God claimed her as His own. The work of a priest in the waste places of the world is indeed hard, but is he not amply recompensed by experiences like this?

+

At Alamo and San Jose.—A Terrible Night.—The Mexican Character.

Excelsior, up and onward, no delay, we must be about our Father's business and though we would have liked to tarry longer in each place, the Master beckoned us on to new fields. We had heard much of a neighboring village called Alamo, and thither

we bent our steps. Two travelers whom we accidentally met kindly offered to show us the way and it was providential that they did so, otherwise I am sure that we would never have found the place. Across a trackless waste we went and though the weather was mild and agreeable we all felt the fatigue of the rough roads. It was bright and clear when we started, with just enough cold to make travel pleasant.

Along towards noon, however, it began to darken, and the wind which had been a gentle breeze began to blow with great violence. A fine cold rain began to fall and soon we were chilled to the marrow of our bones. We halted for dinner and with great difficulty succeeded in starting a fire with which our food was cooked and our clothing dried. We had figured on reaching the village before night fall, but owing to the nature of the country through which we were passing we soon found this impracticable. We made the best of the situation therefore and settled down to spend the night, but what a night it was! Without any shelter, with winds raging violently around us and in the midst of the unceasing downpour, the blankets, our only covering were soon soaked through and through and gave us but sorry protection. Father Repiso, an old soldier of the Carlist wars assured us that though he had spent many a night in the open, he had never met with such a trying experience. In such conditions one has great need of remembering the value of immortal souls and the sufferings and labors which our Blessed Lord paid for them.



At daybreak we commenced again our journey to Alamo which we lost no time in reaching. That night an old man came to us for confession and before leaving he asked this favor: "Father, said he, for the love of God please spend to-morrow with us and say Mass at my house." We could not refuse him. On the way our guide pointed out to us the peak of San Jacinto. At the time a dazzling cloud hid the head of the mountain from view, but after a few minutes' walk as we turned a corner in the road, the cloud had disappeared and there, outlined against the clear blue of the sky, was the head of a monk of colossal proportions. A freak of nature certainly, but so exquisitely wrought in the rock that it seemed the perfect work of some gigantic sculptor. In good time we arrived at the top of the hill where we discovered in the distance a ranch set amid most enchanting surroundings.

Our companion seemed overjoyed at the sight, for taking his sombrero in hand he waved it violently to some one whom we could not

see. His practised eye however seemed to read everything, for turning, he informed us that his son would soon meet us. And sure enough a few minutes afterwards he arrived. It turned out that he was the head of a family but did not forget his duty as a son. His first thought was of the old man, his father, who had been absent for eight days. One question followed another and if he expected a reply he did not wait for one. Stooping he respectfully kissed his father's hand and taking him gently by the arm he led the way to his home. We offered the Holy Sacrifice for this truly patriarchal family on the following morning and had the happiness of giving Holy Communion to eighteen.

To understand and appreciate the Mexican character one must live with them. I forgot to mention that on our way to San Jose we saw at a distance from the road the magnificent flowers which might indeed be called bouquets so beautifully has nature arranged them. They are called the American Yucca. To give you an idea of their size let me say that each stem held not less than five hundred flowers and more than three thousand petals of an extremely delicate cream white color. The same thought was in the mind of both of us; O for some of those flowers for the altar where we were to say Mass on the following day. The two big-hearted fellows divined our wish and it was a great pleasure to see how anxious they were as to who would be the first to gather them for us.



At San Jose the people gave us a right royal welcome, taking us for men endowed with wonderful miraculous powers. One woman in fact came to meet us crawling on her knees, to show the respect she had for us and her confidence in our prayers. Her husband was sick and her petition was for us to make him well in soul and body. Who could withstand such faith? One of our first visits was to the unfortunate invalid and after attending him what was my surprise when he pressed into my hand a dollar.

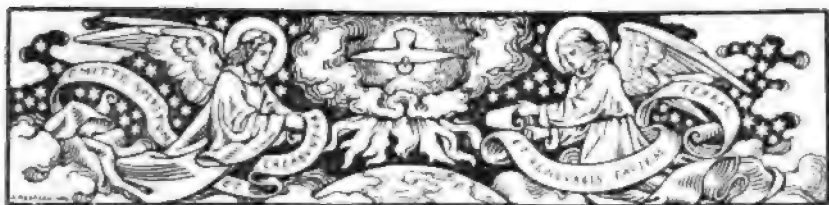
"What's this for?" I said to him. "Do you not know that God's blessings are not sold?"

"I do not want to buy them," he said, "for have I not already received them without any restrictions? If this will satisfy you kindly listen. We set some eggs under one of our hens after marking one for the priest, the egg was hatched and gave us a fine chicken which in turn has given us eggs in abundance and the dollar which I offer you now is simply the earnings of the first egg."

Do you realize what a productive plant we have. The wonder will be where our fortune will end, with a capital of eggs and chickens we will have a continually growing interest.

On our way home the journey was somewhat brightened by the thousands of little prairie dogs that we met with at almost every step. They appeared and disappeared into their burrows; yelping and jumping, sitting and nibbling; I was at a loss to know whether they were holding high carnival or making sport of us. We finally reached Eagle Pass tired out indeed but, O, so happy to have labored among those many neglected souls and with such gratifying results.





INDIAN MISSIONS IN SOUTH DAKOTA

The Society for the Propagation of the Faith has always taken a keen interest in the Indian Missions of this country, and, although there is now a Society especially intended to look after their welfare, we have continued to contribute to the support of several of them. Those contributions being sent by us directly to the Missions do not figure in the report issued by the Bureau of the Catholic Indian Missions, but may be reckoned from our own report published every year in the November number of the Annals.

Several accounts of the Sioux nation appeared in the Annals years ago, and a visit paid to them by Father De Smet in 1848 was described at length. We are very glad to acquaint our readers with the great results obtained by the Jesuit Fathers since they took charge of that Mission in 1886.

LETTER OF THE REV. H. I. WESTROPP, S. J.,

TO THE REV. JOSEPH FREERI, D. C. L.,

Director of the Society for the Propagation of the Faith.

ST. FRANCIS MISSION, ROSEBUD, S. D., March 15, 1903.

An account of the Jesuit Mission among the Sioux has never appeared in the American edition of the Annals. Neither have we so far partaken much of the bounty of the Society for the Propagation of the Faith. This gives me the courage to hope that an account of our successes, reverses and missionary wants may bring us a little much-needed aid.

The great Sioux nation is divided into seven tribes, numbering perhaps 25,000 souls; it is, therefore one of the most numerous Indian nations in the United States. Yet the Indians were almost completely neglected by Catholic missionaries until comparatively late years, the southern and larger portion of the tribes falling into the hands of Protestant missionaries long before any Catholic missionary ever settled in these parts.



Father de Smet passed through here once or twice in the forties, baptized a few and that was all they got of the faith for many years.

A few years before we came, a couple of secular priests had been working off and on among them. They had even managed to erect a mission and thus when in '86 Father Jutz, S. J., and Father Perrig, S. J., arrived, they found the way broken by worthy pioneers and a real mission begun. I am speaking now of the Brulé Sioux of Rosebud, for the Benedictine Fathers had long before established missions among the Yankton in the East and the Hunkpapa of Standing Rock. Of course, the two Jesuit Fathers realized that our hopes must be centred in the rising generation, immediately started a school, inviting the Franciscan Sisters out as teachers.

The old Sioux or Lakotas, as they call themselves, still ran about almost naked, even in the depth of winter. They celebrated their heathen feasts and dances. To drive away their diseases they made use of the medicine-man with all his foolish rattles, cries and libations, all of which customs are now to a great extent, extinct. The little feathery redskins found school a rather dull place; a good part of their time was spent in trying to steal away and in being brought back by the missionary or by the child's parents. I won't attempt to narrate the "Sorrow" of the first year's ministry. Ideas of cleanliness were very primitive and vices abounded. Punishment, especially with a whip, was a dangerous medicine to administer, as the parents are fond of their children to the greatest excess. Even in later years the Fathers have been struck, had their beards torn out, and been threatened by the infuriated parents for daring to give children much-needed chastisement. An old and feeble father came once and offered to take his son's punishment.



When help came in the persons of Fathers Digmann, Bosch and Lindebuer, it was decided to start a mission among the Ogalalla Sioux, farther west. The year following, through the generosity of the then Miss Catherine Drexel, the Rosary Mission was founded not far from Pine Ridge Agency. For a while all went well at both missions. The Fathers journeyed on horseback or in a wagon, doing their best to bring as many of the Sioux into the true fold as possible. Still they received hard words and much ingratitude. For you must know the Indian code of honor differed considerably from ours. If they could succeed in playing a mean trick, striking in the back, as it were, when one was not looking, even in cowardly attacking a single person with a numerous troop, they boasted of it and received the compliments of their fellow warriors. This was a real difficulty

in the beginning. Then there were the dangers of traveling. The priests often met with accidents in the open prairies, horses running away, smash-ups, etc. In winter with the thermometer at times forty degrees below zero they were called out to see a sick person. Sometimes they would be caught in a Dakota blizzard, perhaps lose their way and arrive at some house all but frozen to death. The treacherous ice of the rivers broke more than once placing their lives in peril.

+

Opposition came at times from the Indians themselves, who would refuse to allow dying babies to be baptized, and yet charity commanded the missionary to see that the child was regenerated by the saving waters. Here an artifice had to be used. The most refractory cases were visited by the sisters, who had or were supposed to have some knowledge of medicine. These then privately baptized the dying children. When this plan was not feasible the missionary himself would at times rub a little peppermint water on the forehead of the child to cool the fever and then baptize the child. Father Bosch had a method of his own. "If the child gets worse," he said to the mother, "Will you baptize it, provided I show you how?" The woman assented, perhaps to get rid of him, and when he showed her how, he took care to perform a real baptism. By and by the old people began to take more interest in our holy faith and each year added notable converts to the fold. The great chief "*Spotted Tail*" had always favored our religion, but was unfortunately killed before he could be baptized. His grandson died a pious death here at the mission. Among the chiefs baptized are Red Cloud and Two Strike.

+

One of the most gratifying conversions was that of Two Kettle camp, whose chief was Tall Mandan, the grandfather of the Indian Chief who appeared as delegate at the Catholic Federation last year. This camp had always leaned towards Episcopalianism, if it did not belong to it. After holding a great "pow-wow," in which there was much intelligent discussion, they all decided to join the Black Robe's prayer. To these facts I may add that there are many influential Canadian half-breeds on the reservation, who are mostly Catholics. I do not hesitate to assert that if we had a little more of the "sinews of war" and another priest or two the greatest part of the reservation would be Catholic. At present, I learn that the mission school is in danger. Uncle Sam had invited us to begin, had promised his sup-

port and now after the plant has been erected and all is going on most satisfactorily, he faithlessly withdraws his hands and throws us on charity. The school had always been successful. As soon as we had room we took in 250 children. Even now while the servants of Uncle Sam are out in the lanes and by-ways forcing the ever halt and the lame into the public boarding school, we have so many children that we have to turn them away by the score. We have made the schools attractive and entertaining and have taught ordinary trades to the boys, while we have trained the girls as cooks and house-keepers with a good knowledge of dress and lace-making. Everyone, including bigots, has praised our work, but the Catholics were having too much success. Were our children at home or in other schools they would be entitled to rations. The day they enter the door of our school sees the end of rations.¹ For the past few years we have tried to push along with what the Catholic Indian Bureau gave us and the alms we managed to beg. Of late these have grown less. We live actually from hand to mouth and any failure of regular alms brings us face to face with the danger we have so long tried to avert—the reduction of the number of pupils, or even the suspension of the mission. Instead of 250 we ought to have twice that number of pupils. Our accommodations are cramped. Some of the children had even for a while to sleep on the floor. Buildings are necessary. But how can we think of this when we have to look even for our daily food. How much is going to waste in the houses of the people in the East that would be relished out here. Every little piece of clothing, every penny we receive is considered a gain and counts so much.

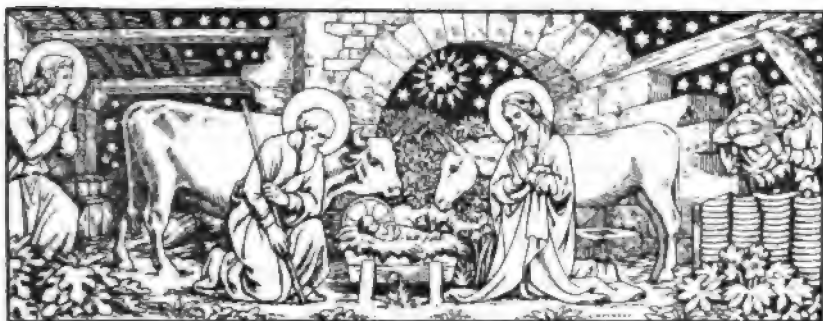
Hoping this appeal will be heard by some charitable souls, I am,

Yours in Christ,

HENRY I. WESTROPP, S. J.

¹ We are glad to state that since this letter was written, an act of Congress (March 28, 1904) has restored those rations, and it is now impossible for the Indian Department to discriminate against Indian children attending Mission schools in the distribution of rations.





VICARIATE APOSTOLIC OF ATHABASCA

As may be judged from a perusal of the letters published in the "Annals" all apostolic works are difficult, but the Missions of Northwestern Canada may certainly be counted among the hardest on account of the long journeys in search of tribes scattered throughout immense frozen regions and the incessant struggle for life, which the missionaries are obliged to sustain. The following letter will certainly excite the sympathy of our readers.

LETTER OF THE REV. J. M. DUPE, O. M. I.,
TO THE REV. JOSEPH FRERL, D. C. L.,
Director of the Society for the Propagation of the Faith.

SAINT MARTIN MISSION,
WABUSKAW LAKE, N. W. CANADA, January 27, 1904.

REVEREND SIR:—Permit one unknown to you to extend a greeting to yourself and the admirable Society for the Propagation of the Faith, the object of your zealous charity, as its director in the United States. Whatever affects the interests of the Catholic religion, its vitality and its expansion, should awaken the most heartfelt sympathy in every truly Catholic heart. Called by vocation to spread the light of the Gospel among the savages of northern America, I feel myself naturally indebted to those Christians who enable us to sow and cultivate the good seed. I would grant them all blessings imaginable, were it in my power to reward them according to their merits. With Bishop de Mazenod, our founder and first pastor, I can say, as he said of the Church: "My heart is running over with Catholic faith."

✦

A Painful Journey.— For twelve years, I have been a missionary
Lost in the Snow. in north-western Canada, among the Indians
dwelling on the edge of Lake Wabuskaw, a
name given by them to the body of water connecting two lakes whose
shores are covered with high grass. The Mission is under the patron-

age of St. Martin and is situated about three hundred miles from Edmonton, the eastern post of civilization in these parts.

This Mission is of recent foundation. Before its permanent establishment six years ago, it was attended by the missionaries from Saint Bernard's Mission on Little Slave Lake. In 1896, I arrived with our much beloved vicar apostolic, Mgr. Gronard, after a most painful voyage. We left Little Slave Lake in the beginning of January. The cold was intense. Twice our guides lost their way and we nearly perished on a large lake from the bitterest cold that I have ever felt. A frightful north wind benumbed our limbs, blinded our sight and obliterated our road. The snow, whirled like dust in a gale, cut like a knife and choked our speech. There was no more road to be distinguished; none of us knew our bearings; we only walked ahead. All we knew was that we were on the ice; the shore was no longer to be seen; we could not even trace the outline of the tallest trees; for us, there was no horizon. How long the day seemed! Never in my life, shall I forget it.

Finally, without knowing how, we arrived at a clump of willows; it mattered little that we knew nothing of our surroundings; we decided to make a halt. Our suffering continued and night came on. Still our camping ground was not altogether without comfort. Some green willows there were, but not a piece of dry wood, not a fir branch to furnish us a bed. Facing the situation and with stout hearts, we commenced to dig out our resting place in the deep bed of snow and, fortunately, unearthed a few pieces of dry wood by means of which we were enabled to brew a cup of tea. All things come from God. Providence sent us the cold, but at the same time, the means of protection against it. Most unexpectedly, we discovered a lone little fir tree isolated among some willows. Its branches served to make the floor of our bed chamber. After a light supper and a fervent night prayer, we lay down to rest, facing the dying embers and the still darker problem of our situation.

The day was slow in breaking. Alas! its light did not reveal our lost road. God, however, was watching over us. In a little while, we saw an Indian approaching; he had known of our departure and felt anxious about our safety after the storm. The smoke of our little fire had guided and brought him to us. Known to his tribe by the name of "Thunder," this poor unbelieving savage was to us an angel of charity. Could we only make a return to him by converting him to the Christian faith! Once again on the right road, we continued our trip without further incidents of note.

Indian Sorcerers.— The night we spent under such trying conditions was, indeed, a harrowing and eventful one. About eighty miles above us, at Trout Lake, the Evil One had impelled the Indians to sacrifice a poor unfortunate savage, who had become what they call a Wittikoro. To their minds one afflicted with this strange disease, cannot resist the diabolical desire of eating human flesh. The Indian's belief on this subject is odd and senseless, but the natives hold this doctrine as precious almost as life itself, and those who hold the contrary are looked upon as lacking in ordinary good sense. In matters of this kind, the poor Indians will not listen to reason; nothing can stay them in their sinister designs. As soon as found, a Wittikoro must be suppressed before he has had an occasion to satisfy his horrible passion.

When we reached Trout Lake, the fatal blow had been struck. The skull of the poor Wittikoro had been split by his maternal uncle; and, for greater surety, the head had been severed from the body and cast aside. Alas! however. All these measures were far from reassuring; everybody was maddened and terror stricken by fear. The sorcerers were present and excited the credulity of the crowd. With the beating of his drum, one of them announced that the evil spirit had not departed far. According to this expounder of metempsychosis, the Wittikoro spirit had passed into another man or into another animal to wreak his vengeance. The wise men assembled in council and it was decided that the body of the victim should be buried and weighted down with a large number of tall and heavy trees.

This measure was in progress when the Bishop arrived; the all prevailing terror, at once, gave way to a sudden calm. The savages came like little children to tell the events of the mournful drama enacted. "It was the evil spirit," they said, "who has deceived us and spurred us on to such horrors." The Bishop answered that their deeds were, in truth, the work of the devil, homicide from the beginning. He spoke vehemently against their barbarous practices and ridiculous ravings and could not repress his tears at the sight of so much misery and ignorance.

+

**The Foundation of
St. Martin's Mission.
—Our Schools.**

All these circumstances influenced the Bishop to decide upon founding a permanent mission at Lake Wabuskaw. This district has the largest population and Trout Lake and other neighboring lakes can be most easily reached from here. Of course, there is much work in an entirely new mission where everything remains to be done and

the priest must multiply himself to respond to the necessities of his ministry. Thanks be to God! we have a fairly large number of Catholics which we hope to increase by the aid of the prayers and alms of yourself and the Society which you represent.

Our school is conducted by the Sisters of Providence from Montreal. Forty little savages are receiving instruction; for fear of never seeing them, however, we are compelled to give them food and clothing. The burden is a heavy one for so poor a mission which has no other resource than that of charity. It is the charity of the Catholic world which enables us to receive and educate children that others would take from us. Unfortunately for us, material resources are not wanting to them; they have an abundant supply. It is against terrible odds that we must struggle to defend the souls of our children. "*Res sacra puer*" says the Latin poet. The child is sacred in the eyes of the church, so she spares no effort in the education of children, her hope and her glory.

Besides our work among the children, we care for a few destitute, old and afflicted women. Even if they are old and infirm they manage to use their tongues to good advantage. Had I the time, I could tell you many an instructive and amusing incident concerning their use of words.

There are still some unbelievers near the Mission of Saint Martin of Tours, especially in the counties around Trout Lake, Devil Lake, Lake Moutaymeis and Lake Castos. We commend these unfortunate creatures to your prayers that they may find the way of truth and of life. I am sure this is the desire of your heart as it is of ours: "That they may know Thee, the only one true God, and Jesus Christ, whom Thou hast sent."

Permit me in conclusion, to give you an idea of our poverty. The church is not finished and can boast only of its four bare walls. The altar is without ornament, without a flower or a cloth. We should like to have a few cassocks for the altar boys, but who is to give us thus much desired gift? A processional cross would be most welcome and of the greatest service. The missions would also be most grateful for clothing for the school children, boys and girls. It need not be new, we can make use of any. I shall not lengthen my list, but it is by no means complete.

Accept my best wishes for yourself and the members of the Society for the Propagation of the Faith, and believe me,

Very sincerely yours in

Jesus and Mary Immaculate,

J. M. DUPE, O. M. I



SUPPLEMENT
TO THE
AMERICAN EDITION
OF THE
Annals of the Propagation of the Faith

THE MAY-JUNE NUMBER OF THE ANNALS

The letters from missionaries received by the Society for the Propagation of the Faith are gathered at the general headquarters of the Society in France. There a selection is made and those which are to be published in the ANNALS are forwarded every other month to all countries where an edition of the magazine is published so that the fifteen editions of the ANNALS are exactly uniform. Last month the parcel containing those letters failed to reach us; it had been lost through the mails and, in spite of our investigations, could not be found.



It would have caused a long delay to wait for another manuscript to be forwarded from Europe, so we have made up the present number from letters which some friends of the Society had the kindness to communicate to us, or which had been received at this office directly from the missionary field. This will explain why the May-June number of the American ANNALS is entirely different from the other editions in French, German, Spanish, etc. The report of the receipts of the Society in 1903, which ought to have been published in this number, will appear in the next one.

LETTERS FROM AMERICAN MISSIONARIES ABROAD AND AT HOME

A remarkable feature of this number of the ANNALS is that it is entirely made up of letters written by American missionaries at home and abroad. Perhaps it will be a surprise to many of our readers to hear that there are American nuns in the heart of Africa doing missionary work among the poor blacks of Uganda, and with what consoling results may be judged from their letters. Let us hope that the noble example given by those heroic women will awaken in the hearts of some a desire to walk in their footsteps and in the hearts of all American Catholics a generous purpose to extend some help to them.



The letters from missionaries in our own country, will probably reveal to some a condition of affairs entirely unsuspected. While we are quietly enjoying the blessings of our Holy Religion, perhaps without sufficient appreciation and gratitude, we forget that there are many souls longing for those same blessings and unable to obtain them, except at rare intervals. Let this example also be an incentive to fervor and charity.

THE WASHINGTON MISSIONARY CONFERENCE

On April 6-13 a Missionary Conference was held at Washington on the occasion of the dedication of the Apostolic Mission House just erected on the grounds of the Catholic University, which is intended to be an institution for the preparation of priests for non-Catholic missions. The Paulist Fathers, who have taken the lead in this movement, invited quite a number of secular and regular priests already engaged in that Apostolate to come and discuss ways and means for the Propagation of the Christian Faith among the infidels and non-Catholics of our country.



The Society for the Propagation of the Faith, which has taken and is still taking such a deep interest in the evangelization of our country, was naturally invited to attend the meeting. It was represented there by Father Freri, National Director, and Father Walsh, Diocesan Director of the work in Boston.



Father Freri read a paper on the origin, aim, methods, organization of the Society and its thoroughly Catholic character. He gave an

account of the results obtained by Protestant societies of the same nature, and the quoting of certain figures left no room for boasting of our generosity in the matter. The so often repeated assertions that Protestant missions are a mere sham was examined, and, upon the testimony of our own missionaries, it was demonstrated that they raise a new and every day more powerful obstacle to the planting of the Christian Faith.

+

Father Walsh's paper was on "The Foreign Mission Field." He called attention to a fact too much overlooked by us, that at the beginning of the Twentieth Century, there are still hundreds of millions of human beings who do not share in the fruits of the Christian Redemption, who, perhaps, have never heard of it. He gave a summary of the various missionary societies engaged in the sublime and noble work of bringing them light and life. His vivid description of the sacrifices of thousands of Catholic missionary men and women as well as the heroic constancy of their converts in the midst of persecution elicited much applause. Admiration, however, should be practical, because the unanimous cry from the mission fields to-day is: "Help us with your prayers and alms."

+

The aim of both papers, which will soon be published, was the same, an appeal to American Catholics to take the rank they ought to occupy in the evangelization of the world. How much could be done if we would only make a little sacrifice, which at the same time would prove a source of blessings to our own country, for as a great social worker once remarked: "For every dollar you give away to convert the heathen abroad, God gives you ten dollars worth of purpose to deal with our heathen at home!"

THE PROPAGATION OF THE FAITH IN MEXICO

We read in *El País*, of Mexico: "Father Devoucoux, delegate of the Society for the Propagation of the Faith in the republic of Mexico, has just arrived at the capital to pay his respects to Mgr. Domingo Serafini, Apostolic Delegate. His Excellency was very much gratified to hear of the hearty welcome given to this truly Apostolic work by the Mexican Catholics. The Bishops have always had an active practical interest in this world-wide apostolate and under their direction the Society is being established in all the parish churches. Mgr. Serafino expressed himself as highly pleased at the action of our prelates, who, in

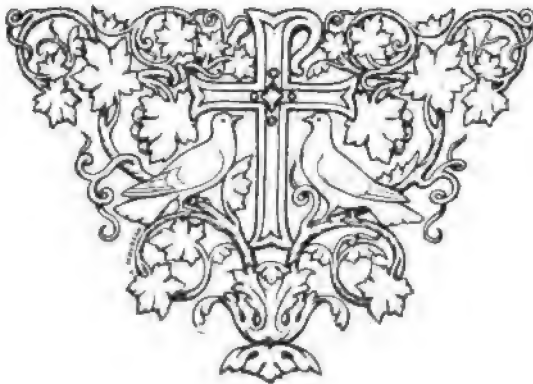
thus taking part in the work, have but followed the earnest recommendation of Popes Pius IX and Leo XIII. Many times did both Sovereign Pontiffs earnestly urge the faithful of the whole Catholic world to be enrolled in its ranks."

OUR MITE BOXES

We have just made Mite Boxes for the purpose of collecting offerings for the Catholic missions. These boxes may be placed in class, societies or Sunday-school rooms, there to receive an occasional small offering. They may be used even in families to act as the silent promoter of the Society for the Propagation of the Faith. At the end of the year the box is broken open and its contents forwarded to some director of the Society or directly to us.

This method of gathering alms for the missions is widely used by our separated brethren and quite successfully. Through it the Episcopalians collected last year for that purpose over \$73,000 in their Sunday schools alone.

We shall be pleased to forward any number of these boxes to any institution or person who will have the charity to dispose of them among their pupils or friends.





SPECIAL DONATIONS

Received since the March-April Number.

FOR BISHOP PELCKMANS, O. M. CAP., LAHORE, INDIA.

Mr. F. Harper (Diocese of Brooklyn).....\$ 5.25

FOR FATHER GUITTA, S. M., CENTRAL OCEANICA.

A Friend (Diocese of Boston)..... 20.00

FOR FATHER CORRE'S LEPER MISSION, JAPAN.

Rt. Rev. G. H. Doane (Diocese of Newark)..... 5.00

Rt. Rev. P. Engel, O. S. B. (Diocese of St. Cloud)..... 12.00

Rev. D. McShane (Diocese of Louisville)..... 3.00

Rev. W. Mulheron (Diocese of Rochester)..... 40.00

Rev. V. Sovilla (Diocese of Columbus)..... 1.00

Rev. A. Tyszka (Diocese of Pittsburg)..... 2.00

A Priest (Diocese of Trenton)..... 50.00

Mrs. Margaret Rooney (Diocese of Omaha)..... 10.00

FOR THE REDEMPTION OF A CHINESE CHILD TO BE BAPTIZED UNDER THE NAME OF ROBERT.

A Friend (Diocese of Tucson)..... 25.00

FOR THE PASSAGE OF TWO MISSIONARIES FROM CORK TO AFRICA.

Per Rev. James A. Walsh (Diocese of Boston)..... 400.00

FOR CHINESE LEPEPERS' MISSION.

Rev. J. X. Lasance (Diocese of Cincinnati)..... 1.00

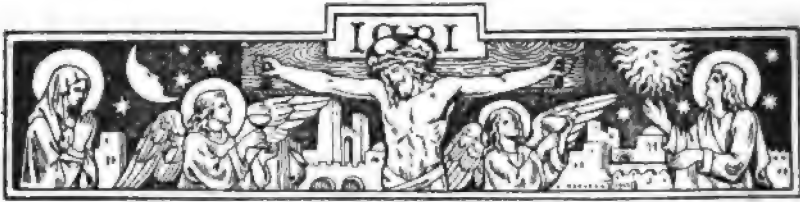
FOR FATHER DELORE, S. J., LIBAN.

Mr. Paschal Ferrara (Diocese of Buffalo)..... 2.00

Mr. G. G. Dolliver (Diocese of Boston)..... 5.00

Total\$581.25

The Society gladly receives sums of money intended by the donors for any particular mission or missionary and forwards the same at once to its destination in any part of the world.



OBITUARY

The following deceased persons are recommended to the charitable prayers of our Associates:

Right Rev. L. M. Fink, Bishop of Leavenworth; Very Rev. A. Andries, Diocese of Natchitoches; Rev. James Cleary, Diocese of Philadelphia; Rev. J. J. Elcock, Diocese of Philadelphia; Rev. R. A. Sidley, Diocese of Cleveland; Rev. Frank O'Rorke, Diocese of Detroit; Rev. Wm. H. Sidley, Diocese of Cincinnati; Rev. M. T. Schiffmacher, Diocese of Davenport.

Sister Euphrasia, Diocese of Tuscon.

Mrs. Annie E. Boyle, Archdiocese of New York.

The following from the archdiocese of Boston: Mrs. Mary Colgan, Miss Kate Ryan, Mrs. Thomas Vachon, Mrs. Anna Sullivan, Mr. Peter J. Kelley, Miss Margaret Harrington, Mrs. Callaghan, Miss Catherine McIntyre, Mr. Timothy Flynn, Mr. Bowen, Mr. Samuel Coulson, Miss Catherine Coulson, Mr. Martin Boland, Mr. James Keating, Miss Mary Keating, Mr. Frank King, Mr. John McManus, Miss Mary Mahoney, Miss Margaret Halligan, Mr. Frank J. Quinlan, Miss Annie Cullen, Miss Catherine Rowan, Mr. Jeremiah McSweeney, Miss Johanna McSweeney, Miss Julia McSweeney, Miss Mary McSweeney, Mr. John McSweeney, Mr. Jeremiah McSweeney, Miss Cynthia P. Richards, Mr. Charles Carter, Mr. Brennan, Mrs. Margaret McNamee, Miss Ellen Ward, Miss Nora Cole, Miss Elizabeth M. Sharon, Miss Bridget Mahoney, Miss Annie Devine, Miss Ellen Murphy, Miss Catherine Bulger, Mrs. Julia Callahan, Mr. Daniel McGrath, Mrs. Mary Hegarty, Miss Bridget McManus, Mr. Patrick McManus, Miss Mary McManus, Mr. Alex. Schaller, Mrs. James Walsh, Mr. Thomas Abbott, Mrs. May Strain, Mr. Michael Kelley, Mr. Roger Kelley, Mr. Edward Tracy, Mr. John Gaffney, Miss Ann Jones Gaffney, Miss Rebecca J. Woods, Mr. John H. Woods, Mr. Henry L. Richards.

R. I. P.

(We shall be glad to recommend the names of all deceased associates whose names are sent to us, to the prayers of our readers.)

Remington
Typewriters



Render
Reliable Service

MON NOUVEAU VICAIRE,

(MY NEW CURATE)

Journal Humoristique d'un vieux Curé.

Rev. P. A. Sheehan.

Paper. 450 pages. Postage prepaid. \$1.00.

ADDRESS

THE SOCIETY FOR THE PROPAGATION OF THE FAITH,

627 LEXINGTON AVE., NEW YORK CITY.

CHURCH HISTORY

FOR THE 7th TO 9th YEAR OF SCHOOL.

By Rev. J. H. OECHTERING.

A Short History Catechism in strong outlines,
with details briefly but vividly drawn.

"The author of the present volume has had long
experience as a pastor and teacher, and it is confi-
dently believed that in publishing this work he
renders a genuine service to our schools."

—Bishop J. L. Spalding, in Preface.

Fourth Edition. Cloth. 136 pages.
20 cts. wholesale.

B. HERDER,
St. Louis, Mo.

For love of the Sacred Heart, help us to send priests
to the poor heathen.

"Make a little chest for alms at home, near the place
where you pray, and as often as you go to pray, first
deposit an alms and then send up your prayer."

—St. John Chrysostom.

If the Society for the Propagation of the Faith is not
established in your parish, send a postal card for

A MITE BOX

wherewith to collect your offerings for the Catholic
Missions to

The REV. J. FRERI,
627 Lexington Avenue, New York City,

He will gladly send it by mail, free of any charge.

Please mention "Annals" when writing to advertisers.



AUG 3 1884
ANNALS

OF THE PROPAGATION
OF THE FAITH



GO YE INTO THE WHOLE WORLD AND
PREACH THE GOSPEL TO EVERY CREATURE



BALTIMORE, MD.

REPORT NUMBER



AUG. 8, 1904
ANNALS

OF THE PROPAGATION
OF THE FAITH



GO YE INTO THE WHOLE WORLD AND
PREACH THE GOSPEL TO EVERY CREATURE



BALTIMORE, MD.

REPORT NUMBER

CONTENTS.

	PAGE
BRIEF OF HIS HOLINESS POPE PIUS X.	153
REPORT FOR 1903.	157
Receipts from all Dioceses Contributing to the Work in 1903	158
THE SOCIETIES OF CATHOLIC MISSIONARIES.	167
THE MISSIONS OF THE FATHERS OF THE HOLY GHOST By Bishop Le Roy, Superior General.	167

Missions in Asia.

INDIA.

<i>Hyderabad.</i> —Journal of Father Clvatti, M. F. M.	180
Need of a Refuge for Aged Pagans.—Discussion with an Intelli- gent Hindu.—Truth Proved by Charity.—Logical Conclusion.	

INDO-CHINA.

<i>Southern Tongking.</i> —Letter of Father Belleville, P. F. M.	190
Three Blossoms of the Ha-Tinh Mission.—Peter Thuy.—The Khoi Family —Peter Hoan.	

News of the Missions.

EUROPE.

The Sisters of Charity in Denmark.	197
A Statue to Father de Deken.	197

ASIA.

Report of the Society for Foreign Missions of Paris.	198
A Missionary on his Travels.	198

AFRICA.

An Abyssinian Chief Favorable to the Catholic Religion.	200
A Learned Missionary.	201
Destination of Missionaries.	202

Supplement to the American Edition of the Annals.

EDITORIALS	203
Pope Plus X and the Society for the Propagation of the Faith. . . .	203
The Report for 1903.	204
MISSION NOTES AND NEWS.	205
Letter of the Right Rev. J. A. O'Gorman, C. S. Sp.	205
Religious Statistics of the World.	207
SPECIAL DONATIONS.	209
OBITUARY.	210



A BRIEF
OF
OUR HOLY FATHER
POPE PIUS X
BY WHICH
THE SOCIETY FOR THE
PROPAGATION OF THE FAITH
IS ENCOURAGED AND COMMENDED
AND BY WHICH THE FEAST OF
ST. FRANCIS XAVIER
PATRON OF THE SOCIETY
IS RAISED TO THE RITE OF A DOUBLE MAJOR
FOR THE UNIVERSAL CHURCH

PIUS X POPE

For a perpetual remembrance.

Raised to the Apostolic Office and placed by an act of the Divine Clemency at the very head of the Christian Priesthood, We have taken upon Ourselves a Guardianship which goes far beyond the limits of Our Church of Rome. For, when He was about to leave this earth, Christ commanded the Apostles and among them all especially Peter—whom He wished to be more illustrious than the others—not only by reason of his dignity but by his zeal for the heavenly glory—to teach all nations and to carry the salutary preaching of the Gospel to the most remote and uncivilized parts of the world. Obeying, therefore, the Divine Commands and following the glorious examples of Our predecessors, we feel that it is most consistent with Our office that Our favor and Our care, good will should be given to every means conducive to the spreading of the light of the Gospel and to the widening of the limits of the Church.

In the very first rank, both by its usefulness and its works, stands the Society called THE PROPAGATION OF THE FAITH, worthy of the highest praise. This work among men seems to have been born of a wholly Divine inspiration, for it is certainly in the Providence of God that the people of the Church who did not receive the commission to preach the doctrine of Christ should aid, nevertheless, by their alms and their prayers the preachers of the Gospel. In this way, therefore, the love of Christ the Redeemer stirring the hearts of some excellent men inspired them to unite in a Society the faithful of all peoples and all nations, who would contribute from their resources to the sending of missionaries, who would come to the aid of these dispensers of holy things by uniting in prayers for them and thus obtain the object of their desires, namely: the progress of the Kingdom of God on earth. It is evident to all that such an association has deserved the highest praise in the wide spreading of the Christian faith. If the messengers of the Catholic doctrine are able to reach out to the most distant lands and the most barbarous peoples, it is to the generosity of this noble Society that credit must

be given. Through it, salvation began for numberless peoples ; through it, souls were prepared for those excellent fruits whose price he alone can appreciate who knows the value of the blood shed by Christ. Through it, contrary to what might have been expected from the disunited efforts of men, was marvelously carried out the command to make known the Gospel. Deeply conscious of the merits of this illustrious Society, We have always been greatly interested in it and have always helped it as far as Our humble resources would permit, always most anxious to do even more if, with the grace of God, it were within Our power.

Now since the bounty of the omnipotent God has conferred upon Us the power of dispensing from the Chair of Peter spiritual favors, We are unwilling to allow this occasion to pass without paying to the association which We command a special mark of Our good will. Wherefore, in virtue of Our apostolic authority and by these letters, We absolve and declare absolved from all excommunication, suspension and interdict and all ecclesiastical penalties, if they have incurred any, all and each in whose favor these Our letters are given. And in order that to the external helps given to the Society there may be added also protection and grace from on high, We have chosen ST. FRANCIS XAVIER as the heavenly Patron of the same and We wish that to him be given all the honors paid to heavenly Patrons. Moreover, that the veneration paid to him may be further increased and that additional honors offered by the liturgy may enhance his glory still more among men, We raise his feast to the rite of a double major, conformable to the rubrics, for the Universal Church.

There is, indeed, between this Saint and the SOCIETY FOR THE PROPAGATION OF THE FAITH a peculiar and personal relationship. For Francis labored during his life so zealously and with such great success to fill the hearts of people with Christian truths as to appear to have been a chosen instrument of Divine Providence as were the Apostles themselves.

Wherefore, We are filled with the firm hope that this most noble association will grow in strength day by day under the intercession of Francis and that before long by the abundance of its fruits, the number of its associates, the liberality and the zeal of those who contribute their alms, it will prove to be true this sublime and striking fact, that, as Christ established His Church, in which there is salvation for all who believe, so God in His own designs brought forth the SOCIETY FOR THE PROPAGATION

OF THE FAITH to make the Gospel light shine before those who do not yet believe.

Doubtless the generous efforts of individual Catholics will contribute a great deal to this result even though they act independently. No more profitable means can be used, however, than the formation of bands of ten associates among Catholics according to the very wise methods already in vogue in the Society. For the less we unite our efforts, the less result there will be ; on the contrary, when we combine and organize our forces our strength is most powerful. To act as individuals, We say, is good, but to act united with others is to act as we ought to do. May Christ, who has saved and regenerated the human race, protect this His Society by His grace and help, since it is its aim to spread His Most Holy Name. Yes, we are redeemed not with silver or gold, but with the precious blood of the Son of God, and it is our first duty to secure His help by our unceasing prayers.

This We order and command, and We decree that these present letters be binding, valid and effective, and that they acquire and obtain their full and entire effect and in all points be fully available to those to whom it belongs or shall in future belong, and that judgments and definitions be given according to these aforesaid by every judge holding ordinary or delegated powers ; and We declare null and of no effect any attempt to the contrary, by whomsoever, with what authority soever, knowingly or in ignorance, it be made, all constitutions, apostolic ordinances, or any other notwithstanding. Also it is Our wish that to copies of these present letters, printed or otherwise, subscribed by the hand of a public notary and bearing the seal of some person constituted a dignitary in the Church, the same credence be given as would be accorded to these present letters if they were produced and shown.

Given at Rome, at St. Peter's, under the Fisherman's ring, the 25th day of March, 1904, in the First Year of Our Pontificate.

[SEAL] Aloysius Cardinal MACCHI.

AUG 8 1904

CAMPBELL

ANNALS OF THE PROPAGATION OF THE FAITH

VOL. LXVII, No. 455.

JULY-AUGUST, 1904.

ACCOUNT OF THE WORK OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH IN 1903

The receipts of the Society for the Propagation of the Faith in 1902 were \$1,319,608.93. In 1903 they are only \$1,247,421.00. Hence there is a decrease of \$72,187.93, which would have been lessened somewhat by a sum of \$11,800 received after the closing of accounts for 1903; it will be credited to the present year's.

In comparing the reports of 1902 and 1903, we find that the decrease is due to the returns from France. The bands of Associates have been maintained in the parishes and those contributions are nearly equal to those of former years, but large special donations have failed to come: hence the decrease. Shall we be surprised at this, considering the religious condition of France at present? What is surprising is that, crippled as she is, she has given to the work \$701,671.00.

Whatever may be its cause, a decrease is always for us a matter of regret, and the loss of \$70,000 to our missions is a very considerable one. It may be remembered that the sum total of the various applications for help made last year to the Society for the Propagation of the Faith from all parts of the world was more than three times the amount collected, and as these appeals were then for the relief of immediate necessities, the present condition of some of our missions must be serious, and the progress of the Church in many districts surely threatened.

We sincerely hope that the appeal of Our Holy Father in behalf of the work of our Society will be generously answered by all good Catholics and the next year's report will show a considerable increase over the receipts of 1903.

RECEIPTS FROM ALL DIOCESES CONTRIBUT- ING TO THE WORK IN 1903

EUROPE

France

AIX	\$3,339.37	Saint-Jean-de-Maurienne .	\$1,480.70
Ajaccio	1,483.10	Tarentaise	1,710.25
Digne	1,338.26	LYON	77,939.30
Frejus	3,158.63	Autun	11,074.67
Gap	1,845.07	Dijon	3,226.74
Marseilles	10,318.10	Grenoble	14,962.60
Nice	3,198.98	Langres	3,446.10
ALBI	6,260.04	Saint-Claude	3,839.99
Cahors	4,802.93	PARIS	31,863.81
Mende	3,581.36	Blois	1,565.20
Perpignan	1,229.25	Chartres	1,630.03
Rodez	17,629.79	Meaux	1,044.49
Auch	7,075.33	Orléans	4,197.00
Aire	7,225.92	Versailles	6,090.16
Bayonne	13,093.99	REIMS	9,122.71
Tarbes	2,390.49	Amiens	5,712.94
AVIGNON	3,908.34	Beauvais	1,712.90
Montpellier	5,953.91	Chalons	2,140.10
Nîmes	2,673.70	Soissons	6,298.54
Valence	4,288.49	RENNES	23,307.17
Viviers	10,653.56	Quimper	29,648.93
BESANCON	8,400.88	Saint-Brieuc	35,102.23
Belley	11,786.34	Vannes	5,617.60
Nancy	7,818.47	ROUEN	8,677.49
Saint-Die	8,258.09	Bayeux	8,129.20
Verdun	6,153.00	Coutances	11,987.34
BORDEAUX	9,591.10	Evreux	2,134.56
Agen	2,658.43	Séez	7,367.65
Angoulême	2,057.32	Sens	2,732.92
Luçon	7,590.55	Moulins	5,077.68
Perigueux	2,606.48	Nevers	3,904.64
Poitiers	4,603.47	Troyes	2,601.07
La Rochelle	1,455.80	TOULOUSE	11,332.38
BOURGES	3,438.24	Carcassonne	3,914.65
Clermont-Ferrand	10,704.85	Montauban	2,600.80
Limoges	4,143.74	Pamiers	1,883.00
Puy	13,391.50	Tours	3,360.44
Saint-Flour	4,896.25	Angers	11,608.68
Tulle	1,512.15	Laval	9,122.39
CAMBRAI	34,688.85	Mans	4,661.50
ARRAS	10,709.44	Nantes	36,873.56
CHAMBERY	2,347.33		
Annecy	6,702.57	Total	\$701,671.70

Monaco

Monaco	\$400.00
--------------	----------

Alsace-Lorraine

Metz	\$42,567.42
Strasbourg	32,733.72

Total \$75,301.14

Germany

COLOGNE	\$20,144.58	Wanne	\$ 680.00
Munster	7,898.67	FRIBOURG	5,743.14
Paderborn	6,150.06	Fulda	295.96
Treves	11,268.17	Limbourg	60.00
POSEN AND GNESEN.....	4,116.53	Mayence	315.51
Culm	95.05	Rottembourg	10,140.74
Breslau	2,761.64	MUNICH	2.45
Hildesheim	21.00	Saxony	350.00
Osnabruck	285.00		
		<i>Total</i>	\$70,328.52

Switzerland

Basle	\$5,277.98	Lausanne	\$ 4,370.74
Chur	2,571.93	Sion	4,000.28
St. Gall.....	3,381.40		
		<i>Total</i>	\$19,602.33

Austria

Laibach	\$ 46	Gurk	\$8.83
Trieste and Istria.....	35.00	Seckau	107.74
LEOPOL	207.20	Trent	278.97
Przemysl	174.40	VIENNA	1,353.14
Tarnow	250.00	San Polten.....	358.65
OLMUTZ	120.01	Linz	414.69
Prague	1,902.00	Cracow	830.02
SALZBOURG	1,127.56		
Brixen	1,416.85	<i>Total</i>	\$8,585.53

Hungary

Various dioceses.....	\$142.76	Grand-Varadin	\$ 969.60
GRAN	1.14		
Raab	6.60	<i>Total</i>	\$1,120.10

Belgium

MALINES	\$14,175.96	Namur	\$ 7,303.75
Bruges	13,114.27	Tournay	12,162.97
Gand	11,124.32		
Liege	10,190.63	<i>Total</i>	\$68,071.90

Holland

UTRECHT	\$628.00	Haarlem	\$ 1,402.15
Bois-le-Duc	5,720.72	Ruremonde	5,357.99
Breda	587.44		
		<i>Total</i>	\$13,696.32

Duchy of Luxembourg

Luxembourg	\$1,159.69
------------------	------------

British Isles

IRELAND

ARMAGH	\$1,687.87	Killaloe	\$ 9.75
Clogher	5.41	Limerick	1,661.09
Derry	155.41	Ross	5,487.51
Down and Connor.....	62.50	Waterford and Lismore..	392.51
Dromore	5.41	DUBLIN	7,640.62
Kilmore	10.41	Ferns	47.91
Meath	281.52	Kildare and Leighlin..	151.35
Raphoe	10.00	Ossory	144.75
CASHEL	500.42	TUAM	919.69
Cloyne	1,000.00	Elphin	11.45
Cork	1,457.55	Galway	25.25
Kerry and Agadoo.....	70.95		
		<i>Total</i>	\$21,738.33

British Isles—Cont.

ENGLAND

WESTMINSTER	\$ 1,056.96	Northampton	\$ 17.41
Birmingham	364.12	Nottingham	210.50
Clifton	287.60	Plymouth	106.08
Hexham and Newcastle.	355.22	Portsmouth	634.64
Leeds	103.62	Salford	73.75
Liverpool	1,153.93	Shrewsbury	345.06
Menevia	127.91	Southwark	1,238.79
Middlesborough	98.87		
Newport	200.00	<i>Total</i>	\$6,374.46

SCOTLAND

Aberdeen	\$440.76	GLASGOW	\$527.06
Dunkeld	25.00		
Galloway	355.62	<i>Total</i>	\$1,348.44
		British Isles	\$29,461.23

Spain

BURGOS	\$600.00	The Canaries.....	\$110.50
Calahorra	108.47	TARRAGONA	206.36
Leon	174.06	Barcelona	2,512.14
Osma	140.00	Gerona	73.60
Palencia	836.57	Lerida	122.98
Santander	679.94	Tortosa	131.36
Vitoria	6,343.64	Urgel	108.00
COMPOSTELLA	439.70	Vich	230.00
Lugo	554.96	TOLEDO	466.62
Mondonedo	310.53	Coria	54.73
Orensa	777.10	Cuenca	79.22
Oviedo	686.44	Madrid	4,285.90
Tuy	295.94	Plasencia	291.04
GRANADA	243.14	Siguenza	260.60
Almeria	252.20	VALENCIA	675.90
Carthagea	277.39	Majorca	286.60
Guadix	80.00	Minorca	243.09
Jaen	220.00	Orihuela	92.00
Malaga	211.32	Segorbe	272.11
SARAGOSSA	530.00	VALLADOLID	188.60
Barbastro	23.78	Astorga	135.60
Huesca	101.00	Avila	205.63
Jaca	28.94	Ciu. Rodrigo	387.00
Pampeluna	865.82	Salamanca	589.63
Tarazona	187.81	San Cristoval of Laguna	377.16
Teruel	163.00	Segovia	118.52
SEVILLE	1,120.30	Zamora	135.60
Badajoz	363.52	Ciudad Real.....	40.00
Cadiz	553.29	Gibraltar	10.00
Cordova	303.44		
		<i>Total</i>	\$30,160.79

Portugal

BRAGA	\$2,108.43	Beja	\$ 4.55
Braganza	202.45	LISBON	520.99
Coimbra	287.66	Angra	421.92
Lamega	41.40	Funchal	111.92
Oporto	597.80	Guarda	878.24
Vizeu	53.38		
EVORA	50.00	<i>Total</i>	\$5,278.79

Italy

ROME	\$2,587.56	Bobbio	\$ 68.00
Albano	35.00	Chiavari	220.00
Frascati	34.12	Savona and Noli.....	220.00
CAMERINO	53.39	Tortona	597.39
FERRARA	220.00	Vintimello	239.50
PERUGIA	121.00	SASSARI	47.00
Spoletè	5.90	TURIN	12,613.42
Acquapendente	67.28	Acqui	111.20
Amelia	15.00	Albe	202.00
Anagni	12.41	Aosta	543.85
Ancona and Umana....	38.05	Asti	1,068.40
Ascoli	150.00	Coni	488.60
Assisi	34.87	Fossano	391.00
Bagnorea	18.00	Ivree	1,400.00
Citta di Castello.....	45.00	Mondovì	1,278.82
Civita Castellana.....	20.00	Pignerol	478.20
Cometo and Civita		Saluces	577.33
Vecchia	6.28	Susa	170.00
Fabriano and Matelica..	45.00	VERCELL	2,100.53
Fano	40.00	Alexandria	138.40
Faligno	12.00	Bielle	1,440.00
Gubbio	61.00	Casale	662.80
Iesi	100.00	Novare	1,115.31
Montefiascone	35.40	Vigevano	430.40
Nocera	17.57	UDINE	210.27
Norcia	12.00	Borgo San Domino....	6.72
Orvieto	8.00	MILAN	7,749.05
Osimo and Cingoli....	19.23	Bergamo	584.00
Poggio Mirteto	3.00	Brescia	900.84
Recanati and Loretto..	1,131.28	Como	267.69
Rieti	23.20	Crema	37.90
Segni	6.00	Cremona	458.62
Terni	67.00	Lodi	459.50
Terracino and Piperno.	15.98	Mantua	19.60
Tivoli	23.78	Pavia	259.00
Viterbo and Toscanella.	28.38	VENICE	441.74
BOLOGNA	408.77	Adria	45.90
Faenza	22.00	Belluna	118.05
Imola	112.04	Ceneda	27.96
FERMO	64.00	Chioggia	38.10
Macerata and Tolentino	1,581.94	Concordia	29.24
Montalto	41.66	Feltre	9.12
Ripatransone	20.00	Padua	199.74
San Severino	17.10	Treviso	24.40
RAVENNA	52.00	Verona	183.96
Bertinoro	20.46%	Vicence	200.00
Cervia	6.00	LUCCA	490.00
Cesena	37.06	Arezzo	179.12
Forlì	90.00	Cortona	60.40
Rimini	66.00	Montalcino	4.68
Sarsina	20.06	Parma	99.07
URBINO	35.00	Plaisance	154.53
Cagli and Pergola.....	28.60	FLORENCE	688.49
Fossombrone	18.85	Borgo San Sepolcio....	8.20
Montefeltro	45.50	Colle	48.40
Pesaro	70.00	Fiesole	22.56
Senigaglia	93.20	San Miniato	96.80
Sarzanne and Brugnato	38.00	Modigliana	42.90
GENOA	3,410.18	Pistol and Prato.....	169.53
Albenga	304.00	PISA	127.55

Italy—Cont.

Livurna	\$130.93	LANCIANO	\$ 1.00
Pescia	106.48	MESSINA	49.41
Pontremoli	32.60	Patti	8.53
Voltena	61.95	MONREALE	74.96
SIENNA	120.80	Caltanissetta	107.72
Chiusi-Pienza	53.82	Girgenti	58.97
Grosseto	11.61	NAPLES	2,625.17
Modena	896.77	Ischia	23.94
Carpi	68.83	Pouzzoles	15.62
Guastalla	24.02	OTRANTO	15.00
Massa di Carrara	58.40	Leccee	60.00
Reggio	299.25	PALERMO	155.43
CATANÀ	846.69	Mazzara	127.02
GAETA	44.60	Trapani	138.34
Aci Reale	188.80	REGGIO	30.00
Aquino Sora and Ponte-		Nicastro	3.80
corvo	13.20	Oppido	5.13
Aversa	130.00	SALERNO	90.00
Cava and Sarno	3,887.60	Diano	9.40
Marsi	7.70	Nocera del Pagani	17.20
Molfetta Terlizzi and		Nusco	3.20
Giovenazzo	16.00	Policastro	1.20
Trivento	47.00	SORRENTO	1,573.05
Valva and Sulmona	3.38	Castellamare	16.60
ACERENZA AND MATERA ..	12.22	SYRACUSE	21.46
Venosa	5.00	Noto	28.13
Avellino	200.00	TARENTUM	22.51
Bojano	30.60	Castellaneta	32.21
Larino	21.55	TRANI	31.35
CAPUA	28.00	Andria	180.00
Cajazzo	20.00	Bisceglia	16.00
Calvi and Teano	46.32	Abbey Monte Cassino	7.74
Caserte	13.00	Abbey Montevergine	24.00
Sessa	2.00		
CHIETI	82.00	<i>Total</i>	\$65,865.85

The Levant

Malta	\$ 9,284.30	Gozzo	\$ 144.25
-------------	-------------	-------------	-----------

GREECE

Naxie	\$ 13.94	Tine	\$ 44.00
Syra	36.00	CORFU	20.00

TURKEY IN EUROPE

CONSTANTINOPLE	\$ 1,108.60	Candie	\$ 40.00
SCUTARI	46.00		

ROUMANIA

Jassy			\$7.40
-------------	--	--	--------

Total\$10,744.49

Russia and Poland

Russia	\$582.51
WARSAW	48.00

Total\$630.51
Various Northern Countries.. \$130.64

ASIA

Smyrna	\$ 262.70	Maïssour	\$ 1.22
Syria	140.68	W. Tongking	23.00
JERUSALEM	311.08	S. Burma	60.27
Mangalore	75.32	Kouang-Tong	50.00
COLOMBO	122.74		
PONDICHERY	148.66	<i>Total</i>	\$ 1,195.67

AFRICA

ALGIERS	\$ 1,309.61	Gabon	\$ 25.34
Constantine	1,072.80	Benin	27.75
Oran	1,332.52	Dahomey	70.08
CARTHAGE	346.00	Senegal	303.22
Egypt	5.20	St. Denis	453.29
Delta Egyptian	20.50	Port Louis	200.00
Gallas	4.00	Madagascar .....	.60
W. Cape Colony	417.90		
		<i>Total</i>	\$ 5,580.82

NORTH AMERICA

Canada

HALIFAX	\$ 1.24	Rimouski	\$ 5.20
Antigonish	1,460.92	ST. BONIFACE	367.68
Peterborough	1.02		
MONTREAL	124.42	<i>Total</i>	\$ 2,270.83
QUEBEC	310.35		
Saint-Pierre and Miquelon			\$55.59

United States*

BALTIMORE ¹	\$ 6,400.17	Hartford ²	\$ 2,770.78
Charleston	44.77	Manchester ⁴	2,233.52
Richmond	453.75	Portland	729.40
Savannah	148.84	Providence ⁵	3,311.93
St. Augustine	86.14	Springfield ⁶	1,537.08
Wheeling	568.29	CHICAGO ⁷	3,373.40
Wilmington	42.45	Alton ⁸	993.66
N. Carolina	15.00	Belleville	374.00
BOSTON ³	25,326.63	Peoria	200.35
Burlington	285.00	CINCINNATI ⁹	1,149.60

* Special mention is made of single donations of \$40.00 or over.

¹ The total offerings from the Diocese of Baltimore amounted to \$2672.65, which includes a legacy of \$777.47 and 3 perpetual memberships, \$130.00. As the general office of the Society was then located in Baltimore, we have added to the contribution of that diocese the returns from sale of pamphlets and other literature, the interest on bank deposits during the year, the returns from advertisements in the ANNALS and some donations sent to us from outside the United States.

² Including a legacy of \$103.00; 18 perpetual memberships \$730.00.

³ Including a donation of \$600.00.

⁴ Including a donation of \$1000.00.

⁵ Including a legacy of \$500.00.

⁶ Including a perpetual membership, \$40.00.

⁷ Including a legacy of \$125.00 and a perpetual membership \$50.00.

⁸ Including a donation of \$476.55.

⁹ Including a donation of \$100.00 and two perpetual memberships, \$100.00.

United States—Cont.

Cleveland	\$ 2,323.80	Syracuse ¹⁷	\$ 929.00
Columbus	194.65	Trenton	657.82
Covington	269.11	OREGON CITY	46.00
Detroit	523.55	Alaska	12.50
Fort Wayne	627.55	Boise	228.80
Grand Rapids	671.29	Helena	125.85
Indianapolis	773.00	Nesqually	378.20
Louisville ¹⁰	1,175.55	Vancouver	100.00
Nashville	39.00	PHILADELPHIA	339.86
DUBUQUE	1,520.97	Altoona ¹⁸	1,135.22
Cheyenne	5.00	Erie	636.60
Davenport	755.01	Harrisburg	11.00
Lincoln	5.00	Pittsb'gh and Allegheny ¹⁹	2,351.23
Omaha ¹¹	537.62	Scranton	523.00
Sioux City	502.00	St. Louis	1,448.74
MILWAUKEE ¹²	2,447.31	Concordia	296.22
Green Bay	1,046.00	Kansas City	363.12
La Crosse	611.91	Leavenworth	662.25
Marquette	281.79	St. Joseph	195.00
NEW ORLEANS	923.75	Wichita	141.35
Dallas ¹³	182.00	ST. PAUL	1,748.75
Galveston	328.55	Duluth	6.00
Little Rock	166.00	Fargo	6.00
Mobile	393.60	Lead	40.93
Natchez	179.20	St. Cloud ²⁰	432.00
Natchitoches	62.80	Sioux Falls	150.00
San Antonio ¹⁴	267.40	Winona	791.26
Brownsville	98.18	SAN FRANCISCO	1,421.00
Indian Territory	165.37	Monterey-Los Angeles	35.40
NEW YORK	2,870.01	Sacramento	335.00
Albany	776.05	Salt Lake	5.00
Brooklyn	622.99	SANTA FE	205.66
Buffalo ¹⁵	1,224.56	Denver	230.50
Newark ¹⁶	2,566.69	Tucson	276.40
Ogdenburg	271.00		
Rochester	784.80	Total	\$92,503.48

Mexico

ANGELOPOLI	\$ 126.30	LINARES	\$ 23.70
ANTEQUERA	251.99	San Luis	34.40
Yucatan	107.00	MICHOACAN	254.70
DURANGO	209.99	Leon	59.40
GUADALAJARA	3,968.20	Queretaro	2,593.54
Agua Calientes	110.20	MEXICO	564.12
Tepic	1,943.40	Vera Cruz	270.38
Zacatecas	904.00		
		Total	\$11,421.32

¹⁰ Including one perpetual membership, \$40.00.¹¹ Including two perpetual memberships, \$80.00.¹² Including a legacy of \$200.00.¹³ Including a perpetual membership, \$40.00.¹⁴ Including two perpetual memberships, \$80.00.¹⁵ Including a perpetual membership, \$40.00.¹⁶ Including a donation of \$100.00.¹⁷ Including a perpetual membership, \$50.00.¹⁸ Including a donation of \$200.00.¹⁹ Including a perpetual membership, \$40.00.²⁰ Including a perpetual membership, \$40.00.

Central America and West Indies

San Jose (Costa Rica) ..\$	.64	Roseau	\$	46.08
San Salvador	5.00	Guadeloupe		240.00
PORT AU PRINCE	63.00	Martinique		40.00
Hayti	120.00			
PORT OF SPAIN	196.38	Total	\$	711.10

SOUTH AMERICA

U. S. of Columbia

CARTHAGENA				\$29.86
------------------	--	--	--	---------

Panama

Panama			\$	111.70
--------------	--	--	----	--------

Venezuela

CARACAS				\$547.10
---------------	--	--	--	----------

Ecuador

Hoja				\$4.00
Riobamba				2.79

Total \$6.79

Peru

LIMA				\$936.84
------------	--	--	--	----------

Bolivia

La Paz				\$18.70
--------------	--	--	--	---------

Brazil

BAHIA	\$	67.71	Rio Grande	\$	17.78
Olinda		20.00			
RIO DE JANEIRO		202.22	Total	\$	307.71

Chili

SANTIAGO				\$83.50
----------------	--	--	--	---------

Argentine Republic

BUENOS AYRES	\$	9,272.15	San Juan	\$	138.45
Cordova		3,595.78	Santa Fe		3,263.33
La Plata		2,017.04	Tucuman		2,142.91
Parana		1,830.15			
Salta		734.36	Total	\$	22,994.20

Paraguay

Assumption				\$297.43
------------------	--	--	--	----------

Uruguay

MONTEVIDEO				\$25.20
------------------	--	--	--	---------

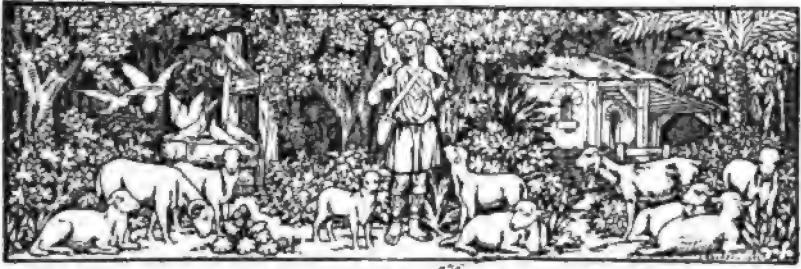
OCEANICA

ADELAIDE	\$	69.73	Gilbert Islands	\$	5.20
MELBOURNE		14.00	Marquises Islands		40.00
Christchurch		145.83	Tahiti		360.00
New Caledonia		216.46			
			Total	\$	851.22

Grand Total for all countries, 1903, \$1,247,421.00



THE RIGHT REV. G. BONFIGLI, O.F.M.
Late Vicar Apostolic of Egypt.



THE SOCIETIES OF CATHOLIC MISSIONARIES

It has seemed advisable to us to introduce an innovation into the *ANNALS* which, we are sure, will receive the approval of our readers. Each number contains letters written by missionaries from every corner of the world. They carry their readers in spirit to every place where the name of Jesus Christ is preached. We have no intention of setting aside this custom; but in future, each number of the *ANNALS* will commence with a general review of the work done by one of the numerous societies consecrated to evangelization. Our readers will thus receive a more general idea of what has been undertaken and the results obtained.

Our first letter is from the superior general of the Fathers of the Holy Ghost, Bishop Le Roy, who warmly favors our proposed plan, and has graciously responded to our request. We shall, successively publish letters from the superiors of the different congregations and so our readers shall become acquainted with the united efforts of those who are laboring in far off lands under the same standard and for the same purpose.

THE MISSIONS OF THE FATHERS OF THE HOLY GHOST

By BISHOP LE ROY, Superior General.

The Congregation of the Holy Ghost owes its origin to a young, brilliant saint, too little known, a scholar of the XVIII century, Claude Poulart des Places.

On Pentecost day, 1703, he founded in Paris a small society, the aim of which was to aid "poor students," who, after being ordained to the priesthood would consecrate their lives to the ministry of the most neglected souls among the faithful and unbelievers.

The society was soon organized and approved by ecclesiastical and civil authority, and before the end of the century it had sent its members throughout France and her colonies to Acadia, Newfoundland, Guiana, Senegal, India, even Indo-China and China.

Attacked, ruined and dispersed during the French Revolution, it became reduced to a single member, combining the merits of many, Father Bertout. Destined for the missions in Guiana, he sailed from Rochefort, was shipwrecked off the coast of Sahara, taken prisoner by the Moors, sold in Saint Louis, Senegal, then in possession of the English, succeeded in escaping from his enemies, and rendered valuable service in the return of this colony to France. When peace



THE VENERABLE LIBERMANN ON HIS DEATHBED.

was restored to the Church, he reorganized his congregation; again obtained official approval, and recommenced the work of furnishing priests to distant colonies.

In spite of his own efforts and those of his successor, however, the little society was unable to provide a sufficient number of priests for the countries under its charge.

In 1842, Father Libermann, together with two of his friends from the Seminary of St. Sulpice, Father Le Vavas seur of Bourbon Island and Father Tisserand, of San Domingo, had founded the Society of "Missionaries of the Sacred Heart of Mary," devoted especially to the evangelization of the black race. Both societies soon met on the same fields of apostolic work, and in 1848, the last

mentioned was identified with the congregation of the Holy Ghost. Father Libermann was made superior general and became subsequently reorganizer.



One of his first efforts was to provide colonies with religious service under definite and permanent conditions. Through his inspiration and by his help, with the concurrence of the Holy See and the civil government, bishoprics were established in Reunion, Martinique and Guadeloupe, and prefectures organized or maintained in Guiana, St. Pierre and Pondicherry. The Seminary of the Holy Ghost became the Seminary for the French colonies, where secular priests are prepared for parochial duties; they form the colonial clergy of France.

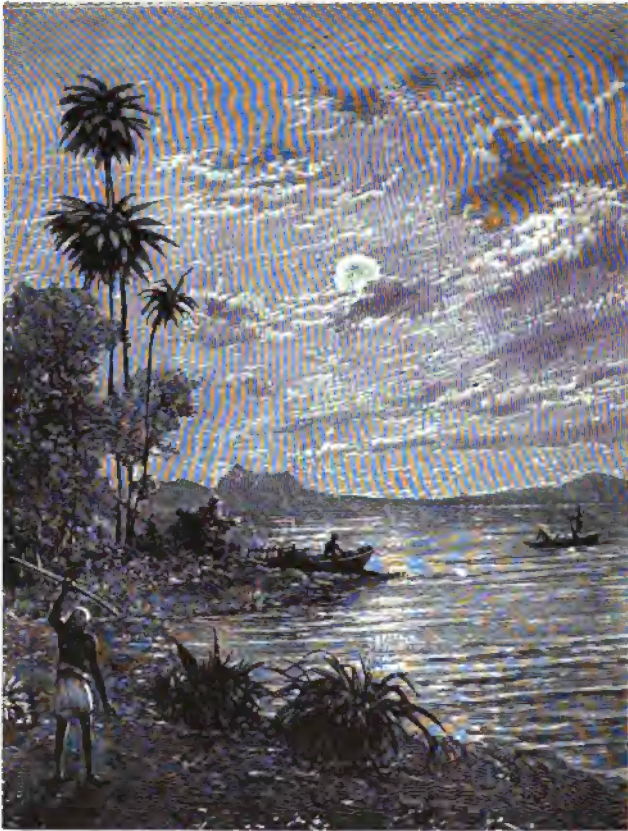
There remained the new settlements with no organized diocese or parishes—only a few Catholics and no source of income—those became the lot of the Fathers of the Holy Ghost.



Since then the divine breath which gave them birth for an apostolic life has wafted their bark to many shores where they have planted the cross on barren and unknown soils, amid peoples that whether hostile or friendly, in every instance, regarded them with astonished eyes. Africa, however, has always been their chief field of labor; the blacks, from whom the weight of secular prejudice seems never to be lifted, their family of adoption.

From 1842 to 1845 these missionaries were placed at their posts, Father Laval, on Mauritius Island; Father Vavasseur, in Reunion; Father Monnet in Sainte Marie, Madagascar; Father Tisserand, first in Hayti, then in Gorie; Father Bessieux, first at Palmas Cape then in Gabon; with the help of the grace of God, the years following find them in larger numbers, better organized, and always with undiminished zeal. Dakar, now an important city and first-class port, the residence of the governor of western French Africa may be said to have been founded by the mission in 1847. In 1862, Father Horner went from Bourbon to Zanzibar; here he found a public slave market where 60,000 men, women and children were sold every year. From there, he traveled to Bagamoyo, where he opened a door on the immense continent which has never been closed since. Sierra Leone, at that time called the "white man's grave," was occupied in 1864. Later on, Father Aubry-Duparquet, at the cost of voyages, negotiations and obstacles without number, succeeded in re-establishing in Portuguese Congo and Angola the flourishing missions which the policy of Pombal had ruined in the XVIII century.

In the meantime, Europe, which, in times past, seemed to turn its attention to Africa only to tear away its children in shipfuls to carry them across the Atlantic, whilst the Turks and Arabs conducted a like industry on the shores of the Mediterranean, Red Sea, and Indian Ocean—Europe began to recognize that this large continent



SCENERY NEAR LANDANA, CONGO.

which missionaries and explorers were beginning to make known, offered other resources.



We have witnessed in part the extraordinary march of events which recall the Spanish and Portuguese conquests of the XVI century. Alvarez, Cabral, Orellana, Cortez and Pizarro are no longer quasi-legendary characters for us. Have we not become acquainted with

Livingston, Stanley, Brazza and many others? Obscure missionaries though we are, have not we ourselves been discoverers and, at times, conquerors? Have not we made treaties, modified boundary lines, founded villages that may grow to be cities of note, consolidated monarchies and instituted a few republics?

Certain it is, that in so far as the means of travel at hand have permitted, we have gone before, accompanied or followed the pioneer conquerors of the XIX century. On the Senegal, at the sources of the Niger, on the river banks of the South, in upper Ogui, in the Congo and the Ubangi, on Lake Tchad above and below Kunene as well as on the superb flanks of Rilima Ndjaro, on the fertile plateaux of Kikouyou and at the foot of Mt. Kénia prosperous Christian centers are found established by us.



Let us enumerate the missions at present in charge of the congregation of the Holy Ghost:

I. *French Missions*.—Senegal and Casamance—vicariate apostolic. French Guinea and Sudan—prefecture.

Gabon, vicariate.

French Congo or Loango—vicariate.

French Upper Congo and Ubangi—vicariate.

Northern Madagascar—vicariate.

Comores Islands—prefecture.

Reunion, Guadeloupe and Martinique—missions.*

II. *English Missions*.—Gambia (of the vicariate apostolic of Senegambia).

Sierra Leone—vicariate apostolic.

Nigeria (Lower Niger)—prefecture.

Zanzibar—vicariate.

Mauritius and Rodriguez Islands—mission.

Trinidad—mission.

III. *Portuguese Missions*.—Portuguese Congo—prefecture.

Angola: Loanda—mission; Cimbebasia—prefecture and mission; Kunene—mission.

IV. *Spanish Mission*.—Bata (Rio del Muni)—mission.

V. *German Mission*.—East Africa—vicariate apostolic.

* The term "missions" is here used in contrast to vicariate and prefecture apostolic, to designate works entrusted to the missionaries of the Holy Ghost in dioceses where they serve as auxiliaries.

To this list, we must add three other countries across the Atlantic: republics of unequal importance and different aspects, where, however, having found what we have sought elsewhere—men with skins other than white—we have also established missions:

Hayti; The United States of America; The Amazon District (Brazil).

In all: 7 vicariates apostolic, 4 perfectures, 11 missions, making a total of 144 stations, each in charge of 2, 3, 4 or or more missionaries.



On January 1, 1904, the number of Fathers amounted to 696, assisted in their work by 667 auxiliary Brothers; in all 1363 religious.

In the missions under our charge other apostolic laborers sometimes work with us.

In Madagascar, Premonstratensians Fathers are devoting their zeal to Sainte Marie and Vohemar; in English Zanzibar, the missionaries of Notre Dame de la Consolata of Turin already number five stations. In the last mentioned vicariates, at Ousambara, the Trappists of Natal have established two of their holy and laborious missions.

In Senegal, the Ploërmel Brothers have flourishing Schools, and prosperous schools in Gabon are conducted by the Brothers of Saint Gabriel.

The Sisters of Saint Joseph of Cluny, true daughters of the heroic Mother Javouhey are laboring in Senegal, Gambia, Guinea, Onitcha, Old Calabar, Sierra Leone, Brazzaville, Loanda, Caconda, Huilla Diego-Suarez, Majunga, Nossi-Bé and Mayotte.

The Sisters of the Immaculate Conception of Castres are established in Dakar, Bata and three posts in Gabon. One of their number, Sister Saint Charles has been working for forty-three years in Libreville among the miserable by the wayside. The French Academy recently conferred upon her its highest honor.

In Zanzibar the Sisters of Saint Joseph of Cluny, the Trappis-



NEWLY WEDDED BRIDE
OF ZANZIBAR.

tines of Natal, the Sisters of Loretto and of St. Dominic have successively joined the Daughters of Mary from Reunion, who have borne the burden of the work from the very beginning.



To organize and conduct a campaign the first requisite is what strategists call the "sinews of war." The apostolate is a campaign; there must be resources.

Curious fact! the most cultivated minds often show the least penetration into our financial conditions. They are so apt to believe that everything pertaining to the missions of a congregation, houses, churches, hospitals, schools, dispensaries, fields, plantations, furniture, real estate, wagons, steamers, sail boats, canoes, beasts and people are the property of the congregation, and they say, what a fortune!

If there be a fortune, the congregation sees no trace of it. Each mission is as independent as each diocese in the United States or England. All that falls to the lot of the congregation, after it has received the commission from the Propaganda to evangelize a pagan country, is to send out the necessary missionaries for establishing and maintaining a mission.

Where does the money come from? Excepting the prefecture of Senegal officially recognized together with the provinces of Saint Louis, Gorie, Dakar and Rufisque, which receive appropriations from the government, our missions in French, English, German and Spanish Africa do not receive one cent from the civil authorities. Portugal gives sums of money annually to the missions of Angola. In the English colonies, the schools receive appropriations in proportion to their success and the number of their pupils. It is well known that all grants from the government have been suppressed in the French colonies.

Who furnishes the money?

Well, it comes from the humble class of Catholics throughout the world; rarely, very rarely from wealthy proprietors, landholders or capitalists. The SOCIETY FOR THE PROPAGATION OF THE FAITH is the main support of our apostolate and its bands of associates often consist chiefly of modest working men and women, servant girls and school children. Its two central councils, one in Lyons, the other in Paris, distribute the money collected throughout the Catholic world to the heads of each mission according to their needs presented. The budget prepared is too often like that of many a republic, showing a pitiful disproportion between supplies and necessities.

Besides the Propagation of the Faith, there is the *Association of the Holy Childhood*, without which likewise our missions could not exist.

The *Apostolic Work of the Holy Women of the Gospel* also send us necessities for divine worship and do all that they can to help us.

From different parts, we receive special donations sent by relatives, friends and benefactors known and unknown.

Finally, we make every effort to be self-supporting by cultivating the soil, industrial labor, teaching, knitting and fishing.

Following the sailor's maxim, which is also that of the missionary, each man tries to get along the best he can.

I came very near forgetting to mention our first and last resource. When earthly means fail, we stop and wait with eyes uplifted to heaven. And from heaven, the God of the missionary nearly always sends what is wanting! These are our means of support.

The people, religions, laws, customs, conditions of life, as well as the countries themselves, with which we become acquainted present the greatest possible variations. Not to be taken unawares, the missionary engraves the words of Saint Paul on his heart: *Omnibus omnia factus sum*—I became all things to all men.

Whereas in the United States, the West Indies and old European colonies like Mauritius, Reunion, Trinidad, etc., we come in contact with the most advanced modern civilization, in many African countries we see man in the most primitive state. Still in all parts, whether he be traveling on foot, alone or in caravans, by railroad, tramway, carriage, steamer, sailboat, canoe, gipsy cart, riding an ox, a donkey, a camel or a hore, seeking to reclaim lost souls, living upon what he finds and clothed with what heaven sends, the missionary finds in each individual, whatever be his education, social rank, intellectual culture, occupation, habit and color, the same preoccupations, the same struggles, the same weaknesses, the same aspirations and the same falls. He returns from his wanderings over the world, his soul bearing the impression of a daily, more profound compassion: *omnis caro foenum, . . . omne cor moerens!* "All flesh is grass . . . The whole heart is sad."

With sentiments like these made up of faith, love, pity and hope missions are founded.



We shall at present confine ourselves to Africa.

When we again undertook the work of evangelization on the coast and in the interior, foreigners were few. Sometimes years passed

without our seeing one and the natives knew the whites only from missionaries and the few explorers who visited their country. Since then Europe has increased her activities, spread her influence, manifested her power, and dispersed her products in trying her best to explore the continent and find out what it has to offer of minerals, plants, beasts and people. Africa, however, is on the defensive and is trying, in her turn, to learn something of the element that is forcing its way over her ground. In this struggle, not always conducted on friendly terms, but inevitable in the historic evolution of the human race, the Catholic missionary lends a helping hand, endeavoring, on his part, to spread around him the ideas of eternal Truth, Justice and Charity of which he disposes.

In general, his relations with foreign Functionaries, soldier, sailor, merchant, colonist and traveler are friendly; occasionally they may be somewhat strained. In the countries of the blacks, the Caucasian race feel one to another more like brothers; and, if the material and moral atmosphere which they breathe sometimes makes them forget what they are, as children of a superior race, they must be judged not too strictly; they are so far away from the eyes of their mother.



A ZANZIBAR GIRL.



In the north, on the eastern coast and at some points in the interior, we come in contact with the Moslem element. Mohammedanism never loses its identity. It is a religion, but a religion that constitutes a distinct society, a particular civilization, a veritable state with dogma, morality, worship, laws, customs, dress, occupations, aspirations and a special mentality—all organized in a simple way, adapted to its surroundings, attractive for the mind and heart of man; the best constituted to unite in a common faith the most widely different elements and to win over and subjugate the “infidel.” It is said and believed that Catholic missionaries and Mohammedans are two irrec-

oncilable enemies and that the presence of the former among the latter menaces trouble. That belief is an absolute error. A missionary who is careful not to insult a Mohammedan and his faith—and why should he insult them?—at once lays claim to a Mohammedan's love and respect. Why? Because a missionary knows God, prays to Him, fasts, follows God's law, devotes his life to Him. A Mohammedan understands all that and admires it.

What he does not understand, however, what he despises and judges altogether to be beneath him is the foreigner whom he never sees pray, who drinks, blasphemes, and makes profession of not knowing God. He is the *dog* and the *son of a dog*, to whom the "faithful" will soon be compelled to submit, because he is in power. Respect he will never gain.

There is no need of saying that the foreigner has riches and power, commands steam and electricity, has invented the telephone and discovered radium. "All those," answers the Mohammedan, "are play-things. The infidel understands small material machinery, but God has refused him light."

It is a very curious phenomenon. The more foreign atheists, or simply skeptics are despised by the Mohammedans, the more they favor, attract and benefit them. These enjoy that attitude, it is a victory of faith over impunity and they make the most of it. We see cases only too often, when European functionaries, ashamed at heart, for not being Christians, smile upon Mohammedanism and think they deserve the credit of being liberal; they are only candid: it is their excuse.

Others have a theory in their opinion, the black fetichist must arrive at civilization by the way of Mohammedanism. That is also an error. Mohammedanism may be a way, but one in which the black will remain in perpetual ambush against Europeans unless they be converted to the Moslem faith.

Others favor Mohammedanism because, they say, it promotes industry and commerce; from it the custom house derives benefit. A fresh error. Mussulmen carry on trade, it is true, but only with the labor of others. Colonization thus promoted would mean that one-half of the African fetichist and slave population would be in the service of Moslem Africa. That is perhaps too clear a statement to be sanctioned by public authorities.

Though loved and respected by them, missionaries have no serious influence over Mohammedans, excepting isolated instances, which nevertheless, are more frequent than generally believed. It is there-

fore of much greater importance to make a determined effort on behalf of the great mass of fetich worshippers which number millions of human beings in Africa.



They are the true field of the missionary, where he finds interesting peoples, each with its own district of habitation, language, government, laws and religion. Most of them live by easy work in the fields; others follow a pastoral life; others know little other occupation than gathering fruits, knitting and fishing. Among all, family life is more or less organized. All have, likewise, some form of government. Sometimes a father or grandfather rules over a village, the population of which is composed of his own children and other relatives; sometimes, a chief, in many cases, a tyrant, governs a whole tribe; sometimes, the greatest license is allowed to communities and individuals under a council of elders.

What is then the cause of unhappiness?

They are ignorant of Christianity. Upon close study, one can not fail to notice the abyss of moral misery into which these pagan communities are plunged. First of all, no pity is shown to the weak, no mercy to the vanquished.

Alas, such is the law prevalent in almost all parts of the world; still nowhere is it carried out with more brutal force than in Africa. The abandonment of the sick and aged, the legal murder of crippled or infirm children, the seduction of women, polygamy, slavery, cannibalism, the blind tyranny of fetich practices; all these, not to speak of thefts, lawsuits, wars, inveterate hatred, vengeance, poisoning, treason and injustice leave the impression that some evil spirit must be claiming Africa as his special kingdom and exerting his intellect to devise means to lead the poor people astray.

The missionary arrives. . . . Ah, in surroundings like these, he feels as though manifest to the touch, what a deliverer Christian truth is! Amid such scenes we realize what a deplorable fall it is for a Christian people to return to paganism as so many false prophets are inciting Europe to do.

Having fixed the site of his mission where he thinks best or circumstances force him, the head of a mission in Africa, turns his attention to strengthen it with all the essentials upon which he bases his action: a residence for several missionaries, a church, schools, hospitals, dispensaries, workshops, etc. He then studies the country in his charge, and, if personnel and resources permit, he establishes a missionary

post, with two or three Fathers and Brothers, in what he deems the most promising centres.

The new station springs into existence. Building is begun, land is cleared and an attempt made to become acquainted with the inhabitants. The missionaries having gained confidence and friendship by kindness, they come to visit them. The calls are returned, wants are provided for, advice is given, services are rendered, schools are opened and, little by little, the grace of God falling in gentle showers upon it, a small Christian harvest is gathered in a country given up to paganism, barbarism and anthropophagy for centuries.

As soon as possible, natives are associated with the good work. Catechists are selected from the best and most liberal minded families and are thoroughly instructed. Children, young men and women well trained and well behaved are like so many "vicars" of the mission, disseminated in the villages of a district. They complete and extend the priest's religious influence and open the way of salvation for other souls. The dogmatic truths—God, the origin of the world, the fall of man, the redemption of the human race, eternal life, the sacraments—are generally received with astonishing facility. The moral code is found to be excellent—for the whites; but to the poor blacks it is hard and complicated. One of our missionaries said recently that he thought he had discovered a good means for better results—not to dwell upon delicate points till the end of the teaching, when all the rest was taken for granted.

With certain generous natures the Christian life is conducive to a religious one. We have native Brothers and Sisters in Senegambia, Gabon, Congo and Angola.

And since the Catholic priesthood should be represented by all nations, we also have native colored priests, who are laboring with us. As yet, they are few in number: Seven in Senegambia, one in Gabon, one in Congo and two in Angola.



We shall conclude this almost two general a review with a few statistics.

Leaving out the missions in which we are only auxiliaries, Mauritius, The Antilles, the United States, Brazil, etc., the territory in Africa entrusted to the Congregation of the Holy Ghost contains from 30 to 40 millions of pagans. Among them are: Catholics, 91,000; Protestants about 60,000; Catechumens, 100,000; Primary schools, 314; Technical schools, 93; Pupils, 23,034; churches and chapels, 246.

These results are small; alas, very small. But when we think from what an abyss of misery this supernatural harvest has been torn, in face of what obstacles, what poverty, what uncertainty, what trials of all kinds, our hearts swell with gratitude to God.

620 of our missionaries have died in Africa. Their dust will sanctify that land of malediction, while their example and their experience will be a guide to their successors.

In each of our missions we now have convenient buildings, works in progress, and all necessary books, grammars, dictionaries, catechisms, prayer books, etc., in every language.

To guard the territory gained and extend the frontiers of the Catholic church and Christian civilization farther and farther, we are awaiting new and courageous laborers with a reinforcement of prayers and resources.

The providence of God will send them to us.



A FANG VILLAGE.



CHURCH OF BEZWADA, HYDERABAD.

MISSIONS IN ASIA

DIOCESE OF HYDERABAD

The mission of Hyderabad was at first a part of the mission of Madras, from which it was separated in 1851. It is bounded on the north by the Godavery River, which divides it from the dioceses of Nagpore and Vizigapatam; on the south by the Kistna and Tongabundra Rivers; on the west by the diocese of Poona, and on the east by the Bay of Bengal.

Excepting a small part directly controlled by England, this diocese is under the authority of the Nizam. Though the population numbers twelve million souls, there are only 15,000 Catholics. Bishop Vigano, an Italian, is in charge, assisted by missionaries of the Society of Foreign Missions of Milan and 40 native catechists. One of the members of that society, Father Civatti, has sent us the following touching account. God grant that the generous project of the zealous missionary may be realized!

A Refuge for Aged Pagans

[Journal of Father Civatti of the Society of Foreign Missions of Milan]

Picturesque Voyage and Night.—Sad Discovery.—Abandoned Old Man.

Upon my arrival in Hyderabad, after a few days of rest, Father Piatti accompanied me to my destination. It was my first apostolic journey.

Bezwada is about thirty miles from Turlapadoo. The trip is very tedious, but to a young missionary whose soul is filled with enthusiasm, everything seems beautiful and poetic. The novelty of the places, the singular

and primitive means of transport, the desire to arrive as soon as possible to the Christian settlement assigned to me left me no leisure either to think of my members put to sleep by the jolting of the Indian cart or even to notice the rain that had begun to fall fine and fast.

The oxen slackened their pace already slow, despite the blows of the pagan guide who tried to help them by invoking the name of his Gods: Rama! Naraïna! The road became muddier and the wheels sank into the ruts. All of a sudden the animals halted and our guide was trembling from cold and dampness. In spite of our desire to go on, we were obliged to stop.



At the first hut of a village, Kancenurla, our conductor, requested hospitality for himself and his beasts. What about the missionaries? They had to rest on the poor cart near the stable, curled in a semi-circle, and covered by the mat which protected the vehicle.

We rested thus without sleeping, Father Piatti suffering from one of his attacks of neuralgia, brought on by his mission work. In such hours of loneliness, the missionary's only distraction is his rosary.



After some time, the rain ceased and the light of the moon broke through the clouds. We were obliged to get down from the cart, and like generals, we set out to study our position.

Before us was a stable exposed to the winds; tied to the posts were four ruminating oxen; two belonged to us, the two others to the owner of the neighboring hut. Meanwhile, a moan different from the strong breathing of the animals, came from a distant corner; it was the groaning of some one suffering.

Impelled by curiosity, I listened attentively; walking back of the oxen, I beheld, by the light of a little Indian lamp (shell filled with oil), a pallet formed of four poles joined by some twine. A living skeleton was stretched upon it covered with rags, his dried up feet and disfigured and bony face protruding from under them.

Shivering with horror, I returned to my companion.

"Who is that old man?" Father Piatti did not seem to be very much surprised. I tried to interest him.

"He seems to be dying," I said; "he has no clothes on, there is not a relative, not a friend to help him. Why do they not take him into the hut? He is abandoned on a pallet."

"I believe," answered the Father, "that he is the owner of the

house, the former proprietor of this stable and all the surrounding property. You have just arrived in India and are, as yet, unacquainted with the customs of the people. In these parts, a man has no value so soon as he is incapacitated for work. So long as he is able to work he represents capital bearing interest; his labors are appreciated and his efforts rewarded. However, when disease or old age deprive him of strength, he becomes a care to his family. If the



FATHERS PIATTI AND CIVATTI.

children are at all well-to-do, they may not refuse him a dish of rice in some out of the way corner, just as a crust of bread is thrown to an old dog. They have not the brutal courage to kill him, but they do exercise the cruel pity of prolonging life for torture, fasts, humiliations and neglect."

"If persons in easy circumstances act thus, what becomes of the poor, the pariahs, considered, at best, the refuse of society?"

"You will see later on," my companion replied, "when you can converse with them, visit their villages, enter their attics and learn their customs. You will see how the poor and the aged suffer, espe-

cially in times of drought and famine. . . . Now, the sight of such misery touches and grieves you; but, in a little while, after you have become acquainted and *Indianized*, you will become accustomed to seeing the practice of the old Romans applied. You remember how they left those incapacitated for army duty to perish on neglected ground. Here the people still follow the hard-hearted counsel of Seneca: 'It is a just and prudent measure to get useless persons out of the way.'"

The question at once rose to my lips: "And what are we doing for these unfortunates?" However, I held my peace. Upon second thought, it occurred to me, that my words might be interpreted as the counsel of a novice to a zealous and experienced superior.

II.

Ten Years Later.—The Same Sights of Horror and Despair.—An Appeal to Charity. Ten years have passed. The study of the Indian language, travel among Christian settlements, the avocations of a missionary life and spells of illness have engrossed my attention; still, I have never been able to forget that one man dying, and I have often repeated the question to myself that rushed from my heart to my lips at the sight of him:

"Can we do nothing to relieve the misery of such afflicted ones. Can we not rescue them from their abandonment?"

The difficult problem has been ever kept before my mind by repeated sad instances.

How often have I seen living skeletons with faces withered and drawn, old men crouched before the doors of their homes, fatalists even in suffering, imploring death to bring them relief; poor old women in their dotage, summoning their decaying forces to gather herbs and dried wood to pay their own children for a meagre meal, old men and old women, tottering, groping their way, leaning upon a staff, their only support, without a regret for the past, without a hope for the future, victims of the *destiny* that condemns them to live on.

Sometimes, after the missionary has come in contact with such as these and spoken to them of the Christian religion, paradise and the means to obtain it, they have given up idolatry, received instructions and been baptized.

Some have said: "But we are old, every one has forsaken us, who

will instruct us? who will have the patience to teach us our prayers? It is impossible."

Others replied: "If we become Christians, our children will refuse us a shelter in the stables and the small pittance of food which we now receive. If we become Christians, who will bring us our mouthful of millet in the evening? It is impossible."



AN INDIAN CART.

O Christian charity! stretch out thy arms as a mother, to embrace, help and instruct these old pagans. O Christian charity! thou dost shelter the poor children abandoned by their idolatrous parents; why turn thy gaze from the aged, deserving of respect despite the abjection of their souls?

I pray and most ardently long for the hour when the love of Jesus Christ, the only virtue that can touch the hearts of these unfortunate creatures, will surround them with its blessings and triumph over their obstinacy. The chains of superstition will then be broken, the weight of fatalism destroyed, and heads bent and sunken will be

raised to heaven, whilst the waters of baptism and the redeeming blood will be shed upon their white hairs. Faith consoling will prepare them for a happy death: Christian hope ameliorate their sufferings, and Charity imbued with power divine to effect their conversion will give them eternal happiness.

III.

**Discussion with an
Intelligent Hindu.—
Truth Proved by
Charity.—Logical
Conclusion.**

Some time afterwards I engaged in conversation with a Hindu. Our discussion was unlike that with Brahmin priests or other wandering ministers; with these one can not argue seriously; they affect the use of obscure terms, true enigmas, which they themselves do not understand. This pagan

had good intentions; he made serious objections, proposed doubts, manifested a sincere desire for instruction, but, like all Hindus, he slipped from one idea to another without any connection. Oh! for the logic which we learned from our good professors of philosophy. We spoke of everything, the Hindu epics (Mahabharata and Ramayana), the fabulous accounts of Prince Bobbily, the incarnations of Kistna and the proverbs in verse of Vemana.

The conversation was drawn out without my being able to convince him or even hold his attention to one subject. When I referred to the Sacred Scriptures, the holy Gospel, he quoted the Vedas; when I tried to persuade him, he clung to Hindu tradition. His conclusion was ever the same, "Our forefathers have always done as we are doing," a statement that decides all controversy. I had exhausted all my resources, when a sudden thought flashed upon my mind. "Do you not see that your religion has no humanity, no compassion? The castes into which you are divided presuppose souls different in their nature and in their destinies. If you see a pariah fall at your feet, struck down by an enemy, you do not deign to assist or comfort him. Your social position forbids. If you were to see him drowning in a lake or a river, you would do nothing to help him, but look coldly upon the death of one of your own kind. Is not your religion somewhat cruel and inhuman even with regard to family life in its teachings respecting the aged and the incapacitated?"

The subject interested him greatly and he paid the closest attention. I continued: "I have read several of your holy books; the rituals, the *Practical Life of the Sudras* and the *Nirnaia Sindhu* (sea

of practice), the *Kalamurotmam* (nectar of time), and in them I discovered not a single allusion to the duties which we owe to the aged. The *Nitiakarma* (the action of truth), which is the great ritual of the Brahmins, mentions in detail all that priests must do, even defining rules for their most ordinary actions, but contains not a word about old age, expresses not one sentiment of pity for unfortunates who survive their physical strength. The *Dharmasastra*, in



THE CATHÉDRA OF HYDERABAD.

which the science of almsgiving teaches the rich in what manner they are to dispense their treasures by building temples and making offerings to the Brahmins, has not a single reference to the incompetent aged or neglected widows.



The Hindu seemed to be convinced. Encouraged by his attention, I kept on:

“What are the customs of your country? Is an old man dying? He is thrown out of the house, that it might not be profaned. If the Brahman priest has announced the day of his death and the poor

man continues to live, your priests say, 'There is still an attachment between him and another.' And you force the person loved to give a draught that hastens death."

Suddenly he replied, "And what do the whites do for their aged?"

"What do we do? Ah! in our countries charity, the fruit of Christianity, prevails. When a child is left alone, without father or mother, it is taken to a large home where it is educated as it should be. When a poor person is taken sick, he is taken to a hospital where he is tenderly cared for by the rich. When old men or women can no longer work, they are provided with food and clothing and served as though they were with relatives."

"That is not just," said he. "Old folks are a nuisance. There is a proverb, 'Do you want to perform a useless task, make a new garment and give it to an old man.' Proverbs are wisdom itself."

Could I tell this poor, ignorant Hindu that we see Jesus Christ in the neglected? Could I speak to him of "venerable old age," quoting from the Sacred Scriptures, or of "the great dignity of the aged in the Church," referring to the words of Bossuet? I could not even repeat to him the words that came to my mind from Victor Hugo in his "Art of Being a Grandfather." So I contented myself with a short exposition of the religious benefits among peoples enlightened by the faith. I spoke of the poor and aged sick whom virgins nursed with filial tenderness, leaving family ties and riches in order to minister unto them.

"Do the like work," he exclaimed. "If you care for the aged, we shall see by your actions what your religion is and many will come over to your faith. Repeat the wonders here of the country of your father and mother, and we will learn your prayers and become Christians."



Therefore, we must act. Deeds are more powerful than words. The conversion of this people requires an example of charity generous even unto heroism. In vain the aged stretched on their pallets, or dying by the way, hold out their hands to Hindu fatalism or paganism; he must find Christian charity.

Seeing persons, not bound to them by rank or friendship, even those whom they do not know, sacrificing time, health and life without expecting so much as a "Thank you" in return, seeing the renunciation and humility of a sister who calls them brother, him

the refuse of the world, he will embrace the Christian religion and bless the hand that dries his last tear.

In a word, we must do in India what has been done in other lands.

IV.

Bishop Vigano, of Hyderabad, has solved **The Problem Solved.**— the problem in his fatherly heart. He **Appeal to Christians.** wishes to open a home of refuge for the aged of his Mission. This Home will spread the spark that is to enlighten the twelve millions of unbelievers entrusted to his apostolic zeal. He is thinking not only of the 15,000 Christian souls in his diocese, but he desires to draw down the benediction of Heaven upon all the pagans of this large peninsula. For this end he has written to a religious order of sisters concluding his request with these words:

“This work of charity will touch the hearts of the unbelieving and do sweet violence to the heart of Jesus, gaining many choice graces for my Mission.”

The Sisters will soon arrive in Hyderabad. They are coming, but what shall they find? No preparation has yet been made. We need a home to shelter the aged and their devoted servants; we need an altar, a tabernacle for Jesus our Lord, the inspiration and support of all charity. Everything is wanting excepting the host of old men dying in misery and, what is worse, in idolatry.



Scarcely had the project of a home become known when a crowd of old people presented themselves for admittance; they are the first fruits of a work which God will make prosper by the generosity of the rich, the widow's mite and the prayers of all.





A GREAT MANDARIN
OF TONGKING.

VICARIATE APOSTOLIC OF SOUTHERN TONGKING

The mission of Southern Tongking comprises the provinces of Nghy-An and Ha-Tinh. It numbers 125,000 Catholics, among a total population of two millions. 395 churches and chapels have been built in the most important Christian centers. A bishop, 37 foreign and 70 native priests, assisted by 275 catechists, are laboring with most ardent zeal for the conversion of pagans and the instruction of neophytes.

Three Blossoms of Ha-Tinh

LETTER OF FATHER FRANCIS BELLEVILLE,
Of the Foreign Missions of Paris.

PETER THUY.

Young Peter Thuy, of the village of Hom Nha, could boast of no physical beauty; he was short, thick-set and disfigured by small-pox marks. Nevertheless, it was he who was chosen by the young people of the village to conduct the preparation for the Easter examination.

This was five years ago. My residence was then near the village. A collection had been made to buy oil for night study. For long weeks, nay, months, fresh young voices were lifted in song during the silence of the night. Peter Thuy and his comrades were repeating their catechism. I used to fall asleep with the touching melody ringing in my ears. When I awoke during the night it had not ceased.



The great days of examination arrived, Maundy Thursday and Good Friday. The young candidates from every village of the parish had already passed a trial examination. Those who are successful on these occasions are usually the selected champions to maintain the honor of their respective villages at the general assembly.

The priest presides, assisted by the catechists; the prominent members of the village form a circle about him, anxious and expectant, as the armies of Rome and Alba at the contest between the Horatii and the Curatii.

The meeting is opened. The candidates now present themselves in groups; formerly they were called in turn. The young women and men of each village successively approach the center and either kneel or sit upon a mat on the ground; the young girls timidly hide their faces behind their fans. Each group must reply to three questions in the catechism and give an oral explanation.

As soon as one of the questions is drawn, so as to avoid the least suspicion of favoritism, it is solemnly read by the catechist. The group on the rostrum repeat it in a low voice, whisper one to another, turn over the answer in their minds several times and, finally, chant the answer in chorus with imposing slowness.

If the answer is perfect, without the least iota of a variation, their success is announced by the beating of drums; the young men show

signs of increased modesty and the young girls make an effort to hide themselves entirely behind their fans.

On the contrary, if they make a mistake, ever so slight, perhaps in the application of only a single word, the clicking of castagnettes calls attention to it and the assembly is informed of the error as well as that "to err is human." A light blush rises to the usually pale cheeks of the candidates.

If a group has answered all the questions proposed without any sound from castagnettes, there is a prolonged beating of drums whilst they return to their places; if they fail in the very least detail, and such is oftener the case, they resume their seats in silence.



The parish of An-whien presented that year a brilliant spectacle at the general examination. Several villages stood the required test, provoking a continuous beating of drums. The final victory, however, rested beyond all dispute with Peter Thuy and his comrades of the village of Hom-Wha.

On the evening of Easter day the solemn distribution of prizes took place. The names of the victorious contestants were intoned in the noble official language of China. Each village received a reward according to its merits; pictures, crucifixes and beads, more or less beautiful, and scapulars.

The final ceremony followed. As many processions formed as there were victorious hamlets. The prizes of each village were attached to a board covered with red cloth and shaded by a large parasol. Amid the beating of drums, the clashing of cymbals and the waving of banners, followed by the people on foot, the prizes were solemnly borne home.

The group of Peter Thuy walked with a more measured step, its music bore a special character, and the youth of the village, accompanied by the whole population, sang the Resurrection hymn with a more emphatic accent of victory.



A few months afterwards the rice began to get ripe. The sun darted its fiery rays from the zenith to earth. The water was drawing off from the fields, but had not entirely disappeared. The people of Annam began to gather the harvest; with heads exposed to the heat, and feet in water and mud, their situation invited disease. Moreover, some of them had endured a long enforced fast and greedily seized the first grains of rice not thoroughly ripened. All these

causes brought on dysentery, usually prevalent at this season, typhoid fever and, in many instances, cholera.

One day I was called upon to attend a sick man. It was Peter Thuy. He was lying on his bamboo bed in a poor little hut of two compartments; several sheaves of rice in a state of fermentation made the air heavier, hotter and more unwholesome. My patient had typhoid fever.

"Father," said he, "I have already made my confession, but the priest who came to me did not seem to be strict enough with me. I should like to confess my sins again."

I gave him all the comforts of religion, including the plenary indulgence at the hour of death, my penitent manifesting the most lively sentiments of piety.

A few days afterwards another procession formed, but not one of triumph. Peter Thuy was again the hero, but borne upon a bier; the young men and women of his village again accompanied him with voices uplifted, the Resurrection hymn giving place to the chants for the dead and the recitation of prayers for the departed. His family was too poor to give him any other than the poorest burial. I read the solemn service for the dead and, during the ceremonies, it seemed to me as though I saw his soul, bright and beautiful, surrounded by the aureole of the blessed; the elect of greater glory for having made known the truth to others.

THE KHOI FAMILY.

We shall confine ourselves to the district of Ha-Tinh. To the north lies the village of Yen Mi, in the parish of Trai Le, lost in a depression in the side of a small mountain. From a religious point of view this village comprises three classes of inhabitants: Christians, few in number, but zealous and influential, apostates and pagans. I ministered to their needs, exhorting the faithful to exert their best efforts to lead their separated brethren back to God. Ten years before a brave and earnest missionary, Father Klingler, had visited the village. He is still remembered, and thanks to the effect of his ardent zeal, hearts were more pliable and wills more flexible, and they returned once more to the law of Christ.



Among the converts is a family with four generations living, but how wavering and hard of heart. The oldest member, bent with age, a centenarian, is the great-grandmother, who has remarried a Catho-

lic. As far as prayers are concerned, she remembers only the "Our Father," hers being particularly unique. When she gets near the end, she begins all over again, so that, as many as she says, the prayer is never finished.



A TONGKING CATECHIST.

The third degree is represented by a grandson, still strong and erect. But alas! his soul is bowed down under the yoke of apostasy. He abandoned his faith and is the cause of his family's defection.

The second generation is represented by a daughter-in-law, the daughter of a mandarin, cup-bearer to King Tu Duc. She is a widow and had never renounced paganism.

Her two sons are the fourth generation. They are about twenty years old and have been baptized. The elder married a pagan, the younger is still single. All this family has been converted, each has received the grace of the sacraments and their sight has pierced the dark veil which keeps pagans in blindness.

"Why have you given up your religion?" I asked the grandmother.

"Well, you see, Father," she replied, "I had a boy who died at the age of seven years. Some time after his death he appeared to me, saying, 'Mother, why do you let me go hungry? Why do you

not offer me rice and meat?' Then I said to myself, 'Why, my son was baptized; how can he have need of such things? So he is not in heaven.' I therefore gave up my religion so as to be able to offer food in sacrifice for my son, who stands in need of it."

The poor mother did not recognize a prince of darkness in the supposed vision of her son. How many stratagems the devil uses in a pagan land!

Besides the apostates, several of the pagans have embraced the truth. Paul Khoi, the father of the family, has become the head of

the Christian settlement. Thanks to the constant efforts of several missionaries and native priests, other pagan villages have entered the true sheep fold; with the five small, older Christian hamlets for a nucleus they form a new parish, situated in the very heart of a pagan land. And who can determine in these results the power of the never-ending "Our Father" from the lips of the great-grandmother?

PETER HOAN.

In the same parish of Trai Le, to the west, lies the village of Phuong Mi, lost among the mountains about a half day's journey distant. The "mountain country" is here synonymous with the "tiger country," and Phuong Mi has its share of the feline specimen. During his visit the priest lives in a small house close by the church. One day, or rather one night, good Father Hien was seated in the confessional, a simple bamboo structure, placed at the door, with a curtain to shield the priests' and penitents' faces. A tiger entered. Taking him for a penitent, the kind priest inclined his head to hear the subdued tone of a confession, when he was greeted with a movement of tongue and lips that he could not understand. Raising his eyes, he realized his position. We can easily imagine his feelings. He himself told me this exciting story, bursting into a loud laugh when he tried to imitate the roar of the animal.



Despite the natural temptation to color a story which I prefer to repeat as it happened, I must say that no tiger presented itself at my confessional during my missionary visit, but it was in the yard nearly every night. Then a young man, Peter Hoan, as delicately formed as a girl, would go out alone and without a light to drive the animal away. Hoan had fought against the rebels with the same spirit and, notwithstanding his youth, was made lieutenant. He made a name for himself among his Christian friends and was a terror to his enemies.

When peace was re-established, Peter Hoan turned his arms against the devil. In Phuong Mi there were still some pagans living among the Christians. He took their conversion to heart. Every year he succeeded in converting some, instructing them himself; the priest was called upon only to pour the regenerating waters upon the converted head.

It was a beautiful sight to see this young man at the head of the small flock which he had led to the feet of Christ. Agreeable to

God and hated by the devil, he could not escape temptation. He was tried in many ways. Was he always victorious? I cannot say, but his death was his last triumph.



TONGKING.—A PARISH ORCHESTRA.

A few years afterwards we found him poor and alone in the prison of Ha-Tinh, his neck in the pillory. He had been confined for several months, but hoped to be released from day to day, when he expected to rejoin his wife and children. However, he possessed his soul in peace. For some time before his arrest he had led the life of a

religious, meditating, fasting, visiting the sick, receiving Holy Communion frequently, reciting the rosary and increasing in zeal for the conversion of infidels. Before going to prison, he had fulfilled all his religious duties and nourished himself once more with the Bread of the Strong; providential precaution.

One day the doors of his prison were opened to admit a deputy from the mandarin. Surely the paper he held was his certificate of freedom. Alas! it was his sentence of death by decapitation, to be carried out immediately.



Peter Hoan had neither the power nor the time to call a priest, so, surrounded by the customary escort of soldiers, he rose to proceed to the place of sacrifice, letting the beads of his rosary slip one by one through his fingers. On his way he met some Christians who begged him for his beads as a souvenir.

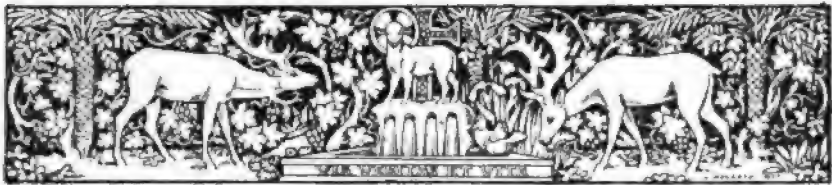
"I cannot let you have them," he said. "I wish to recite my rosary to the end. For myself, I am resigned; do you, my brethren, live in peace." Continuing on his way to death, he kept on repeating, "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death."

Arriving at the place of execution, he fell on his knees and continued his prayer. Commanded to sit on the ground, his hands were tied to a stake behind him; at the given signal, his head fell on the grass. The rose empurpled had yielded its perfume. The justice of man had accomplished its work; the justice of God will accomplish its own during eternity.



Had Peter Hoan then committed a great crime? Yes, it was said that, in converting the Buddhists, he attacked their liberty of conscience. He was to learn that in our days all liberty is sacred except the liberty in doing good.





NEWS OF THE MISSIONS

EUROPE

The Sisters of Charity in Denmark

The Sisters of Charity have begun their work in Denmark.

Leaving Paris at the end of February, they arrived in Copenhagen after 36 hours' travel and were received by Bishop Von Euch with his usual cordiality. The end of their destination was Elsenneur, a city of 14,000 inhabitants.

The arrival of the Sisters has been the subject of much favorable comment on the part of the public and the press. The papers have published their appreciation of the sacrifice made in leaving home to minister unto others in a foreign country, and have extended a sincere welcome.

The Sisters have already begun to take care of the poor, and children are coming unto them. A little workroom has been opened and others will succeed. A small house has been converted into a chapel which will accommodate forty persons. Elsenneur is situated in the extreme north of Seeland, separated from Sweden by a very narrow strait. The boat between Elsenneur and Helsingborg makes as many as eight trips a day.

A Statue to Father de Deken

The monument erected in Wilryck, near Antwerp, to the memory of Father de Deken, the illustrious missionary who accompanied Prince Henri d'Orleans and Mr. Bonvalot on their explorations through Thibet, will be unveiled in August. This expedition, so well described in his book, "Across Asia," was not his only trip. He also traveled in Africa, returning with Baron Dhanis after a stay of two years.

Father de Deken returned to Belgian Congo in 1895, and never saw his native land again. He died at Boma in March of the same year.

Jean Herain, the sculptor of his memorial, represents the brave missionary baptizing a native. He thus renders a pious homage to a religious hero, the man of science as well as the large-hearted man of God.

ASIA

Report of the Society for the Foreign Missions of Paris

We are in receipt of the comprehensive and interesting report which the Society for the Foreign Missions of Paris publishes annually. It gives an account of the apostolic work accomplished in the 32 missions under its charge.

We make a few extracts from this interesting publication:

"With hearts filled with gratitude to God, we record the consoling results of our work for 1903. The latest statistics are: 38,321 adult baptisms; 490 conversions from heresy; 131,736 baptisms of pagan children.

"The number of adult baptisms and conversions from heresy is much larger than that of last year; baptisms of pagan children are fewer.

"Notwithstanding this slight decrease in number, we can most truthfully say that the laborers in our 32 missions have succeeded well this year. Their assistants, native priests, religious men and women and catechists, empowered to baptize, have done their best to extend the kingdom of Jesus Christ and to procure the salvation of souls.

"The aim of the Society for the Foreign Missions is not the conversion of infidels only. Its rule defines that its members must, first of all, devote their energy to the formation of native clergy; next in order, care for Christians, and only lastly, labor for the conversion of infidels.

"Instruction is now given to 2118 students in our 38 seminaries, and we are providing for the spiritual necessities of 1,323,947 Christians dispersed over an immense territory in which we have 5095 stations. It is not surprising that the work of evangelization does not progress as quickly as we desire. To our great regret, the lack of resources and an insufficient personnel prevent our making a more rapid development."

A Missionary on His Travels

We extract the following details from an interesting letter sent from Kan-Su, China, by Father Steyaert, of the Missionaries of

Scheut-lez-Bruxelles, to his superior general, the Very Rev. Van Hecke:

"I am traveling, I have traveled, I am going to travel; my duties compel me to conjugate the verb travel without ceasing. Leaving my residence in December, 1902, for instance, I did not return until June, 1903, after having visited the most distant Christian settlements under my charge.

"Travel means living in hostelryes. In China an inn is a general rendezvous. From morning till night, from the opening of the doors till the closing of the same, anybody who will may enter. As soon as a stranger arrives, especially a foreigner, a large and curious crowd gathers. All social ranks are represented. The lowest order usually leads the procession, merchants and even mandarins follow, mixing with the common people, leisurely to contemplate a stranger fallen from they know not where. The most naïve remarks are made. A beard occasions the greatest delight; a long nose seems to be a startling phenomenon. As soon as they find out that the person on exhibition can speak the language of the Flowery Kingdom, they are stupefied, and heap question upon question.

"How many days' walk separate Europe from China? Is Europe as large as China? Does it pay duty to the Emperor? Where does Europe begin and where does it end? Do the people sow the five cereals and the hundred wheats? Do they also have beggars? Do they too see the sun and the moon?"

"From among these inquisitive minds, some educated, others vulgar, such is one of the types:

"A young man enters; he is about twenty-five years old, broad-shouldered, of vulgar carriage, with a coarse voice and scornful expression of countenance.

"'What is my future?' he asks, holding out his hand wide open, in a bold manner.

"'Pardon me, sir, I trade neither in necromancy nor fortune-telling.'

"'What! I have been told that all foreigners are versed in the occult sciences and predict the future. Be that as it may, you can, at least, sound my lungs, tell me whether I have a strong constitution and can count upon a long life.'

"'You must excuse me again; I am neither a doctor nor a sooth-sayer.'

"'Why, is not everybody in Europe a doctor?'

" 'There is a distinction between doctors. I am not a doctor for the body, but I am a doctor for the soul.'"

"The man, astounded and nonplussed, turned toward the door, nodded and said:

" 'I do not understand what you mean by doctor of the soul; but, if I had the time, I would ask you for an explanation. Au revoir.'"

He disappeared muttering to himself, 'A doctor of the soul; what can that be?'

"In China, if you speak of money, horses and grains, you will be understood. If you speak of morality, the people will affect to understand. If you speak of the soul, every one is at a loss. In this country matter is everything; material interests absorb all things else."

AFRICA

An Abyssinian Chief Favorable to the Catholic Religion

Father Charles Gruson, C. M., writes from Gouala, near Alitiena:

"Although a persecution is raging in the south of Abyssinia, we are enjoying the greatest peace. The oldest inhabitants say that for sixty years the Catholic religion has not enjoyed so much favor or rest.

"The chief of Agamia takes pleasure in paying us frequent visits. Recently he came to see me, escorted by three hundred soldiers. After having thanked him for his kindness, I said: 'We may become dangerous to you.'"

"As he seemed surprised at my remark, I continued, smiling: 'This week representatives from the Convent of Goundé-Goundé called upon me; perhaps they are going to be Catholics.'

"The convent of Goundé-Goundé is schismatic unto fanaticism; its former abbot was the cause of the persecution in 1900. At present there is a complete revolution of feeling among the monks; their efforts to enter upon friendly relations with us is most evident.

"The clergy are getting to be more and more favorable, to say nothing of the number inclined to come over to the truth; several deacons have already been converted.

"The chief of Agamia is well informed of the situation; whether because of his affection for us, or that he believes that the Catholic religion will save his country and revive its former religious splendor, he allows us the greatest liberty.

"Despite the recent trials and even despite future persecutions

liable to occur, the hope for prosperity in Abyssinia is well founded. The people themselves feel that the weak remnants of a worship purely exterior cannot make religion; they understand that the schismatic clergy possess neither science nor virtue and so do not heed them. The flock is without a shepherd.

"Our ministry is producing good effects, but we must enlarge our sphere of influence; charity must pave the way for us. Works begun, seminaries and schools, must be maintained. The catechists who instruct the people and visit the villages, lost among the mountains, in order to prepare for conversions, marriages and baptisms, must be supported. All these necessities require resources which are not at hand. We place our hope in God and the charity of our brethren."

A Learned Missionary

In the *Official Journal of Madagascar and Its Dependencies* we read:

"Father Colin, who so ably directs the observatory of Ambohidempim, has just received a high distinction from the Academy of Sciences in Paris. The honor conferred is the prize of five hundred dollars offered to astronomers, geographers and explorers. The work submitted is entitled *Geographical Positions in Madagascar*, and contains the complete series of astronomical observations made in Madagascar from 1889-1902.

"This is the fourth time that the Academy has manifested its high esteem for the work of Father Colin. In 1890 he received the Jerome Ponti prize; in 1898, the Valz prize for astronomy; in 1899, he was elected corresponding member of the Institute, receiving 46 out of 50 votes."





DESTINATION OF MISSIONARIES.

Reported since May-June Annals.

NORTH AMERICA

UNITED STATES

- Rev. J. Schultz, C.S.Sp.
 " C. Leroux, C.S.Sp.
 " J. Lestrohan, C.S.Sp.
 " J. Baptiste Descours,
 C.S.Sp.

WEST INDIES

Haiti

- Rev. G. Touquet, C.S.Sp.
 " L. Cremmel, C.S.Sp.

Cuba

- Rev. C. Bernard, O.P.

Trinidad

- Rev. P. Acton, C.S.Sp.

SOUTH AMERICA

CHILI

- Rev. A. Jamet, S.H.Pic.
 " F. Patissou, S.H.Pic.
 " M. Joseph Moreno,
 S.H.Pic.

Amazon District

- Rev. A. Kermabon, C.S.Sp.

AFRICA

Northern Zanzibar

- Rev. R. Bertagna.
 " J. Giacosa.
 " M. Arèse.
 " S. Scarzello.
 " J. Cattaneo.
 " F. Cagliero.
 " D. Dignoli.
 " G. Barlassina.

Mauritius Island

- Rev. A. Noly, C.S.Sp.
 " C. Portier, C.S.Sp.

Reunion Island

- Rev. A. Bourbonnais, C.S.Sp.

Senegambia

- Rev. J. Baptiste Barbier, C.S.Sp.

Gabon

- Rev. I. Sahin, C.S.Sp.
 " A. Reeb, C.S.Sp.
 " A. Rouxel, C.S.Sp.

Sierra Leone

- Right Rev. J. O'Gorman, C.S.Sp.
 Rev. J. Fleck, C.S.Sp.

Lower Niger

- Rev. C. Vogler, C. S. Sp.

Congo

- Rev. A. Vanuyten, O.Prem.

French Congo

- Rev. C. Murard, C. S. Sp.

Portuguese Congo

- Rev. L. André, C.S.Sp.

Belgian Congo

- Mgr. Van Ronsle, B.F.M.
 Rev. Fr. Baten, B.F.M.
 " " Gosman, B.F.M.

Kunene

- Rev. A. de Merange, C.S.Sp.

Northern Madagascar

- Rev. L. Dissard, C.S.Sp.

ASIA

CHINA

Kiang-nan

- Rev. L. Lamoureux, S.J.
 " R. Barbotin, S.J.
 " L. Hermand, S.J.
 " A. Haouisec, S.J.
 " C. Vanara, S.J.
 " E. Beaucé, S.J.
 " P. Ancel, S.J.

INDIA

Madura

- Rev. Fr. Liefmans, S.J.
 " " Spelten, S. J.

Western Bengal.

- Rev. Fr. Bressers, S. J.
 " " Walrave, S.J.

Ceylon

- Rev. Fr. Van Antwerpen, S.J.
 " " Limbourg, S.J.

OCEANICA

Tahiti

- Rev. G. Jos. Eich, S.H.Pic.
 " J. Chesneau, S.H.Pic.
 " L. Robin, S.H.Pic.

Sandwich Islands

- Rev. C. Beissel, S.H.Pic.
 " E. Schats, S.H.Pic.
 " R. Windels, S.H.Pic.
 " T. Van Schayk, S.H.Pic.



SUPPLEMENT

TO THE

AMERICAN EDITION

OF THE

Annals of the Propagation of the Faith

POPE PIUS X AND THE SOCIETY FOR THE PROPAGATION OF THE FAITH

We earnestly entreat our readers to peruse the brief of the Holy Father which we publish in this number. The Society for the Propagation of the Faith is the first charitable association thus honored by the present Pontiff, and quite rightly, for as Pius X himself says, "It stands in the very first rank, both by its usefulness and its works, and has deserved the highest praise in the wide spreading of the Christian faith."



The letter reveals the highest appreciation of this "divinely inspired Society," as the Pope refers to it, asserting that "if means have been supplied permitting the messengers of Catholic doctrine to hasten to distant and barbarous countries, bringing the advantages of our religion and civilization, it should be attributed to the generosity of this noble association."



Pius X calls for united effort and sanctions with his high authority the mode of organization of the Society, stating that nothing could be more profitable in every way than the enrolment of promoters and the formation of bands of ten associates. "Individual action is good, but united action is what is required."



St. Francis Xavier, the great missionary of the sixteenth century, the apostle of India and Japan, was chosen as patron of the Society the very year of its foundation, in 1822. Pope Pius X confirms that choice, and in order that the veneration paid to that Saint be further increased, raises his feast to the rite of a double major for the Universal Church, expressing the hope that by the intercession of Francis the Society for the Propagation of the Faith will daily spread among Catholics.



The letter of His Holiness has been printed in leaflet form, and we shall be glad to furnish with copies all associates who will have the charity to distribute them among their friends.

THE REPORT FOR 1903

Whilst we sincerely regret the decrease shown in the general report of the work of the Society in 1903, we must not fail to note that the Catholics of the United States have not contributed to it—on the contrary they have increased their contributions during the past year more than \$7000, having given to the world-wide cause the sum of \$92,503, the largest contribution ever received in one single year.



We offer our heartfelt thanks to God for this success and express our gratitude to the hierarchy of this country, whose good will toward our work is well known to us. Let our Diocesan and Parochial Directors, as well as our dear Promoters, accept also our sincere thanks for their most valuable co-operation. May our Lord, for Whose sake they work, reward them with abundant blessings!



MISSION NOTES AND NEWS

VICARIATE APOSTOLIC OF SIERRA LEONE.

The mission of the Holy Ghost Fathers in Sierra Leone was established in 1858. It is located in that section of Africa known as the "White Man's Grave," because of the large number of missionaries who have succumbed to the ravages of the climate. There are at present fifteen priests, and a number of Brothers and Sisters. Out of a total population of over a million and a half, there are nearly 3000 Catholics.

The present vicar apostolic, Bishop O'Gorman, is well known to many of our readers, having spent several years as professor of Theology in the House of Studies of the Fathers of the Holy Ghost at Cornwells, Pa. He received the Episcopal confirmation in Philadelphia from Archbishop Ryan last October, Bishop Donahue of Wheeling preaching the sermon.

LETTER OF THE RIGHT REV. JOHN A. O'GORMAN, C. S. Sp.,
TO THE REVEREND JAMES A. WALSH,
*Diocesan Director of the Society for the Propagation of the Faith
in Boston.*

SIERRA LEONE, FREETOWN, April 4, 1904.

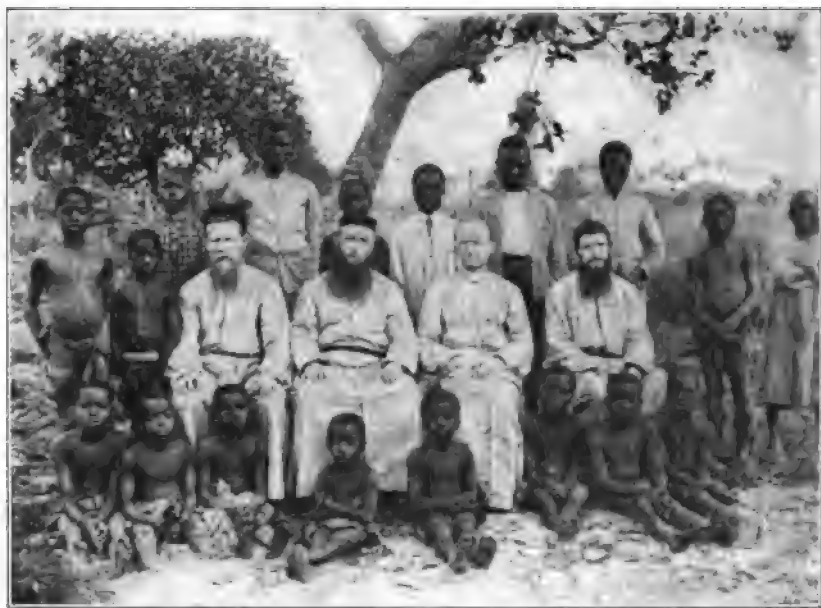
Rev. and Dear Sir—Just one word to-day to thank you for your kind letter and to assure you that I shall be very happy indeed to comply with your wishes as to Mission news and photographs. I was in the hospital when your letter reached me, but have since left it. A bilious fever within my first two months seems to show that I am beginning to be acclimated. I'm not anxious to take the next step any sooner than I must, however.

Since my arrival I have been able to see nearly all our stations, in fact all but one, and to form some idea of the state of the Mission.

Our work is extremely hard, harder, I think, than almost any mission in Africa. Such, too, seems to be the opinion of the Fathers from other missions, who frequently call at Freetown, as nearly all the boats stop here. The climate is very treacherous, the language of the interior difficult and changing within small areas, means of travel very expensive, resources limited. Add to this that the colony proper (population of about 100,000) is nominally Protestant, in reality, as far as morals go, worse than the pagans of the interior. The Protectorate, according to those best informed, contains a popu-

lation of two and a half to three millions, a much higher figure than is usually given, but one based on the returns from the hut-tax and consequently trustworthy enough. This population is pagan for the most part, very degraded and not very responsive to the efforts of the missionaries.

Still, thank God, we certainly are succeeding beyond all expectations. Our Christians are to be found everywhere along the coast and up the rivers, and we have a Catholic population numbering



BISHOP O'GORMAN, MISSIONARIES AND NATIVE CHRISTIANS.

about 3000. This number would be twice, possibly three times as large, were it not that the Sierra Leonean is such an inveterate trader and traveller.

We have two Protestant American missionary societies here, the United Brethren, who have a number of missions in the Protectorate (they are here since 1857), and the African Methodist Episcopal Society. I wish we were half as well supplied with funds as either; we could then have three times the number of children we have.

I am sending you this time two photographs taken recently during my visit to St. Joseph's, Mobay Island. I am afraid the cos-

tumes of the school children are rather too sumptuous. I don't know where Father Shields, the father in charge of the station, got so many shirts; I certainly shouldn't have expected to see so many after my experience there.

While in Sherbro I visited the tomb of a namesake of yours, Father



A SCHOOL HOUSE IN SIERRA LEONE.

John Walsh, a Pittsburg boy and an old pupil of mine, who died three years ago within three months of his arrival in the colony.

Believe me, Reverend and Dear Father,

Very sincerely yours in Christ,

✠ JOHN A. O'GORMAN, C. S. Sp.

RELIGIOUS STATISTICS OF THE WORLD

The German edition of the weekly bulletin of the Society for the Propagation of the Faith, *die Katholischen Missionen*, of Friebourg, has recently published a sketch of a very interesting study by a Jesuit priest, Father Krose, on the most important systems of religion at the close of the nineteenth century.

According to this eminent religious, there are 550,000,000 of Christians in the world and one thousand millions of non-Christians.

Of the 550 millions of Christians, 374 are found in Europe, 134 in America, 29 in Asia, 8 in Africa and 4 in Oceanica.

Continents	Catholics	Protestants	Orthodox Greeks	Oriental
Europe	177,657,261	97,293,434	97,059,645	220,394
America	71,330,879	62,556,967	.....	.....
Asia	11,513,276	1,926,108	12,034,149	2,726,053
Africa	3,004,563	1,663,341	53,479	3,608,466
Oceanica	979,943	3,187,259	.....	.....
Total	264,505,922	166,627,109	109,147,272	6,554,913

The term Protestants includes all the members of from 500 to 700 different denominations.

The non-Christian population is divided into:

Jews	11,037,000
Mohammedans	202,048,240
Brahmins or Hindus.....	210,100,000
Old Indian Cults.....	12,113,766
Buddhists	120,250,000
Disciples of Confucius and Huo Worshippers.....	253,000,000
Taoists	32,000,000
Shintoists	17,000,000
Fetichists and other pagans	144,700,000
Other religions	2,814,482

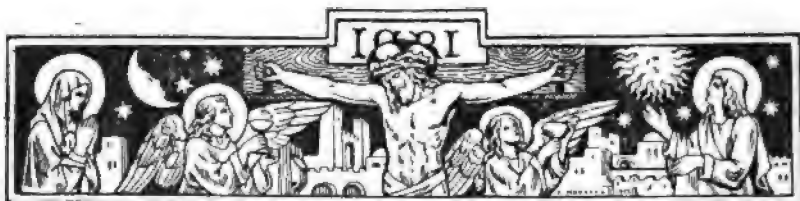
Of the total population of the globe, 1539 million souls, according to Yuraschke, 35.7 per cent are Christians, 13.1 per cent Mohammedans, 7-10 per cent Jews; 762,102,000 are monotheists; 776,000,000 polytheists. Nearly half of the world's population believe in the unity of God.

Comparing one religion with another, we find that the Catholic Church, with 264,505,922 adherents, has the largest number of members, and is the most widely extended. Nearly half the total number of Christians, i. e., 43.2 per cent, and more than one-sixth of the world's population profess the Catholic religion. The Catholic religion is one, not split up into an infinity of sects, like Protestantism, Mohammedanism and Buddhism. Despite all the attacks of its enemies, the Catholic Church at the close of the nineteenth century is spread all over the world and alone merits the name of catholic or universal.

SPECIAL DONATIONS

Received since the May-June Number.

FOR BISHOP O'REILLY, Baker City.	
Mr. F. Harper (Diocese of Brooklyn).....	\$10.00
FOR BISHOP CHATRON, P. F. M., Osaka.	
Per Rev. J. A. Walsh (Diocese of Boston).....	11.00
FOR THE EDUCATION OF AN ECCLESIASTICAL STUDENT IN THE SEMINARY OF CANTON, CHINA (for one year).	
Rev. P. Blake (Diocese of San Francisco).....	125.00
FOR FATHER CORRE'S LEPER MISSION, Japan.	
Rev. S. M. Lyons (Diocese of Trenton).....	3.00
Rev. T. S. O'Reilly (Diocese of Brooklyn).....	10.00
Rev. A. Tysza (Diocese of Pittsburg).....	2.00
Per Rev. E. L. Lemkes (Diocese of St. Louis).....	10.00
Rev. O. Derethal, O. F. M. (Diocese of La Crosse).....	3.25
Miss M. Anderson (Diocese of Louisville).....	1.00
FOR FATHER COURBIS, O. M. I., Saskatchewan.	
Per Rev. J. A. Walsh (Diocese of Boston).....	10.00
FOR FATHER BRUCK, O. M. I., Saskatchewan.	
Per Rev. E. L. Lemkes (Diocese of St. Louis).....	5.00
FOR FATHER DELORE, S. J. Liban.	
Per Rev. J. A. Walsh (Diocese of Boston).....	2.00
Per Rev. T. Finn (Diocese of Chicago).....	5.00
FOR FATHER DUPE, O. M. I., Athabaska.	
Mr. F. Harper (Diocese of Brooklyn).....	10.00
FOR FATHER LECORRE, O. M. I., Saskatchewan.	
Rev. H. Nelles, S. J. (Diocese of Cleveland).....	3.10
FOR FATHER LUCHESI, S. J., Alaska.	
Per Rev. J. A. Walsh (Diocese of Boston).....	10.00
FOR FATHER WALTER, Japan.	
Mr. F. Harper (Diocese of Brooklyn).....	10.00
FOR FATHER WESTROPP, S. J., South Dakota.	
Mr. F. Harper (Diocese of Brooklyn).....	10.00
FOR MOTHER M. PAUL, Uganda.	
Per Rev. J. A. Walsh (Diocese of Boston).....	1.00
Per. Rev. J. J. Dunn (Diocese of New York).....	64.25
FOR THE REDEMPTION OF CHINESE CHILDREN.	
Per Rev. L. E. Lemkes (Diocese of St. Louis).....	10.00
FOR MISSIONS IN TONGKING.	
Per Rev. J. A. Walsh (Diocese of Boston).....	3.00
FOR INDIAN AND NEGRO MISSIONS.	
Per Rev. J. A. Walsh (Diocese of Boston).....	3.00
Total	\$321.60



OBITUARY

The following deceased persons are commended to the charitable prayers of our Associates:

• THE MOST REV. MGR. EMMANUELIAN, *Armenian Patriarch*; THE RIGHT REV. MGR. FEE, *Bishop of Malacca*; THE RIGHT REV. GAUDENZIO BONFIGLI, *Vicar Apostolic of Egypt*; THE RIGHT REV. MGR. PHILIPPE, *Titular Bishop of Lari*; THE REV. J. C. PERNOT, *Director of the Seminary for Foreign Missions of Paris*; THE REV. PETER P. MAZURET, *Diocese of Little Rock*.

Miss Mary Fitzmaurice, Diocese of Hartford.

Mr. Aug. Peter Wittemann, Diocese of Detroit.

Mrs. Mary Wall, Diocese of Nesqually.

Mrs. N. Roberts, Diocese of Kansas City.

Mrs. Bridget O'Connor, Diocese of Milwaukee.

Mr. John Steinfeld, Diocese of Concordia.

Of the Archdiocese of Boston the following: Mr. Patrick Burns, Mr. Maurice Hern, Mr. Edward Hern, Miss Cecilia Hern, Mr. Maurice Lihrof, Mr. Benjamin Proctor, Mr. Joseph Cunningham, Mr. William Colpoys, Miss Ellen Kelley, Miss Mary McDonald, Mr. Matthew Rogers, Mr. Michael Tierney, Mr. James Hartnett, Mr. Frederick Dandley, Mr. Patrick Reddy, Miss Margaret Guider, Miss Mary Feeney, Mr. Patrick Feeney, Mr. Patrick Gorman, Miss Catherine Gorman, Mr. Daniel Buckley, Mrs. Jane Scully, Mrs. Alice Delaney, Miss Ellen Buckley, Mr. William Buckley, Mr. Patrick Buckley, Mrs. Julia Fahey, Mrs. Bridget Horrigan, Mr. John Keough, Mr. Patrick Reilly, Mr. James Slamin, Mrs. Hannah Grady, Mr. Thomas Fahey, Mr. Thomas Sullivan, Mrs. Callahan, Miss Ann Norton, Mrs. Myers, Mrs. Mary Mahoney, Mr. John C. Driscoll, Mr. Nicholas Mullen, Mr. Luke C. Fardy, Miss Hannah L. Fardy, Mr. William Seegraeber, Mrs. Myers, Mrs. Mary Buckley, Mrs. Ellen Mongeau, Miss Jeanette Duffy, Mr. Timothy O'Brien, Miss Ann Norton, Mrs. Mary Mooney, Mrs. P. Kearney, Mr. Michael Boland, Miss Julia Boland, Dr. Michael Hines, Mrs. Margaret Murphy, Mrs. Joanna Harrigan, Mr. Henry Cunningham, Miss Mary Mooney, Mr. Francis Lundergan, Mr. Patrick Lawless, Miss Catherine Lawless, Mr. Edward Medley, Mrs. Margaret Sweeney, Miss Mary K. Ryan, Miss Margaret Lane, Mr. Michael Lane, Mr. John P. Punch, Mr. William Mangan, Miss Mary Daley, Mr. Hugh O'Brien, Miss Mary Nolan, Miss Amelia Le Blanc.

(We shall be glad to recommend the names of all deceased Associates whose names are sent us to the prayers of our readers.)

WANTED !!

MORE NEW PROMOTERS,
MORE NEW MEMBERS,

—OF—

THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

We want a few Promoters in every parish in the
UNITED STATES.

A Promoter is one who endeavors to enlist at least *nine* new members subscribing not less than five cents monthly.

We gladly supply Promoters with cards, certificates and copies of the
ANNALS OF THE PROPAGATION OF THE FAITH.

Address: Society for the Propagation of the Faith,
627 Lexington Avenue, NEW YORK CITY.

"Doubtless the good-will of Catholics, even if separate and singly they show themselves liberal in gifts, will contribute much to make the light of the Gospel shine upon those who do not as yet believe; but nothing will be of greater profit than the organization among Catholics of bands of ten according to the very wise methods of the Society for the Propagation of the Faith."

POPE PIUS X.



ANNALS
OF THE PROPAGATION
OF THE FAITH



GO YE INTO THE WHOLE WORLD AND
PREACH THE GOSPEL TO EVERY CREATURE



BALTIMORE, MD.

CONTENTS.

	PAGE
THE SOCIETIES OF CATHOLIC MISSIONS.—II Article	211
The Society of Foreign Missions of Paris	211

Missions in Asia.

<i>Laos</i> .—Letter of Father Bourlet	220
Socialism in Laos.—Curious Details Concerning the Rights of Property.	

Missions in Africa.

<i>Gabon</i> .—Letter of Father Jeanroy	225
Abandoned Children.—Apprentices in Libreville.	
<i>Northern Nyanza</i> .—Letter of Father Mouleec	230
A Year's Record of the Mission of Mitata Maria.	

Missions in America.

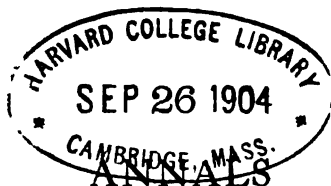
<i>Southern Patagonia</i> .—Letter of Dom Borgatello.....	236
A Trip into Magellan.	
Letter of Dom del Turco	240
The Onas of Tierra del Fuego.	

News of the Missions.

EUROPE.	
Homage to Missionaries	242
The New Superior of the Seminary of Foreign Missions in Paris.....	242
ASIA.	
The New Bishop of Colmbatore	244
The Christian Pariahs of Madras	244
A Typhoon in Cochin China	245
Flowers of Martyrdom in Mongolia	246
AFRICA.	
<i>Abyssinia</i> .—An Appeal from Beyond the Tomb.....	247
The Persecution in Gallas	248
Rebuilding of the Missions of Dekina	249
The Mission of Zagnandado (Dahomey)	249
The Mission of the Falls	250
The Mission of Rwanda	251
OCEANICA.	
The Church of the Valley of the Colonies (New Caledonia)	251
Death of the Old Minister of King George of Tonga	252
Progress of the Catholic Faith in Cook Archipelago	252
DESTINATION OF MISSIONARIES	254

Supplement to the American Edition of the Annals.

EDITORIAL	
France and the Missions.....	255
Martyrdom of a Bishop	255
Feast of St. Francis Xavier.....	256
MISSION NOTES AND NEWS	
Saskatchewan (Canada).—A New Mission at Saskatoon	257
Letter of Father Guerin, I. M. I.	257
Letters from an Anglican Nun.....	260
SPECIAL DONATIONS.....	262
OBITUARY.....	264



OF THE

PROPAGATION OF THE FAITH

VOL. LXVII, No. 456.

SEPTEMBER-OCTOBER, 1904.

THE SOCIETY OF FOREIGN MISSIONS OF PARIS

In our last number we announced that each future issue would contain an account of the purpose, the territory of evangelization, and the labors and trials of the different missionary societies. The article on the Fathers of the Holy Ghost was published in July.

The Society of Foreign Missions, founded by Bishops Pallu and Motte-Lambert in the years 1658-1663, dates back to the great reign of Louis XIV.

Bishop Pallu was appointed by the Sovereign Pontiff, Alexander VII, vicar apostolic of Tonkin and administrator of the provinces of Yun-nan, Kui-chau, Hou-kouang, Su-chuan and Kwang-si, in China, as well as of Laos. Bishop de la Motte-Lambert, vicar apostolic of Cochin China, received the administration of the Chinese provinces of Sze-kiang, Fokien, Kuang-tung, and Kiang-si and the island of Hainan.

A third bishop was placed in charge of the vicariate apostolic of Nanking and administered the Chinese provinces of Pe-tche-li, Chan-si and Shantung, besides Tartary and Korea.

Leaving France for their respective missions in 1660-1662, they traversed Persia and India on foot.

The aim of the new society was to evangelize infidel countries, founding churches by the formation of a native clergy governed either by foreign or native bishops. As soon as its growth permitted, a house was established in 1663 by the priests whom the vicars apostolic had named their procurators.

From here, charitable offerings were sent to help on the work of the bishops, and at the same time the institution served as a seminary where young priests were educated for their apostolic calling.

The institution is, and has always been, situated in Paris, rue du Bac. Known since its foundation as the Seminary of Foreign Missions, it received the approval of Pope Alexander VII, and the legal recognition by the French Government which it enjoys even at the present day.



The nature and the organization of the Society deserve special mention.

The Society of Foreign Missions is neither a religious order nor a congregation, but a society of secular priests united as members to a body. They are not bound by vows but simply follow a rule, conformable to the aim of the Society, approved by the Holy See, the community and the Seminary of Foreign Missions, the central point of the association and the common institution which unites its branches.

Upon entering the Society, the members promise to devote their whole lives to the service of the missions, and are assured on the part of the Society of the means of sanctification and perseverance and all the necessary helps and assistance for their temporal support.

There is no superior general; the bishops, vicars apostolic, superiors of the missions and the council of the directors of the seminary are the superiors. The directors are chosen from among the missionaries and each group of missions is represented by one member. The bishops and vicars apostolic are appointed by the Sovereign Pontiff upon presentation by the directors of the seminary after election by the missionaries; on their missions they are subject only to the Propaganda and through it to the Sovereign Pontiff.

No one can be admitted to the seminary under the age of thirty-five and no one is eligible to membership in the Society until he has spent three years in missionary work. Some of the regulations have obtained since the first years of the Society's existence; others have been framed from time to time, as necessity demanded.



From the date of its origin the Society of Foreign Missions has had for its general and exclusive aim the apostolate in foreign missions; for its special purpose, clearly defined, the formation of native clergy. This double purpose has remained unchanged for two centuries and a half. All applicants received in the Seminary of Foreign Missions are wholly and exclusively devoted to the service of the missions among infidel peoples. Following these rules, the Society has thrived and developed the great outlines of its history.

This history is divided into three periods. The first, 1658-1700,

comprising the origin and organization of the Society, extends a few years beyond the life of the first vicars apostolic, whose influence was felt by all the members.

The principal events of this epoch are the publication of the book, *Apostolic Institutions*, containing, in embryo, the principles of rule; the confirmation of the powers of vicars apostolic continually threatened by the Portuguese; the increase of powers given to the same



BISHOP PALLU.

BISHOP DE LA MOTTE LAMBERT.

vicars apostolic. These received jurisdiction over the kingdom of Siam, whose geographical site and political and religious position allowed the bishops a central point of action; the foundation of a general seminary in Juthia, Siam; the evangelization of Tonkin, Cochin China, Cambodia and Siam, where more than 40,000 souls were baptized; the creation of a religious institution in Annam under the title of Lovers of the Cross; the establishment of rules among catechists; the ordination of thirty native priests; the consecration of one native bishop; the appointment of Bishops Pallu and de la Motte-Lambert as general administrators of the missions; the discussion of

rites; creation of new vicariates apostolic in Tonkin and China; and, finally, the constitution (1700).

Besides these facts of a purely religious order, there are others of a political nature. Brisker traffic was fostered between Indo-China, India and Europe; more friendly relations established between Siam and foreign powers; ambassadors sent to different points and treaties signed.

The most important work, however, of the vicars apostolic and the Society of Foreign Missions is the successful application of the principle to establish churches by means of native priests and bishops. The apostolate in its progressive march has followed this plan in all quarters of the globe with rigorous fidelity and increasing success.



The second period extends from the composition of the constitution, in 1700, to the foundation of the Propagation of the Faith in 1822.

The first part of the eighteenth century was marked by no special event. Siam, Cochin China and Tonkin were evangelized, and in China the provinces of Sze-chuan, Yun-nan and Kui-chau. The Society took an active part in the agitation of the question of rites in China and defended the order which Benedict XIV subsequently declared should be followed. War broke out in Siam and several persecutions raged in Indo-China and China, aggravating the difficulties of a position already hard to deal with, because of the small number of missionaries.

In the second half of the eighteenth century the Society was placed in charge of the Jesuit missions in India. Two noted prelates, Bishops Pottier and Dufresse, made their strong influence felt, particularly in Sze-chuan. In Cochin China, Bishop Pigneau, of Behaine, rendered an important service to the king of that country by negotiating a treaty with France.

The struggles of the Revolution prevented the recruiting of missionaries, but otherwise had no effect upon the missions. The Seminary in France was sold and confiscated. Rebought by the directors, all its rights were restored by Napoleon. Closed again in 1809, it was reopened with the authorization of the government of Louis XVIII.



The third periods begins in 1822. Since then until the present day, that is to say, for eighty-two years, the situation of missions has become more and more promising despite the disasters from which they have suffered.

Churches are built, the number of bishops is multiplied, and priests abound, together with martyrs; prisons overflow with captives and convents are filled with religious, seminaries with Levites; Christians are proscribed and conversions swell in number; immense progress and prodigious misfortunes, signal triumphs, unheard-of disasters, the most unexpected events—all succeeded one another in quick succession, promoting the most brilliant and marvelous progress of the missions.

Several causes contributed to this development. We shall not speak of divine grace, the true and, in one sense, the only cause, but of the human agencies that God has made use of and which the eye can see.

The first is the charity manifested by the Society for the Propagation of the Faith. Founded in 1822, this association has established a permanent collection of voluntary alms in all Christian countries, assuring the missionary of the "apostles' mantle and the black bread of the prophet," preparing a shelter for him and giving him a tomb.

The second cause of progress is persecution. Excepting fifteen missionaries imprisoned or beheaded during the seventeenth, the eighteenth and the beginning of the nineteenth century, all the martyrs of the Society of Foreign Missions, and their number is great, nearly one hundred, have suffered since 1822. We refer only to missionaries; were we to count all the native priests, catechists and religious, in a word, all who have borne testimony to Jesus Christ, we should have the most bloody chronicle recorded in centuries.

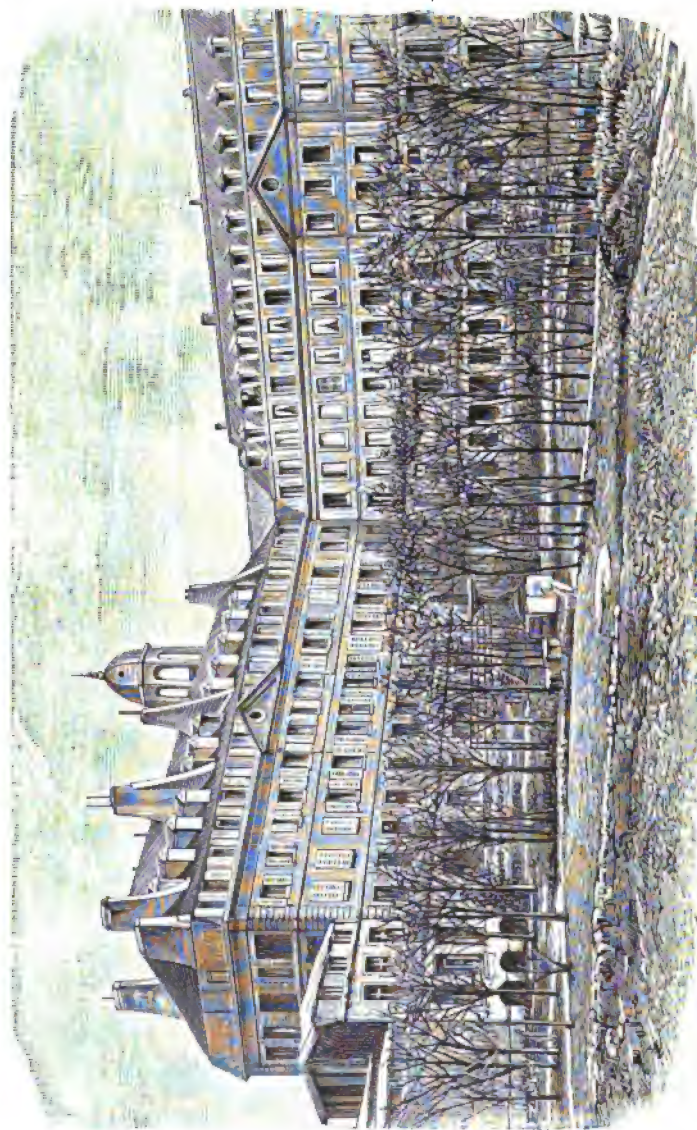


At the recital of the sufferings and triumphs of martyrs in Cochin China, Tonkin, China and Korea, noble hearts have been filled with enthusiasm and envy. They understood how beautiful and how good a thing it is to shed the last drop of the heart's blood for Jesus Christ, their King, their God, the Crucified on Calvary. Full of courage, they succeeded one another to fall in turn under the executioner's blow; others followed, proving the deep meaning of Tertullian's words, "The blood of martyrs is the seed of Christians."

For 164 years, 1658-1822, the Society for Foreign Missions sent out only 287 missionaries to the Far East; from 1822 to 1903, inclusive, it sent out 2330. Charity had furnished the resources; persecution, the missionaries; and science annihilated distance, facilitating communications which commerce developed.

Politics gained the liberty which preachers of the Word required. In the name of industry, commerce, national honor, humanity and

religion, Europe took up arms against the Far East; China was overcome, Annam conquered and Korea and Japan opened to foreigners.



PARIS SEMINARY OF FOREIGN MISSIONS.

Priests and bishops of the Foreign Missions assisted in acquiring the useful and glorious privilege of protecting the liberty of the apostolate. Bishop Lefebvre exerted his efforts in Cochin China, Father Jeannin

labored in Cambodia, whilst Bishop Pugnier became celebrated for his success in Tonkin.

These are the general causes of the progress of the Society and missions under its charge during the present century. The development is effected in three ways: by the divisions of older and the creation of newer missions and by the founding of numerous institutions.

The following comparative statistics for 1822, 1860 and 1904 speak for themselves.

	1822	1860	1904
Missions	5	22	32
Bishops	6	21	35
Missionaries	27	230	1,280
Native Priests	135	300	639
Seminaries	9	11	38
Colleges .....	..	..	53
Schools .....	..	..	3,390
Hospitals .....	..	..	52

There is still an immense amount of work to do and yet the results obtained are very consoling.

	1800-1850	1850-1904.
Baptized Adults	250,000	984,616
Baptized Children	8,244,780	9,260,667

+

The progress of the Society has necessitated institutions that were not required in the past. A sanatorium for missionaries has been built in Hong Kong; another in India on the Nilgiris mountains of smiling aspect and strengthening atmosphere.

The needs of the soul have not been forgotten in the care of the body. A house for spiritual retreat has been established in Hong Kong where all priests of the Society can go to renew their fervor for their sacerdotal and apostolic duties. A printing establishment has been annexed which publishes the most beautiful books in the Far East—dictionaries, grammars, works on theology, doctrine and pedagogics and books of piety.

Aspirants to the Seminary are more numerous than ever. In 1822, there were only three or four; in 1850, thirty or forty; in 1904, more than 250. The seminary in Paris has become too small for their accommodation, so one has been established in Bièvres (near Paris), where students spend two years in studying philosophy.

+

This multiplication of institutions seems a rapid work in writing of such details, but in point of fact, progress is slow for the want of resources. The Seminary and the Society have no other resource than the alms of the Society for the Propagation of the Faith. The statement seems odd, but can easily be proved. Its archbishops and bishops are at the head of their missions often disturbed by persecutions; its priests live in the large cities of China and the forests of Laos, Siam, Tonkin, India, etc.; its directors at the Seminary are occupied solely with the training of young Levites for the apostolate. Understanding the state of the case, several persons have decided upon furnishing an effective remedy as far as charity permits; a beneficial society for the purpose has been founded with the approval of one of the directors; it bears the title of Association of Departing Missionaries, the name by which young missionaries are known.



To conclude this incomplete sketch, we shall mention the missions in charge of the Society. Four are in French and English India: Pondicherry, Mayssour, Coimbatour and Kumbakonam. In some parts of these missions, conversions are numerous. The question of education is everywhere to the front, and the large colleges with hundreds and hundreds of pupils require a large personnel, active and intelligent.

In eastern Indo-China, the missions of Malacca and northern and southern Burma, there are prosperous charitable institutions, particularly the leper hospitals in Mandalay and Rangoon. The struggle not only against paganism, but against Protestantism, is being carried on with success.

In Siam and Laos, with their various tribes, conditions are much more hopeful than could have been at first expected.

French Indo-China, together with Cochin China and Tonkin, so long the classic lands of martyrs, and Cambodia, so long in stubborn resistance against apostolic influence, possess the largest number of native clergy of all the missions, a people easily governed, closely settled Christian districts, flourishing under a régime of liberty, which, alas! unwise laws and prejudice are tending to restrict.

In China the Society is in charge of the vast and populous provinces of Sze-chuan, Kui-chau, Kwang-tung, Kwang-si, Yun-nan and Manchuria, the scene of such stirring events.

To the west of China, the mysterious region of Thibet in the iron grip of its lamas occupies the attention of missionaries; in all proba-

bility England will succeed in opening this country to foreign influence; to the north, Korea still resounds with the clanking of the chains of its martyrs—bishops, priests and laity. Finally, the Society has succeeded in evangelizing four dioceses in Japan, the country which has thrown itself heart and soul into our material civilization, making a study of German philosophy, French socialism and American enterprise, manifesting to the astonished eyes of the old world what patriotism can do when it is keyed to a high pitch.



Such is the field of action in which all talents may develop, all manifestations of charity be displayed, all degrees of zeal gain the victories which faith dreams of for the Church of God—the field in which love of country acts hand in hand with love of God. If the past be any guarantee of the future, the Society of Foreign Missions may hope successfully to continue the work so clearly allotted to it by Providence.





MISSIONS IN ASIA

VICARIATE APOSTOLIC OF LAOS

To respond to the desire of a number of our readers, we shall, whenever possible, publish articles upon general subjects. We shall, of course, give the most space to letters of a religious character, sweet nourishment for pious souls. At the same time, we take great pleasure in publishing studies like the following written for the *ANNALS*.

Socialism in Laos

BY FATHER BOURLET,

Of the Society of Foreign Missions.

We do not wish to offend the ardent advocates of social evolution, but the doctrine promises no progress for humanity; on the contrary, any such movement is retrogressive. It would be a useful lesson for any disciple of the doctrine to study it among the people where its maxims obtain. Laos, at least the region of *hua phan thang hok*, it seems to me is a fine country for such a study.

Laos, with forests of undergrowth and towering trees, presents scenery similar to that in Europe. There is a true chaos of mountains, separated by narrow valleys at the bottom of which torrents break into foamy cascades. Sometimes, when the torrent abates and becomes a mere river, the valley spreads out into a small plain turned into rice fields; these are separated by ridges of earth to retain the fertilizing waters. Close by, often on a hill side, the village is built with houses of bamboo.

There is no landed proprietor; the whole country belongs to the king and his subjects are only tenants. The ground is distributed among those who, having saved a sufficient sum of money or rendered

many signal services, understand how to make themselves masters. Each phanha, or tenant, and chief of a province considers himself a master, and distributes all unclaimed ground to the highest bidder. The possessor takes the title of *pho ban* (father of the village) and proceeds to build his village. He selects his council from among his most intelligent friends of noble birth; these are the *thao kou*. Gradually other families of humbler caste settle in the neighborhood; they form the laboring class and thus the village is established.

Every year, during working time, the drum sounds in the evening from the house of the pho ban; each inhabitant advances slowly, torch in hand, and seats himself in silence at the hearth in the center of the hut. Council is held for the distribution of the rice fields in the plains, and each man has a voice; the most insignificant has a right to express his opinion. Lots are usually distributed in proportion to the size of families and the number of persons dependent upon them. The portion reserved for the pho ban is a little larger than that for the thao kou, which is again larger than that of the people. Very often lots change hands, so each in turn receives good and bad ground.



The rice fields on the plains alone are subject to this division. The mountain country is the great granary; any one has the right to claim ground as he pleases. As soon as a site in the forest has been selected, bamboo stakes mark off the place along the boundary line; the upper stalks of the bamboo are split and the tops bent over and fastened into the ground around the base. This implies the act of possession and informs passers-by that the ground has an owner. The proprietor clears his land of trees and brush, which he burns, and plants in their stead rice, corn or manioc.

The mountain farmers are usually poor men that do not own even a buffalo. A hatchet and an axe, most primitive implements, costing a few cents, are all they have to work with. Naturally their duties are less onerous than those of the residents of the plain.



The cares of a village are various: When a stranger of noble birth passes through, he is furnished not only with water, fire and a shelter for the night, but also with rice, a chicken or a pig, according to his rank. For these offerings the whole village is assessed.

Hospitality is never refused, even to the most humble traveler. He receives a warm welcome at any fireside and a place at the family table is reserved for him at dinner. Like Ruth, he takes what is his without saying a word. During the silence, almost religious, which is observed at meals, he takes his fish with chopsticks and the rice, served in a dish of bamboo, in his fingers. Some day, in his turn, he himself will offer the same hospitality to any stranger who may come to him.

Besides the statute labor and taxes imposed by the government, an additional demand is made by a chief when he begins to till his fields or when he builds a new house. In a general council held at the home of the pho ban, the work is divided among all the inhabitants; a time of preparation is fixed, the materials are made ready and when all is done and the day arrives for the rice to be harvested or the new dwelling to be raised, the chief, in his turn, furnishes the laborers with food. In proportion to the importance of the labor performed, the repast consists of pigs or buffaloes, with copious draughts of rice water. It sometimes happens that a neighbor is unable to perform a long and painful piece of work; in that case an appeal to his "brethren," as the inhabitants call one another, is made, but he himself must defray the costs of the dinner.



Not only ground and public charges come under community rule; natural produce is also divided. The hunter who has watched nearly a whole night for a deer to leave the thicket to drink, leaves his game on the spot where it was killed until morning, so that each one may take his share. The village is represented by one member from each family. The animal is hastily skinned and cut to pieces, the hunter receiving one-half; the other half is divided in proportion to the number of families. The pho ban and his thao kous receive each a leg and a steak; in the evening the successful hunter furnishes a common repast to which his guests bring the rice.

Some unknown ancestor may, in times past, have planted an orange or a fig tree. When the fruit is ripe, or nearly so, the *chou kon*, an official corresponding to a mayor, collects the fruit and divides it according to the number of families.

The torrent itself, or rather those parts where fish abound, are also divided; each fisherman within his own limits can contentedly ply his industry without fear that either of his neighbors will dare to interfere with him by throwing a line in his way.

The chief has charge of all clothing and is obliged to impose a fine upon any one who appropriates what another has received.

+

It was night and Thiem was anxious to forget the cares of existence in a few draughts of opium; but there was no more grease to feed his lamp. A small pot served as a pipe.

Thiem had stretched himself before his window, a hole made in the wall, and noticed a small piece of round furniture under his neighbor's house. It was the chicken coop. Ah! if he only had a few eggs, he could, by a process known to himself, easily extract from them an inflammable liquid. Of course, it would be better, but when no oil was to be obtained he could easily satisfy himself with this substitute.

Slipping quietly down his ladder, he sneaked into his neighbor's quarters and thrust a trembling hand into the nest when—

"What are you doing there, thief?"

There was no chance of escape; the proprietor had caught Thiem in the act.

"Come, follow me; the chief shall be judge."

Thiem obeyed without a murmur. The notables met and, whilst smoking their pipes, slowly and gravely discussed the gravity of the offense, reminding the culprit of their usages and customs. For this time the court would be lenient. The price of pardon was fixed at one pig and a jug of wine. The next day the feast was served to the village, the wine was drunk and Thiem was restored to grace.

Theft is Useless.— Before the introduction of the use of opium, theft was almost unknown in Laos.
Interesting Features.
—Conclusion.— Cases are still rare. Why should any one steal when anything is to be had for the asking, as the following incident proves:
Encouragement to Idleness.

A year is a long time and harvests ripen slowly. The last gathering is but a memory and ingenuity must devise means of subsistence. Wild roots and sago are food, of course, but

One evening a young man who had visited a neighboring village returned with a great piece of news. Kham had rice; he harvested early. Surely there were reasons for asking him for some.

The next day the house of poor Kham was surrounded by his relatives, his brethren; he could not refuse them a few handfuls of rice. When he would be without it, then would not everybody be ready to come to his relief?

Kham yielded; such was the custom, and who can act contrary to custom? The great news, however, spread, and, after relatives and brethren had been satisfied, strangers came to buy rice. Could Kham refuse to sell? But the buyers staid one day, two days, and hospitality must be extended, so Kham continued to give.

A man, poorly clad, presented himself after the others had left and timidly offered his mite for a measure of rice to satisfy his children, crying for hunger. Alas! they could not live on sago. Kham was a man of generous heart and so he gave the poor, miserable man a large quantity of rice for a little money, and he left in good cheer, proclaiming the liberality of his benefactor.

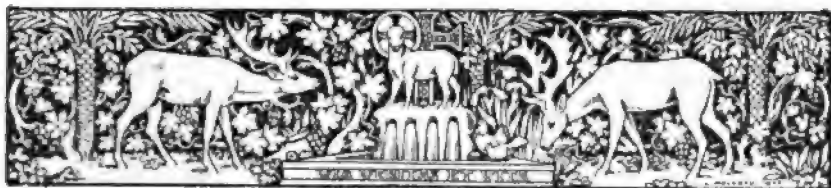
"What! has he given more to you than to us? Is your wine better than ours? No, we will not suffer such an injury!" And so all the others returned in a body, demanding restitution for having paid too much for their rice. They deserved as much pity as any one else. Poor Kham continued to yield in virtue of Socialism.



The religious observance of these customs naturally suppresses all forms of begging. For any one to ask a neighbor for corn or rice when provisions are exhausted is not begging, but simply claiming a common right. Moreover, those who ask always accompany their petition with some present of other produce—tea leaves gathered the night before, fish caught in the morning, etc. As small as a present may be, it is always considered more precious than money.

Nevertheless, it is a proven fact that socialism, even in its milder forms, engenders idleness. Sufficient rice for the year satisfies ambition. Why should any one work hard? A few hours' labor in the morning during the summer; hewing a few trees for the winter if the weather is not too severe; that is enough. It is so sweet to lounge at home on a mat when the sun is scorching without; so agreeable to smoke a pipe, watching the sparks fly from great logs of wood whilst the wind roars without.

How long will this condition of affairs last? Who can prophesy the end? Let us hope that we shall be able to make our Catholics of Laos understand the usefulness of labor; that it will develop the rich resources of their now almost fruitless country, and, above all, that it is conformable to the law of God, healthy for body and soul and instrumental in developing our best energies.



MISSIONS IN AFRICA

VICARIATE APOSTOLIC OF GABON

The Mission of Libreville.

Among the numerous missions created during the nineteenth century on the vast continent of Africa, the oldest is that of Gabon. It was founded in 1844 by an humble and zealous missionary of the Congregation of the Holy Ghost, Bishop Jean Remi Bessieux, who became its first vicar apostolic and died in the odor of sanctity after long and fruitful labors. Under the name of the two Guineas, this mission comprises the largest part of the western coast of Africa.

The immense territory is subdivided into twenty-five distinct missions, established, successively, as new missionaries arrived to give their life to the great work of evangelizing the black race. The mission of Gabon occupies a central location and is making steady progress, its twelve principal stations are uniting numerous groups of Christians and catechumens.

The following letter has been received from the very cradle of the mission, Libreville, and discloses the devotion of missionaries and their neophytes.

LETTER OF FATHER JEANROY, C. S. SP.

It was evening. We were quietly walking along the shores of Libreville, speaking of the joys and sorrows of the day, for joys and sorrows there had been, when Father Gautier suddenly stopped:

“What are we going to do with the twenty-five dollars that have just been received from home?”

Twenty-five dollars! A fortune for a missionary! When such an offering comes from home, a greater feeling of joy fills the heart and a thousand memories rush to the lips.

“But what are we going to do with the money? If we give them to Michael, do you think he will be able finally to pay his wife’s dowry? Shall we repair the glass of the chapel? Shall we provide

a bed in the hospital for the poor old man whose leg must eventually be cut off? Shall we take in three more children? Shall we station a catechist in such or such a village? Shall we” In the meantime night came on, and we were obliged to go home.

“To-morrow, father, we shall decide how to put this immense fortune, these *millions* for the congregation, to some reasonable use.”

Our angel of good counsel visited us during the night under the guide of old Oroungou. These are his words:

“*Minissé*, I am a pagan, but they tell me that you all are men of God, come to do good to the blacks. I have come from the other country where the sun sinks into the sea. For two days my boat wandered. Alas! the first day my wife, who accompanied me, gave birth to a child and then . . . she is dead. I threw her body into the sea and kept the child! How can it live by sucking sugar cane? I do not know any one in Libreville; I am a stranger, almost a slave of the Mpongwés. *Minissé*, you are good, take my child; I do not want it to die; take it; I give it to you.”

How could I resist such a petition?

“I will take it,” I replied.

One hour later Sister Saint Charles numbered one patient more in her hospital and old Oroungou went back to his boat drying his tears. The first thought was given to the soul of the little one, and we baptized it, saying: “Soon Marie Leon will be chanting the praises of God in Heaven.”



We had made a mistake. A generous parishioner offered a scarce gift in these lands, a nursing bottle, and the child of the old savage instinctively used the instrument of civilization to the general satisfaction of its attendants, and waxed strong.

In Congo they know only condensed milk from Europe. Marie Leon insisted that she would need five dollars a month to get along; Sister Saint Charles certified her account and sent us the bill. For seven months there has been no change, and Father Gautier's fortune has been spent and more besides. If any reader of the *ANNALS* cares to adopt my charge, I shall willingly resign my paternal rights. Marie Leon promises to be a worthy subject of the interest taken in her.



I have told Marie Leon's history; I might add that of many others; for instance, little Jean Marie, whose mother of the Bondjo's tribe died in the same hospital.

For three years she had been the victim of cancer of the throat. How it was that she arrived at the refuge I do not know. She was instructed and baptized on the same day as her son. After her regeneration she said to me: "Father, I am going to die, but I am happy. Keep Jean Marie so that he cannot be carried off to Senegal and go astray. He is yours; I give him to you; keep him."

I have kept him. Beloved brethren, help me to keep him and give him other little companions, for alas! others there are. In return I promise you at least . . . their photographs.



GABON.—A MISSION STATION.

Bishop Adam, vicar apostolic, has added the following lines to Father Jeanroy's letter:

"Poor little blacks, taken in like Marie Leon and Jean Marie, are brought up by the Mission. They are baptized, instructed and raised as good Christians. When they are grown, according to their aptitude, they become catechists or workmen living by the labor of their hands, useful companions to their fellow-countrymen."

The following account proves how much these young Christians can do, even those of the most savage tribe, the Pahouins, who are still cannibals.

Brother Ubald and four young apprentice
Mission Apprentices.—blacksmiths at Lambarene went to Lake
A Timely Rescue. Zile to gather pieces of iron from a sunken
 vessel. At no great distance two Galoas
 were working, the one digging a ditch, the other apparently cutting

stakes. The unexpected arrival of the Brother and his companions seemed to annoy them and they gave short answers with an air of embarrassment to all questions. No attention was paid to them.

The apprentices set bravely to work, diving and re-diving for the bars of iron. Suddenly one of them came to the Brother, saying: "It seems to me that I hear a slight noise in the forest. There must be a deer or wild hog around." The Brother went to investigate but



GABON.—VILLAGE NEAR DONGHILA.

could see nothing. Thinking the boys wanted to deceive him, he said to them:

"Go to work. The iron is more valuable to us than a deer."

The blacks have very acute hearing, and in a short time one of the boys again said:

"I tell you there is something in the brush," and he glided like a serpent into the thicket. A minute later he came back very much frightened.

"A man is there bound hand and foot, tied close to a tree."

All at once hastened to the relief of the unfortunate creature and

asked him how he came to be in such distress. He could only respond in a few unintelligible words. The boys spoke to him in Pongwé, Pahouin, and resorted to a few broken idioms which they remembered of other dialects. All their efforts proved useless.

Finally they had recourse to signs and understood that he drew their attention to the two Galoas who were working near by. Going in search of them, a terrible struggle soon ensued. One of the guilty was thrown to the ground and bound, the other escaped. He and their unknown victim were placed in the boat and conducted to the chief of the post.

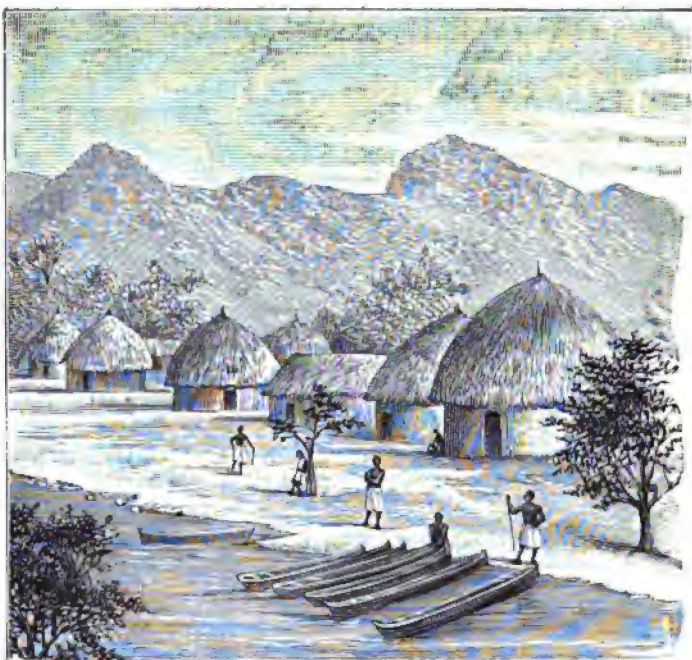
+

On their way the boys, moved by pity, begged that the cords of the unfortunate man might be released. The Brother, however, explained to them that they were the evidence of the criminals' intentions and would show the chief the state of affairs. Arrived at the post, the officials learned, upon interrogation, that the stranger was an Apindji from Saint Martin on his way to Lambarene to sell caoutchouc. The two Galoas had seized him, robbed him of all his goods and were ready to kill him. They intended to throw his body into the river to hide all traces of the crime. Having loosed his bonds, the commander ordered the culprit to be thrown into prison until his accomplice should be found.

"Brother," said his young companions, "we are more content to have saved the life of this man than to have eaten a whole deer." For Pahouins, that is saying all.

"Very well," answered the Brother; "if any one in your village ever wants to kill a man in order to eat him, do as you have done to-day. You will then be happier still and God will prepare a beautiful home for you in Heaven."





VILLAGE OF NYANZA.

VICARIATE APOSTOLIC OF NORTHERN NYANZA

The venerable superior general of the White Fathers, Bishop Lionihac, has sent us the following letter, which contains an interesting account of the efforts made to gain souls. The mission of Northern Nyanza numbers 40,000 neophytes, 160,000 catechumens, 30 churches and 40 missionaries. Right Rev. Dr. Streicher is bishop.

A Year in the Mission of Mitata Maria

LETTER OF FATHER MOULLEC,

Of the White Fathers.

The mission of Mitata Maria (our Lady of the Mountains) was founded in November, 1899, and evangelizes three provinces of Uganda, Mawokota, Butambala, Kitunzi, besides the small island of Zinga, a dependency of the province of Busiro. Mawokota has 36,869; Butambala, 7051; Kitunzi, 10,000, and the island of Zinga about 1000 inhabitants.



To provide for all these souls, we have stationed catechists in all

of the most important centers. They are 95 in number and are the official bearers of the Good Tidings. In reality, however, all Uganda is apostolic, the people burn with the desire of converting their fellow-countrymen, so that it may be said, even in the smallest village, the Gospel is made known to every soul of good-will.

Wherever a catechist is stationed a house is built which serves at the same time as school and oratory, and can accommodate from 250 to 300 persons. The poverty of the people does not permit them to ornament these houses of prayer; nevertheless, they always contain a large table which serves as an altar, a crucifix and several pictures to call to mind the principal truths of our holy religion.

The catechist and his Christians assemble in these houses for morning and evening prayers; on Sunday they meet twice—in the morning to read the mass prayers in common in their own language, and in the evening for the recitation of the Rosary.

The children assemble every day to learn their prayers, the Catechism, the alphabet and hymns. All the catechists conduct a small school—the very lowest primary grades, so that when children are presented at the mission for baptism or to make their first Communion they are able to read religious books.



Full of zeal, catechists give instruction not only at their own stations, but they visit all the villages within their district to attend the sick and explain the truths of faith.

Six general inspectors are selected from among the most deserving to watch over their colleagues, that they apply themselves to their duties with zeal and perseverance.



The missionaries themselves fear not swamps, rivers or the torrid heat to visit their Christian settlements in person. Each in turn leaves for a week's stay; hurried as they are, these visits produce the best fruits. Abuses are corrected, the sick consoled and prepared for death, lukewarm souls encouraged and renewed with fervor.

The arrival of a missionary in any center whatsoever is the cause of universal joy. As soon as his visit is announced, all manner of preparation is made to receive the messenger of God. Some, the chiefs at their head, to the sound of drums and flutes, travel a great distance to meet the priest. That is his first ovation. Others stand

in the middle of the road by which he travels to give him a second ovation. The largest crowd, however, ranges itself in two ranks before the doors of the church, sending forth joyous cries, accompanied by clapping of hands. Finally, the children, under the leadership of the catechist, are assembled in the church. As soon as the missionary enters, they enthusiastically intone the anthem, "*I am a Christian, that is my glory,*" translated into the vernacular.



IN THE ORPHANAGE.

Such a reception is well calculated to comfort a missionary and make him forget the fatigues of the journey.



A mission should be a beacon of light. We have seen how its rays shine abroad; let us see how it burns within.

At daybreak, five o'clock in the morning, all the missionaries rise, make the sign of the cross, saying, "Lord, I am thy servant." Prayer is followed by meditation, after which they say Mass. Communion is given daily, Mondays excepted, to 90 or 100 souls.

When we have spoken to God we are best disposed to speak to man. Consequently, after Mass, the superior gives a half hour's instruction

to neophytes. There is usually a large attendance; about 500 assist at Mass every day, and no one cares to leave without having heard the instruction.

Other instructions are given during the morning, the first to adult catechumens, the second to men and women so old that little memory is left, the third to children preparing for first Communion.

After instructions, the catechists open school, attended by all cate-



A WELCOME VISIT.

chumen children not over sixteen years of age. Three native teachers conduct the classes and a missionary pays a visit daily from half-past eleven till twelve o'clock. There is also a music class held in the morning; about 150 children attend to learn the singing of the Asperges, the Kyrie, the Gloria, the Credo, etc.

Toward nine o'clock in the evening, all the natives retire to their homes and around their own hearths discuss what they learned in the morning. Besides, many sick present themselves every morning at the Mission and are cared for by a missionary.

There is no such thing as a respite from work; a missionary in Uganda hopes for rest only in Heaven. Every morning children are brought to be baptized. The sick at home must likewise be attended. During a part of the morning the superior is besieged with: "Father, Father, I have something to ask you." Twenty, thirty, forty individuals storm his door, elbowing one another to gain admittance first.



A VOICE FROM CIVILIZATION.

During these interviews very gradually Christian customs are introduced among the people.

The sound of the drum calls the missionaries to church for examination of conscience. After the Angelus they assemble for their frugal meal. Very often they assist at it, like St. Bernard, *tamquam ad tormentum*, as though it were a torture. In this country one would like to live on pure air. After an hour's rest, each one again devotes himself to the care of souls. After an instruction to catechumens

about to be baptized, the fathers go to church, where they hear confessions till half-past five in the evening.

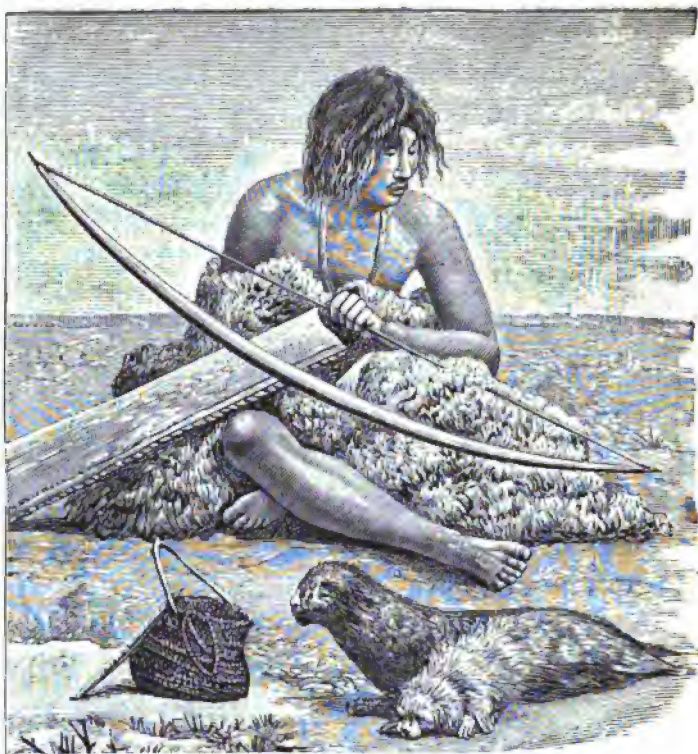
+

There are missionaries in Uganda who for ten, eleven and twelve years have followed a daily order such as above described. Their life will always be the same, even so full of apostolic joys, until God calls them to their eternal reward.

Whilst the missionaries are laboring for the extension of God's kingdom on earth, the Christians, under the direction of a Brother, are building a church of sun-dried brick. Our brave people have begun with 300,000 bricks.

At present 200 men, under the direction of 10 foremen, are carrying water, making mortar and waiting upon the builders. All the work is done to the music of drums and flutes. The sight is as edifying as it is amusing. After the church is finished, we shall build a brick house for catechumens, another for a school, another for the children preparing for their first Communion, etc., provided God grants us life, strength and a little money.





A NATIVE PATAGONIAN.

MISSIONS IN AMERICA

PREFECTURE APOSTOLIC OF SOUTHERN PATAGONIA

The prefecture apostolic of southern Patagonia in charge of the Salesians of Turin comprises the extreme southern part of the American continent, bounded by the Santa Cruz river, the Cordilleras and the Antarctic ocean. It includes also the islands in the Straits of Magellan, the Falkland Islands and Tierra del Fuego. There are about 13,000 Catholics and 2700 Protestants. 16 missionaries, all European, and 25 catechists attend to the wants of the faithful. Seven churches and chapels have already been built in the principal centers of this mission at the end of the world.

LETTER OF DOM BORGATELLO,
Salesian Missionary of Turin.

In obedience to Bishop Fagnano, I have just made an apostolic journey of 28 days into the territory of Magellan, and I send you a few interesting notes on my trip.

During my short stay in Punta Arenas, Prince Louis of Savoy, Duke des Abruzzes, commander of the crusier Liguria, arrived. Bishop Fagnano, who chanced to be at the mission of Candelaria, Dom Barnahé, Dom Bergèse and myself considered it a duty to pay our respects to His Highness.

As we approached the pier, the prince met us; he was accompanied by an officer. The invitation to visit our college was graciously accepted. He smiled when I told him that I had read his work, *la Stella polare* (the Polar Star), and was much affected by the account of the accident in which he lost a finger. "*E niente! è niente*" (it did not amount to anything), he replied.

Having crossed the Rio Verde, we accepted the hospitality of a Protestant Hollander, who gave us the most cordial welcome. Isolated at the end of the world, distinctions of cult and nationality among men cease to exist. Among the numerous personnel of his *hacienda* there were French, Spanish and one Italian, all Catholics. I could do them some little good in passing through.



Not much farther on I stopped at Mina Marta, a locality that has enjoyed its day of renown. Coal was discovered and a French society formed to develop it. The first beds promised sufficiently good results; sheds, houses and a railroad were constructed, costly machines were imported—in short, 600,000 dollars had been spent when it was discovered that the coal could not be utilized. The whole undertaking was abandoned and the savages burned the buildings. Of the great enterprise nothing but ashes is left.



At the southern extremity of Skyring Bay, I met a French family separated from all human intercourse for nine years. The head of the household had conceived the erratic notion to settle some place "where no living soul could find him." The site selected fulfilled that condition perfectly, so perfectly, indeed, that he bitterly repented of having satisfied his caprice. His hair and beard were so long and tangled that he resembled a bear more than a man. As it was raining, he had wrapped himself in a ridiculously large coat. Having been told that his five children were unbaptized, I expressed my desire to administer the Sacrament. Showing me how to reach the house where

his family lived, he excused himself under some slight pretext from accompanying me.

As soon as the children saw me they shrieked as though I were some wild beast, and fled. The oldest, less afraid, or more brave, hid in the neighboring woods. That seemed too insecure a shelter for the others. Running as fast as their little legs could carry them, jostling one another and trembling with fear, they rushed into the house, through one apartment into another, till they reached their beds, drawing the covers over their heads so as not to be seen.

A woman about forty years old stood at the door. She seemed dumbfounded upon beholding a stranger. I greeted her politely and told her first in French, then in Spanish, that I had come to baptize her children with the consent of her husband, whom I had met on the way. She declared that would be impossible, as her children had no suitable clothes. I told her she need not trouble herself about such details, as I would administer the Sacrament in the house.

"But," she objected, "they are so timid; they have never seen a stranger; they would never let you go near them."

Sure enough, when they heard my voice they set up a howl and began to carry on like creatures possessed, insisting upon staying in their hiding places. I showed them a large piece of chocolate, and promised it to the one who would first approach. My only response was redoubled confusion, so I decided to pitch my tent a few yards from the house and spend the night there.



The next day my little savages were not so fierce. By means of presents and kindness I won them over completely and succeeded in instructing, baptizing and confirming them. Their mother, whom the natives call the Parisienne, told me the sad story of her life in this desert region for nine years. I counseled her to go back to civilized parts, or at least to send her children to our college. This she promised to do.

I said Mass in the house; in assisting at the Holy Sacrifice, of which she had been deprived for so long, the poor woman wept tears of joy. My soul comforted by the happiness which my presence and holy ministry had brought to this family, I continued my journey.



Having crossed the Chilian Andes, I arrived at Ultima Speranza (Last Hope), a locality which for some years has been showing signs of progress because of the numbers of colonists. No more beautiful

site than this can be imagined, framed as it is by verdant mountains and an arm of the sea similar to the marvelous Lake Leman.

Providence guided my steps in this direction to give spiritual succor to a poor waggoner, the victim of a cruel accident. I met him at the foot of the Sierra Dorotea. He had fallen under the wheels of his cart, heavily laden, and had broken both hips. His agony was intense. Mounted on a mild mare, he was trying to reach the home of



NATIVE PATAGONIANS.

a friend, not far away, to die. He begged me to hear his confession, and not wishing to add to his sufferings, I heard the accusation of his faults whilst walking beside him, and gave him absolution. Did he enjoy the consolation of reaching his friend before commending his soul to God? I do not know.



From Ultima Speranza, where I spent four days, I went to Rio Turdo, the home of the cacique Mulato and his tribe. There I conferred three baptisms and three confirmations. I celebrated holy Mass in the house of the chief. All the Tehuelches Indians of the

locality assisted as well as a number of workmen from Chili who were passing through the country.

Poor Tehuelches! their days are numbered. They are fast disappearing from the face of the earth; strong drink is thinning their numbers as consumption is making ravages among the Onas of Tierra del Fuego.

The Onas of which Dom Borgatello speaks are one of the most interesting tribes of the archipelago. Dom del Turco, a Salesian missionary in southern Patagonia, has written concerning their attractive customs.

The famous race of Onas, of athletic physique and comparatively mild manners, seem destined to disappear. When they exercised their wild sway over the country, they lived many years; we have known Indian men and women over ninety years old, whilst now the Onas scarcely reach the age of forty-five.

Before the coming of the bands of speculators who have distributed the country among themselves, the Onas had divided their land into different zones which they occupied at different seasons of the year. Compelled to be content with what was left, unable to defend themselves against the intemperate intruders, they naturally perished from all causes, not to mention hunger, for the *guanacos* chased by a domestic dog are not so easily overcome.

Many have found an asylum at the Mission. There they are at liberty to follow their nomadic habits, absolutely necessary to their existence. Hundreds and hundreds of Onas Indians are still living as savages in the unexplored regions.



Permit me to mention a few of their superstitions. An Onas Indian firmly believes in the existence of an evil spirit, *Ksoord*. He fears him, fights him and uses the same defensive means of sorcery against him as against the moon. The evil spirit, it is believed, will come forth from the bowels of the earth when God shall abandon Heaven. During its first two phases the moon swallows up a number of children which are set at liberty when it is once full. When there is an eclipse everybody arms himself. One of the Onas told me that after death souls are carried far away to a lake of blood. Did he allude to the Redemption? Is the allusion more apparent when they express their belief in the existence of a son of God, *Jow-liston*?

One of their best instructed children gave us a description one day

of a being descended from Heaven under the form of an angel all surrounded by light; a number of details sounded very like the Apocalypse. He spoke a long time with much enthusiasm. Was there any allusion to the Messiah, since they believe in a God, *Jowen*, and, I repeat it, in his son, *Jow-liston*?



Barbarous practices. At the death of a relative, mothers, in sign of mourning, make deep cuts in their arms, legs and breast; both mother and father shave their heads and intone dirges which they repeat for several days. All the effects of the deceased are immediately burned, but he himself receives honorable burial.

—**Influence of Sorcerers.**

The Onas have no education whatever. They can count up to five on their fingers; when that number is passed, they open both hands wide, and exclaim: "Mucho!" (much). However, any little foreigner might envy the memory of some of the children. They easily recall the names of persons upon seeing their photographs.



One of the greatest obstacles in the way of missionaries is the influence of sorcerers. According to them, all disease is caused by the evil spirit *Ksoord* or by the moon; consequently they hurl their wildest and most terrible invectives against them.

The Onas have no knowledge of medicine. Charms, spells and enchantments constitute their only remedies. To protect their chests against the rigors of winter and the wind, they coat the whole body with a kind of red earth, which they have previously kneaded, cooked over the coals, reduced to a powder and mixed with the fat of some animal. To comb their long hair, they make use of the jawbone of a fish. To transport drinking water they manufacture buckets from the skin of the *guanaco*; shells serve for drinking purposes.



Great lovers of nomadic life, it does not take them long to demolish their huts (chozas) when they decide to make a change. They take their whole house with them, the stakes and the skins of the *guanaco* or seal. Being once present at one of these removals, I learned how the Onas crossed a most dangerous river. The men ranged themselves as stepping stones from one bank to the other, and the women were led over by the arm, as also the old men and children; this proceeding lasted a long time, as the river was quite broad.

When two tribes meet, their mode of salutation is to make three profound inclinations at different intervals.

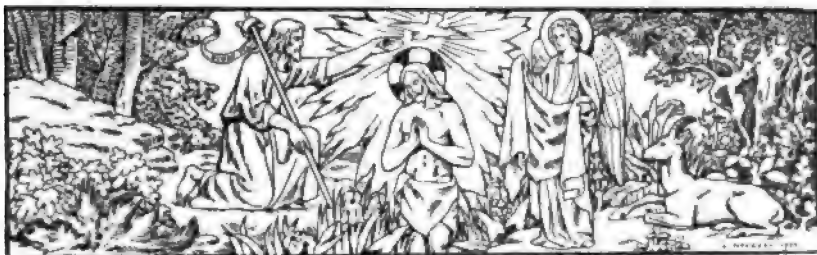


The Onas have dances, songs and foot races; horses are unknown to them. Target shooting is practiced with arrows. Their favorite game seems to be tennis; their balls are made from the skin of the guanaco, stuffed with the hair of the same animal, feathers or other elastic matter.



When I arrived among the Onas, February 16, 1901, nineteen children were entrusted to my care. Alas! two months had scarcely passed before one after the other fell a prey to consumption. Secular studies were postponed and all were satisfied to devote their time to catechism. With this instruction, they learned to die well. All wanted to receive the Holy Viaticum and Extreme Unction. Of the nineteen children, only five are now living, and we are trying our best to prolong their sad existence.





NEWS OF THE MISSIONS

Homage to Missionaries

During its session, May 26, the French Academy bestowed the Joest prize (\$400 for useful works for the public benefit) upon Father J. B. Piolet for his work, "The French Catholic Missions of the Nineteenth Century." Each of the six magnificent volumes written in honor of the contemporary apostolate, at the time of its publication received a special mention in our columns.

Two missionaries of the Congregation of the Holy Ghost have also received honorary titles which they were far from seeking, but which are an evidence of the official recognition of their services.

Upon resolution of the Minister of Public Instruction, subsequent to the motion of the Minister of Colonies, Father Henri Trilles, superior of the station of Ndjolé, in Gabon, has been named an officer of the Academy. This distinction was accorded to him upon the request of Mr. Guynet, ambassador to French Congo, because of his important contributions to geographical science. The *Missions Catholiques* published an account of the expedition last year.

Finally, upon resolution of the Minister of Agriculture, likewise subsequent to the proposition of the Minister of Colonies, Father Theophilus Klaine, missionary since 1865 in Sainte Marie de Libreville, has been named chevalier of merit in agriculture. This modest distinction, previously requested by Mr. Dolisie, lieutenant-governor of French Congo, is due to the learned missionary; during his forty years of service he has discovered many rare and new plants, and introduced the culture of useful plants into French Congo. Vanilla especially has been transported from his test garden.

The New Superior of the Seminary of Foreign Missions in Paris

Father Pierre Theodore Fleury, of the diocese of Laval, formerly missionary in Pondicherry, who for six years has filled the position

of assistant superior, has been appointed superior of the Seminary of Foreign Missions to replace Father Delpech. Father Delpech has been named honorary superior.

ASIA

The New Bishop of Coimbatore

Right Rev. Augustin Roy, of the Foreign Missions of Paris, writes:

"Since the beginning of 1903, our beloved diocese has passed through mourning and tribulations.

"On February 7th, 1903, God called to himself his well-beloved servant, Right Rev. Bardou, the great, wise and holy bishop; for eighty-nine years his virtues won the respect, admiration and love not only of his clergy and people, but of the pagans themselves.

"On the 17th of August of the same year, his pious successor, Bishop Peyramale, who was to be consecrated on the 23rd of the same month, quietly breathed his last, surrounded by his sorrowing clergy and former parishioners of Coonoor. As though the justice of God were not appeased by all this suffering, a terrible scourge, the bubonic plague, visited the diocese, casting terror on all sides, disorganizing our beloved institutions, annihilating and dispersing families, causing torrents of tears to flow, and leaving a train of miserable creatures behind.

"For four months the city of Coimbatore was nothing more than a desert. Amid so much misery and so much sorrow, the little desolated church learned that His Holiness Pius X had given it a new pontiff. The sacred oil of consecration still flowing from his brow, this new pontiff hastens to forward his first blessings to his benefactors, recommending his person and his diocese to their prayers and charity.

The Christian Pariahs of Madras

Right Rev. J. Aelen, bishop coadjutor of Madras, has written the following touching letter to the Reverend Mother Superior of the Congregation of Jesus, Mary and Joseph:

"In January I made a pastoral journey. Of the 854 Christians whom I had the happiness to confirm, 309 were converts from paganism; most of them were pariahs.

"I was astonished to find how well they were instructed in matters of religion. They deserve the greater merit, as they have a hard time to gain a livelihood. It is only in the evening after a hard day's labor that they can assemble to hear the word of God. If a missionary finds it necessary to keep them a day with him, he is obliged to furnish them a little money. These poor people live 'day by day.'

"Once Christian they endure still greater hardship. They suffer dreadfully from the treatment of their masters. Pagans often accuse them of imagined wrongs. Sometimes they are even beaten unmercifully for the single crime of singing hymns on the street.

"But, you may ask, do not the missionaries protect their Christians? Of course. In these parts, however, it is a difficult thing to have real offenders punished. If any accusation is brought against a Christian pariah, all the pagans league against him. False witness is brought to bear against truth and calumny, and as the judge can pronounce sentence only upon the testimony given, his judgment is usually the same: 'The case is not proved.'

"In face of so much misery the heart is torn with sympathy; one can not help but admire these poor oppressed creatures. No effort should be spared in their behalf; they themselves do not shrink from any suffering, and are a noble example of constancy and love of sacrifice."

Seven Sisters of the Congregation of Jesus, Mary and Joseph have arrived in Madras and are diligently studying the languages of the country to devote themselves absolutely and exclusively to the salvation of the natives. They intend to found schools, dispensaries, orphanages and all other kinds of charitable institutions, and will travel from village to village, distributing medicines, instructing neophytes and baptizing pagan children *in articulo mortis*.

A Typhoon in Cochín China

Mgr. Mossart, of the Foreign Missions of Paris, vicar apostolic, writes from Saigon, May 11, 1904:

"A part of Cochín China has suffered from a veritable disaster.

"The first of May a typhoon struck the shore and continued on its destructive path into the interior. The center of the storm passed through the eastern part of the Mekong delta, toward Gocong, Mytho, Bentre, etc., passing from southeast to northwest. It attained its maximum intensity about five o'clock, subsiding about nine o'clock in the evening.

"All the localities along its route have been ravaged. Gocong suffered from both wind and water, which rose to the height of six feet. Elsewhere the wind alone accomplished its sinister work. Trees were uprooted, houses demolished and vessels engulfed. The number of dead is estimated at 3000. It is a heartrending sight to see the living without shelter, clothing or food.

"The loss of the Mission has not yet been fully ascertained. The

chapels built of wood and covered with leaves have been swept away. The brick churches are still standing; the roofs, however, have been partially torn off and the interior damaged by water. The ornaments and sacred linens have either been carried away or damaged. The houses of the missionaries and native priests have suffered the same fate as churches and chapels. The catechist's school in Anduc is totally destroyed. The small village schools and homes of our Christians have been swept away.

"I mention these facts to keep you informed of our needs and to recommend to the prayers of the members of the Society for the Propagation of the Faith the dead and the homeless living."

Flowers of Martyrdom in Mongolia

Father Claeys, of the Belgian Missionaries of Scheut, writes from Hia-ing-tse to Father Van Hecke, his superior-general:

"For over a year Father Tertstappen and myself have been in Hia-ing-tse, the scene of the glorious martyrdom of our colleagues, Fathers Van Merhaeghe and Bongaerts.

"Upon our arrival the Christians had not seen a priest for over a year. Rather unattractive in appearance, their faith is strong and active and their attachment to their priests defies all form of persecution. Their joy upon seeing us brought silent tears of sadness to their eyes. The sufferings of the past came to their minds in strong contrast with the hopes of the future.

"From their first visit to us, which they made in a body, the conversation naturally turned upon the massacre of our two fellow-priests.

"They told us how, on the 13th of December, 1901, the feast of St. Lucy, under cover of the night, a band of thirty brigands armed with swords and knives, uttering the most horrible yells, rushed down through the village directly toward the dwelling of the Fathers; how they satisfied their rage by hacking their victims to pieces. The marks of the swords on the wall and spots of blood on the floor were still to be seen. The temporary tomb of the martyrs was also shown to us.

"As sad as we felt at this tale of suffering, our hearts were filled with consolation that we were not left alone to provide for our little flock. Two champions of the faith in Heaven will bless our efforts and help on our work by their prayers.

"Finally, we visited the village and were deeply moved by what we saw near one of its boundary lines. Suspended from stakes driven securely into the ground were a dozen cages, each containing a human head severed from the decaying body; the long hair was in frightful

disorder, presenting a more horrible sight than naked skulls. Under each of the dead bodies there was an inscription giving the name of the victims and the reason of their punishment. They were twelve of the principal assassins of our beloved dead. After the massacre the bandits had shouted victory, believing that they had destroyed the support of the religion of Christ. Four months afterwards they themselves fell under the executioner's axe to appear before the dread tribunal of that same Christ."

AFRICA

Abyssinia—An Appeal from Beyond the Tomb

Father Edouard Gruson, superior of the mission of Abyssinia, has sent us the following touching letter:

"Father Charles Gruson has just met a tragic death, whilst bathing near Alitiena. Among his papers I found the enclosed letter, headed 'What shall the title be?' Alas! the title is furnished by the sad accident which has deprived us of an excellent missionary. I shall feel myself much indebted to you if you will publish the 'Appeal from beyond the tomb' by Father Charles Gruson. Generous souls will be affected."

We hasten to comply with the touching request of the venerable superior of the Lazarists in Abyssinia. Father Gruson's letter is as follows:

"Upon my request for alms, I recently received a response from some one whose offering manifested his generosity. Nevertheless, his response betrayed a doubt of the use of making sacrifices for the mission of Abyssinia. The reason of his attitude was that nothing could be done in this country because 'we do not enjoy a sufficient liberty there.'

"Such a presumption, once admitted, would ruin our work, so I felt the urgency of refuting the false assertion.

"'Nothing can be done in Abyssinia,' they say. The statement seems to me a very rash one. I do not mean to imply that it is an easy thing to do good there; but the church of God was not easily spread through the world. Is it not the fate of holiness to suffer persecution? Whatever some may think to the contrary, good is being done and every day brings with it some consolation.

"Need we mention the crowds of children and young people who fill our school in Alitiena? Is not the host of young girls who flock to our native Sisters in order to learn and embrace the Catholic religion a most eloquent proof?

"And when children educated by us suffer persecution to the shedding of blood rather than abjure the true faith to please their schismatic parents, can any one say nothing is to be done in Abyssinia?

"And during times of persecution when whole villages abandon their homes, fields and flocks rather than apostatize, can any one lose confidence in the future of Abyssinia?

"Of course, the threat of confiscation hanging over the heads of converts is calculated to intimidate. But when the opportunity affords access to souls and they are instructed, they do not hesitate to sacrifice all temporal goods for the one thing necessary.

"Of course, we have many, many enemies in the schismatic clergy. But our Lord Himself was opposed by the Scribes and Pharisees. Did He not conquer by kindness and miracles? We also can conciliate hearts, and if we have not the power to raise the dead to life, we can prevent the living from dying of hunger.

"May help come to perform miracles of charity; may the deficit in our budget be supplied to instruct souls strayed from the truth!

"Good can be done in Abyssinia, but missionaries must receive help from their brethren to do it. Generous alms must support works begun, increase the number of disciples and prepare for the Church zealous apostles and brave defenders.

"In a word, without the help of our brethren abroad, we cannot do much; with their assistance we can perform prodigies. May they extend their hands in brotherly love!"

The Persecution in Gallas

Father Moyse, procurator-general of the Capuchin missions, writes:

"We have received sad news from Harrar.

"The persecution which was threatening us after the intervention of the foreign minister has been renewed with greater vigor. At the end of April missionaries received orders to meet in Harrar and were prohibited from giving any instruction. The imperial edict added that all stations would be placed under military rule to enforce the orders of the negus.

"This action means the loss of Kaffa, the Gallas provinces, Choa and perhaps that of the whole mission. It is not known what Bishop Jarosseau will do when he returns from Addis Ababa.

"Whatever the issue, the unfortunate missionaries, who have been compelled to leave the scene of their labors, cannot abandon their Christians, especially their orphans, confided to the neophytes on their

departure. They must provide for their children, that the work of forty years may not be undone."

Rebuilding of the Mission at Dekina

The Fathers of the Lower Niger have lost no time in reclaiming the mission of Dekina from its ruins, although the condition of the country is far from promising.

March 15, 1904, Father Joseph Lichtenberger, of Dekina, wrote to Father Lejeune:

"The city is rebuilding and the barracks of the soldiers are going up rapidly. Alas! nothing has as yet been done for our poor mission. I must begin again from the very beginning and have no one to depend upon but myself. My workmen can do very, very little for me. God will help me. . . .

"All the officers are most kind. Colonel Festing presented me with a filter. Captain Rose and the others are exceedingly gracious. A despatch from Zunguru informs me that the chief commissary, Sir F. Lugard, heartily approves of resuming the work so dear to you.

"At Lokodja, I was requested to conduct the burial service for Captain O'Riordan. In the afternoon, at four o'clock, the officers escorted me to the court house. The casket of Captain O'Riordan and Lieutenant Burney rested on two cannon and were covered with the national flag. Twenty Catholic young men, most of them from Onitsha, were present; surplice, a black stole, prayer-book, holy water—everything was provided. We chanted the *Libera, Benedictus*, etc. The service was most touching in its simplicity and solemnity.

"The Protestant minister buried Lieutenant Burney. The remains of these poor murdered officers arrived only last week.

"The state of the country is far from reassuring. Reinforcements of troops are constantly arriving. In two months there will be a change. Much fear is felt. . . . The Okpotos will not yield and the Bassas have joined them. I am going to set to work with the huts, prepare the ground, cut the wood, etc.

The Mission of Zagnanado (Dahomey)

Father Joular, of the African Mission of Lyons, writes:

"The beautiful station of Zagnanado, of which I am in charge, was founded more than ten years ago. The government manifested its friendliness toward us by placing the immense fortified camp of Behanzin, surrounded by high and solid walls, at our disposal.

"This populous district, situated on the Oueme river, only a day's journey from the old, royal city of Abomey, is sufficiently distant from foreign centers and not yet invaded by the Mussulmen. Its site is excellently adapted for the work which our prefect apostolic, the venerable Father Bricet, has been anxious to found for so long a time, "a Christian village," in other words, "a free village."

"Two hundred young men and boys, ten to twenty years of age, have been under the instruction of three Fathers and one Brother, applying themselves to the study of the Christian religion, the elements of French, different trades and the culture of the cacao tree, the vanilla bean and other native products.

"Unfortunately, our resources have become so reduced that our vicar apostolic, Mgr. Dartois, has been compelled to reduce the number of our boarding pupils to one-half. Still the expense is too heavy for our small budget; although the cost of food for one pupil amounts to only ten cents a week and their clothing is of the most primitive order.

"Interpreters, telegraph operators and custom house officials are always selected from these young men; all such employees are natives and have been brought up in our schools. Two or three attempts have been made to establish lay schools, but none has proved successful. After several attacks of fever during a few months' sojourn, all teachers so far have left discouraged and unwilling to return a second time to this African oven."

The Mission of the Falls

The Priests of the Sacred Heart of Saint Quentin, missionaries in Belgian Congo, have just published in Brussels an account of the Mission of the Falls, founded in the year 1897.

The first two missionaries, Fathers Gabriel Grison and Gabriel Lux, sailed July 10th for their distant destination, and arrived there at the end of September. The governor of the district of the Falls, Mr. Malfelt, extended a cordial welcome and helped to decide upon the site to be cleared in the thick forest about four miles below Stanleyville. Father Lux was taken ill and was compelled to return home. On December 25th, however, Father Grison took possession of Saint Gabriel, said his first Mass there and the Mission of the Falls was founded.

To-day the missionaries of Saint Quentin have evangelized a territory six times larger than Belgium. They occupy a third of this immense district, in which they have established six residences:

Saint Gabriel, center of the mission; Stanleyville, Basoko, Romée Banalya and Avakubi, the most recently founded. They number 14 priests, assisted by one Brother and 5 Sisters. Besides the residences mentioned, there are 20 to 25 posts, numbering in all 2000 Christians and 3000 catechumens.

The Mission of Rwanda

Father Lecoindre, of the Society of White Fathers, writes from Our Lady of All Saints (Rwanda):

"I am in the great kingdom of Rwanda, about fifty leagues east of Lake Victoria Nyanza. This region extends north almost to Lake Edward; on the west it is bounded by Lake Kivou; to the south, a chain of mountains extends almost in a horizontal line nearly to the northern edge of Lake Tanganyika.

"The country is very mountainous; in these parts they speak of the chief or the inhabitants of such or such a hill. The soil, nevertheless, is most fertile. Trees grow to an enormous size and all foreign vegetables thrive to a marvelous degree. The grapes and fruit trees, however, cannot be grown here. The climate is very mild; during the fourteen months that I have been here, I have not known the thermometer to be above 25° or below 15°. There are two well-defined rainy seasons every year; the first lasts about three months, from October to December, and the second four, February to May.

"We have been established here but four years. It was only in 1903 that we recorded our first baptisms. Five stations have been founded with a totality of about 180 Christians. The number is increasing in relatively considerable proportion; there are at present 5000 to 6000 catechumens. But what are they against a total population of two million souls? We cannot assert that we have come in touch with the masses; our efforts have been futile with the nobility, the governing class, which manifests a deep hatred against us. Pray and obtain prayers for our missions."

OCEANICA

The Church of the Valley of the Colonies (New Caledonia)

In 1903 the mission was enriched by a church; the feast of dedication was most consoling to the missionaries and Catholics in the valley of the colonies. St. John's Church, 108 by 36 feet, is built in the Roman style. Six columns support the vault of the great nave which rises in an arch 30 feet in height.

Bishop Frayse, surrounded by all the priests of Noumea, sprinkled the walls of the church inside and outside with holy water, whilst the solemn prayers of the ritual were chanted, by which the edifice and the bells were consecrated to divine worship.

After the Gospel was read at the pontifical Mass, Father Lenconteur delivered a sermon from which we publish the following extracts:

"The first missionary to plant the cross on Caledonian soil, December 1, 1843, died in the humble settlement of Balade, where he spent the first years of a glorious apostolate in dread of savage aggression.

"Since that memorable epoch, Caledonia, the pearl of the ocean, has been surrounded by a rich girdle of chapels and churches. To-day the valley of the Colonies, which I have every reason to call the Valley of the Future, since it is inhabited by men of good-will, is honored by the erection of a church. This house of God will henceforth be a rallying point and an all-powerful motive for hope.

"The bell which has been solemnly consecrated will call to our minds, in sweet, strong and melodious peals, the sentiments of faith that form the foundation of Christian life. Have you noticed an accent of sadness in its prolonged vibrations? Rest assured, that undertone of melancholy will disappear when your generous efforts will have crowned the present work with an elegant belfry. The tower is the diadem of the church, the outside pulpit, the ærial throne from which, day by day, the eloquent bronze preacher salutes the majesty of God and invites the faithful to prayer."

Death of the Old Minister of King George of Tonga

Father Reiter, Marist missionary in central Oceanica, writes to Father Regis:

"In the month of November, 1903, Baker, the famous prime minister of King George, died at Haapai. At one time he was a most powerful factor in our islands; the chiefs trembled before him and the papers of the English colonies were filled with accounts of his actions. His death, however, was hardly noticed.

"The son of a Protestant minister, he had promised his dying mother, they say, to bring the "true Gospel" to the Pacific islands. Arriving in Tonga, August, 1860, he began his mission in Kolowai. From Tonga he was sent to Haapai, where he began to quarrel with the other ministers, leading such a life that, in 1873, he was accused of all sorts of crimes. The conference of Tonga examined his case,

but reserved sentence for the supreme tribunal in Sydney. Baker left for Australia and returned with absolute authority, more powerful than before.

"He succeeded in convincing one of the foreign counsellors of King George that he was the temporal and spiritual head of Tonga. In 1875 he made use of his power to frame a more or less liberal constitution, which his enemies tried to employ against him. They succeeded only in having him suspended as a Wesleyan minister; he still retained his position as prime minister.

"Open war was declared between him and the Methodist ministry. In December, 1884, Baker separated himself altogether from his co-religionists, founded a new sect and began to preach again. The conference in Sydney tried to re-establish order, but failed.

"In the meantime Baker acted the true tyrant. No one was surprised at the attempt made upon his life, when the natives tried to shoot him in the village of Noukoualofa. This act threw the whole kingdom in confusion; the culprits were shot and Baker was again triumphant, but awkwardly accused the English consul of providing rebels with arms. The matter was brought before the English governor, who sentenced Baker to withdraw from Tonga.

"In 1899 he considered the moment auspicious to return. A few malcontents took his part, but their triumph was of short duration. He then retired to Haapai, where he died.

"Baker hated the Catholic religion and tried to do all possible harm. It is said that he prevented King George from becoming a member of the Church. True it is that about 1884 and 1885 the king's conversion was expected and a number of chiefs would have followed his example. Whatever the case may be, Baker's influence was very hurtful."

Progress of the Catholic Faith in Cook Archipelago

Father Bernardin Castanié, missionary in Mauké island, writes, March 14, 1904:

"The work of God is progressing in Mauké, which already numbers 76 Catholics. Our school, attended by both Catholic and Protestant children, has 70 pupils. Sundays from 120 to 150 persons attend Mass. My chapel, although much enlarged, has become too small. Every morning a large number of neophytes assemble for prayers and to assist at Mass, when they recite the Rosary. I teach school every day. Every evening prayers are said in common. I am about to establish similar posts in the neighboring islands.



DESTINATION OF MISSIONARIES

Reported since the July-August ANNALS.

SOUTH AMERICA

CHILI.

Rev. Elias Rodriguez Lopez.
Rev. Arthur Garcia Linage.
Rev. Joseph Emmanuel Corraly
Garcia.

COLUMBIA.

Rev. J. M. Turbellier.
Rev. J. M. Arriendan.
Rev. P. Haron.
Rev. V. Duret.

NORTH AMERICA

HAYTI.

Rev. Louis Cremmel, C. S. Sp.

AFRICA

French Congo.

Rev. Claude Murard, C. S. Sp.

Benin.

Rev. Fr. Landsperger, A. L. M.

Portuguese Congo.

Rev. Lourenco Andre, C. S. Sp.

Kunene.

Rev. Antoine De Merange,
C. S. Sp.

North Madagascar.

Rev. Leon Dissard, C. S. Sp.

Belgian Congo.

Right Rev. Van Ronsl.
Rev. Honore Baten.
Rev. Alfred Corman.

ASIA

CHINA.

Eastern Cochin China.

Rev. Edmond Landreau, P. F. M.

Kuang-Tung.

Rev. Jos. Barmasse, P. F. M.

Cambodia.

Rev. Simon Larrabure, P. F. M.

INDIA.

Pondicherry.

Rev. Jos. Cheilletz, P. F. M.



SUPPLEMENT

TO THE

AMERICAN EDITION

OF THE

Annals of the Propagation of the Faith

FRANCE AND THE MISSIONS

For the past year the attention of the Catholic world has been fixed upon France and her struggle with the Holy See, and though at times the crisis seemed inevitable, yet it was hoped peaceful relations would be restored. From the latest accounts received, however, it is evident that the Concordat will be abolished and in consequence the outcome for the Church is very dark. The ordeal through which the Church is passing has, therefore, for us a peculiar interest. Since the very inception of the Society for the Propagation of the Faith, France has borne to a large extent the burden of its support both in the money and priests she has sent to the foreign mission field. Now we may naturally look for a change. As was mentioned in our last issue, America is now taking an active interest in the Society, and with His help for whom we are working, we may rightly expect that our heroic missionary priests and nuns will not suffer for the lack of resources. We rely on the promise of Him who said, "Give and it shall be given to you."

MARTYRDOM OF A BISHOP

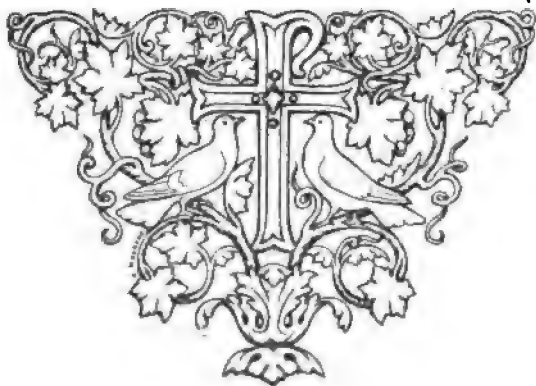
It was with the deepest sorrow that we learned of the death of Bishop Verhappen and his brother at the hands of some Chinese fanatics in the province of Lichuan. A young man, scarcely in the

prime of life, who certainly answered the description of the sacred writing, "in a few years he lived a long time."

The protectorate of the missions in the East has always been held by France, who at present is in the anomalous position of driving out her priests and nuns, while protecting them abroad. The outcome will be watched with much interest.

FEAST OF ST. FRANCIS XAVIER

The brief of His Holiness Pius X, recommending the Society for the Propagation of the Faith to the faithful of the Universal Church was published in our last issue and has awakened a fresh and, we hope, a lasting zeal for the spread of this most blessed work. "Deeply conscious of the merits of this illustrious Society," he has always been anxious to promote its interests, which is evidenced by the fact that he has raised to a double major the feast of St. Francis Xavier, the patron of the Society. Throughout the entire world, therefore, the Catholic faithful will unite on December 3, next in paying veneration to the great apostle of the Indies, in obedience to the will of the Holy Father. There is a plenary indulgence granted to those who observe the usual conditions, and we respectfully urge as many of our promoters and associates as possible to receive Holy Communion on that day.



MISSION NOTES AND NEWS

SASKATCHEWAN, (CANADA). A NEW MISSION AT SASKATOON

Last year we published Father Guerin's article on the Saskatchewan missions in northwest Canada. The same missionary has sent us the following account of a new mission:

LETTER OF FATHER GUERIN, O. M. I.

In March, 1903, Bishop Pascal charged me to visit a little town ninety miles south of Prince Albert City. Saskatoon, the little savage pear, according to its etymology, was at that time a hamlet with only 15 to 20 families. Three or four times a year a missionary from Prince Albert attended to the religious wants of the few Christians living there.

On my first visit it was easy to collect my flock in a little room. Great was my surprise the following month to see that the room would not hold the attendants at Mass. Two weeks later, upon my return, I was obliged to seek larger quarters. A hall was obtained and Protestants, Freemasons, etc., came to hear me. It was easy to rent the hall. A Mass in the rooms of Freemasons! God will forgive me.

The number of Catholics increased from day to day. I multiplied my visits and soon realized the necessity of building a church. Bishop Pascal did not contest the urgency of my request. But churches cost money to build, and the river Pactolus does not flow by Prince Albert. The only answer my bishop gave me was to show me his empty purse.

"But," I respectfully objected, "it is necessary. Saskatoon is going to be a place of importance. The Protestants are beginning to build three houses of worship. Is it not a shame that we Catholics should be in the background and be obliged to hear Mass in the hall of Freemasons?"

"Go ahead," said the bishop; "I will do what I can."

I left, fortified with episcopal sanction.



I arrived at Saskatoon on the feast of Corpus Christi. The bishop had given me two of his best assistants, full of enthusiasm and zeal,

Fathers Burnouf and Duclos, excellent carpenters. We pitched our little tent and quickly set to work. A few generous young men gave us their assistance. Credit was allowed for the wood and three months afterwards Bishop Pascal came to bless our modest little church, which the clever hands of my good helpmates had made neat and attractive.

The residents of the city flocked to it in astonishing numbers. Nearly all the Catholics live in the country; but the Protestants responded to my invitation and came in crowds to the opening ceremony. A Benedictine priest preached an English sermon and asked the non-Catholics to be present at Benediction. The church was again literally filled to overflowing, as in the morning.

The priest spoke on the necessity of faith, and his words made a good impression on his hearers. Several Protestants came to tell me how greatly pleased they were.

"At least," said they, "to-day we have heard the word of God preached without evasion and without disguise."

The sermon has done much to set aside a score of prejudices, and I trust that the divine word sown thus in honest and upright hearts may bear fruit. Several have been deeply touched I hope much for the future.

The population is constantly increasing; in a few years Saskatoon will be a large city. The Catholics are proud of their church, modest though it is; even so, I contracted debts to build it. Were my confidence not based in God, I should feel uneasy. There is still much to be done. Being of wood, the building must be painted. I likewise need an altar with all the appurtenances, a bell and an organ. Without a bell or music a church seems sad. The little belfry looks impatient at its emptiness. We must also build a house. In a short time the place will require more than one priest, and my lodging, sixteen by twelve feet, is not the most comfortable. Even the necessity of a day and boarding school begins to be felt. Catholics require Sisters to educate their children and Protestants are making a demand for them. They have asked me when I shall be able to have Sisters for a boarding school and a hospital. I must say they have shown very generous dispositions toward me. All these works are the subject of my thoughts, and my heart bleeds at the want of means.

My ministry is not confined to the single city of Saskatoon. Many Catholics have located in its vicinity and they are scattered within a radius of from twenty-five to one hundred miles. As they are not

congregated in a village, but live separately, I am traveling about continually and need two strong horses. One is not enough now; it would die of cold on the road at a temperature of 30° to 40° below zero. Horses, however, are dear and my funds are exhausted. Even by practicing the strictest economy, cooking my own meals to avoid expense, I cannot make both ends meet.

My people are very different, representing all nations—French, Canadians, Americans, Yankees, English, Irish, German, Belgians, Dutch, Swedes, Russians, Ruthemians, Galicians, Persians, Indians, Mongrels and Chinese. Have I not the gift of tongues?



I have just returned from a short journey of discovery south of Saskatoon. There I discovered a "reserve" of Sioux Indians, pagans, alas! or Protestants. Still a new field to cultivate.

A little farther distant there is a village of mongrel Cris Indians. These are Catholics. I found besides several other families of diverse nationalities, in all more than a hundred souls. I was really taken by surprise and prepared myself for other discoveries. The Mongrels had fled to the United States during the insurrection of 1885 and had returned only a few months before. Since that time many of them had been without Sacraments, without priests, without the Mass. How great was their delight to be present at the Holy Mysteries after so many years! How happy they were to see me! I had no trouble in getting them to receive the Sacraments; my duties, however, were far from light, and the little time at my disposal did not permit me to arrange everything. It is impossible for me to stay long in any one place, I have so many districts in charge.

A chapel and a school are also necessary in that locality. Despite the privation of the helps of religion, these brave mongrels have led a good life; I was surprised to see how they had preserved their faith and manners pure. God watched over them.

An old woman, eighty years of age, told me her history, whilst she smoked her pipe filled with tobacco and willow bark. She had lived in this locality during the Sioux war. Her father was killed in battle and she saw her mother, two of her sisters and her youngest brother, an infant at the breast, massacred before her very eyes. She herself, covered with wounds and with three bullets in her leg, had been left for dead. Cared for by some charitable neighbors, she stayed in the country until the rebellion. Then she emigrated to the United States. It was hard for her to travel into an unknown country, and she was

very glad to return. Poor old woman, in her exile she had been forced to travel miles and miles every year to see a missionary; her strength failing, she had been deprived of the Sacraments for several years, and she actually wept for joy when she first saw me.

My arrival was a day of rejoicing for everyone. My ministry is very trying, it is true, but what a consolation it is to know that we are doing some good and that we are the instruments God has chosen to dispense His peace, grace and blessings to these poor, neglected souls.



May the pious readers of these lines offer a short prayer for myself and the souls confided to me, and may we feel the benefits of their generous charity.

LETTERS FROM AN ANGLICAN NUN

The following letters, written by an Anglican nun, are as remarkable as they are interesting. We sincerely hope that they will prove an incentive to our promoters to redouble their zeal for the spread of our Holy Faith.

"Your people outnumber us five to one," she writes, and yet our contributions are less than a twelfth part the amount given by non-Catholics to the Foreign Missions. "That 'tis true, 'tis pity," and we may well ask the reason for such a disproportion. Our people have never realized their position in the Church and their duty towards our priests and nuns who are spending themselves for the glory of God in foreign lands. We all must have an active lasting interest in the propagation of the Faith, and he who is indifferent to this duty is a Catholic in name only. May the Christ-like love which underlies the following lines animate us all and encourage us to pray and labor for the day when "there shall be one fold and one shepherd."

Reverend and Dear Father—I am an Anglican religious, but read with great interest records of the Society for the Propagation of the Faith in the "Sacred Heart Review" of Boston, and also lately the copies of the ANNALS that you have so kindly sent us. The foreign missions of the Church have always had a warm place in my heart and a constant remembrance in my prayers. I hope your reverence will not think I am taking a liberty in writing, or that what I say is in a spirit of criticism. I have read with surprise (knowing how conspicuous your people are for good works) that the sum contributed to your Society last year in the United States was only \$65,000. I think the contributions to our "Board of Foreign and Domestic Mis-

sions" for the same period was something like \$800,000, and yet your people outnumber us five to one, or more. No doubt much money has been expended in other good ways, such as through the St. Vincent de Paul Society and in maintaining your excellent parochial schools, and yet I wish that more came to your Society, to spread the faith among those who have never yet heard of their God and Saviour! I notice in this week's "Ave Maria" a quotation from the Holy Father in which he points out that while individual gifts are good, that the largest returns will be from the perfect organization by which the many *small* offerings are collected. It is just in this way that our people have been so successful, and it occurred to me that it might be of use to you to know of the way in which one part of our year's income comes to us. This is called the "Children's United Offering," and is laid on the altar every Easter Day as the result of the Lenten self-denial of our children. The Board of Missions have prepared every year cardboard mite boxes which are sent (free) to the rector of each parish, according to the number of children in his Sunday School. These are distributed to the children on Quinquagesima Sunday, with instructions to put in the box from day to day the money saved by self-denial (such as money usually spent for candy, car rides, etc.), and also any money collected by them for the purpose. Many poor children earn all their money by working after school hours, or in other ways, and some of the largest offerings come from the poorest parishes. These boxes are returned to the parish priest at the end of Lent and by him forwarded to the Board of Missions in New York. The amount of the offering has grown steadily, for some years the objective set before the children was to try to raise the sum of \$100,000, but last year it was overpast and \$110,000 offered to our Risen Lord by His little ones. I am convinced that if some such system were tried with your children in Sunday Schools, and also in your parochial schools, you would have marvelous results. If we have one, I will enclose in this one of the mite boxes, that you may like to see.

I must ask your reverence to pardon my writing in pencil. I have for four months been confined to my bed with heart disease, and writing is not easy, as you see by the untidiness of this sheet. May I ask you of your charity to remember me once at the altar that our Lord would be pleased to give me the grace of a good death. If anything I have written is of service to you, I shall be glad, but please do not mention my name. In the Sacred Heart of our Lord, with

many prayers for your Society and for the spread of the Catholic Faith,

Yours respectfully,

ST A
PEACE

Reverend and Dear Father—Accept our thanks for the interesting publications you sent, which were read with much interest. What a glorious record of the work done by your Society since 1822, and if the mere outward record is so inspiring, what must be the inner spiritual results which God alone could estimate. Surely your great Patron has carried on his apostolic labors through you. I was specially interested in Bishop Favier's journal, kept during the siege of Peking, as I have often wished I could know more of the details of what took place at the Cathedral.

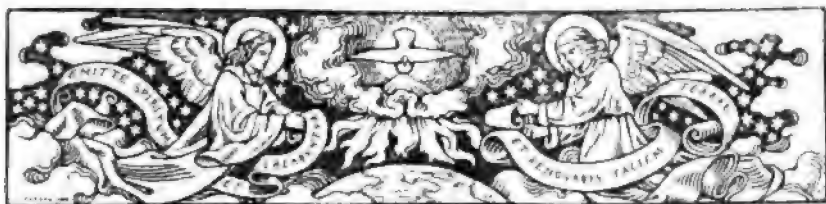
Our reverend superior instructs me to ask if our Society may be permitted to become associates of the Society for the Propagation of the Faith. We are seven in number, and the yearly subscription I enclose for 1904, and hereafter on the Feast of St. Peter it will be renewed. We always say a decade of the Rosary after Sext each day for foreign missions, and to this we will add the Invocation of St. Francis Xavier for the Society and the Our Father.

Perhaps you know that our special work is to labor and pray for the return of the Anglican Church to her allegiance to the Holy See, that we may be again one fold, under one Shepherd. When that great event is consummated the "kingdom of this world" will, I trust, very soon become "the kingdom of God and His Christ."

In the Sacred Heart,

Yours respectfully,





SPECIAL DONATIONS

Received since the July-August Number.

FOR THE WORK OF CATECHISTS IN THE AFRICAN MISSIONS
(Society of Lyons).

Very Rev. M. Weis (Diocese of Alton).....\$10.00

FOR FATHER CORNÉ'S LÉPÉRE MISSION, JAPAN.

Very Rev. F. M. Boff (Diocese of Cleveland)..... 10.00

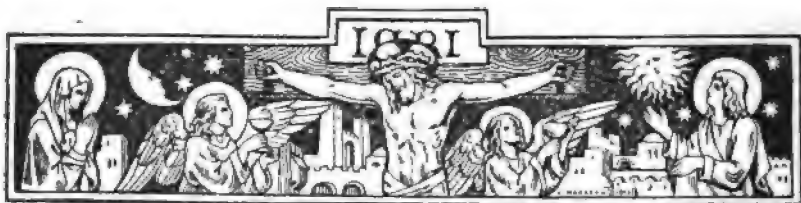
Per Rev. T. M. O'Leary (Diocese of Manchester)..... 5.00

A Friend (Diocese of New York)..... 5.00

Total\$30.00

The Society gladly receives sums of money intended by the donors for any particular mission or missionary, and forwards the same at once to its destination in any part of the world.





OBITUARY

The following deceased persons are commended to the charitable prayers of our Associates:

RT. REV. H. DE REGGE, D. D., *Diocese of Rochester.*

RT. REV. MONSIEUR. SLAUGHTER, *of the Diocese of Portsmouth.*

REV. PATRICK CUNNINGHAM, *of the Diocese of Burlington.*

Of the Archdiocese of Boston the following: Miss Annie Tracy, Miss Mary Martin, Miss Mary E. Sullivan, Miss Nellie Tangney, Mr. Thomas Roche, Mr. Mangan, Mr. Wm. C. Creed, Mr. John McCotter, Mr. John J. McInness, Mrs. Margaret Reardon, Mr. James Tully, Mr. John Tully, Mr. Chas. McMullen, Miss Ann McMullen, Miss Ellen Burr, Miss Anastasia Sheehan, Miss Katie Sheehan, Mrs. Daniel Keene, Mrs. Sarah Chamberlain, Miss Louise Chamberlain, Mr. Edward Timmins, Mrs. Mary Timmins, Miss Hannah Fitzgerald, Miss Sarah Haus, Mrs. J. F. Fitzpatrick, Mr. James Wood, Miss Bridget Burns, Miss Catherine Orr, Mr. Patrick McCole, Mr. Daniel Keene, Miss Jennie F. Fitzpatrick, Mrs. Mary Mooney, Mr. Daniel Mahoney, Mr. Michael Hunt, Mr. T. R. Donovan, Mrs. Mary Ivers, Mrs. Maria Walsh, Mrs. Johanna Whelan, Mr. John Haley, Mr. Thomas Larner, Mr. Thos. Larner, Jr., Mr. Wm. Lambert, Mr. Dennis J. Mahoney, Mr. Thos. Coughlin, Miss Margaret Davin, Mr. Thomas Norton, Mr. Michael Norton, Mr. Patrick Ryan, Miss Mary G. O'Neil, Miss Margaret Murphy.

Of the Archdiocese of New York the following: Rev. Patrick Hartigan, O. P.; Rev. John Cook, C. S. S. R.; Mrs. McGoe, Mrs. Mary Fitzpatrick, Mr. Patrick Faughman, Mr. James Crangle, Mr. James Bond, Miss Bridget Lannau, Mr. Patrick McDavitt, Mr. John Cullen, Mrs. M. O'Sullivan, Mrs. A. McGuire, Mr. John Dunn, Mrs. Mary Jaeger, Mrs. Barrett.

(We shall be glad to recommend the names of all deceased associates whose names are sent to us to the prayers of our readers.)

The Catholic Foreign Mission Field and the Society for the Propagation of the Faith

Two Papers read at the Missionary Conference
held at Washington, D. C., April 6-12, 1904

BY THE

Rev. J. FRERI, D. C. L., National Director
and the

Rev. JAS. A. WALSH, Boston Diocesan Director
of the Society for the Propagation of the Faith

EXTENT OF FOREIGN MISSIONS.

QUALITY OF MISSIONARY LABOR.

PROTESTANT MISSIONS AN OBSTACLE.

SOME REMARKABLE RESULTS.

MEANS OF SUPPORT.

REFLEX INFLUENCE OF MISSIONARY LABORS.

**THE CATHOLICITY OF THE CHURCH AND OF THE SOCIETY
FOR THE PROPAGATION OF THE FAITH.**

ARE PROTESTANT FOREIGN MISSIONS A MERE SHAM?

**OBJECTIONS TO THE ESTABLISHMENT OF THE SOCIETY FOR
THE PROPAGATION OF THE FAITH IN A PARISH.**

**THE SOCIETY FOR THE PROPAGATION OF THE FAITH A
SOURCE OF BLESSINGS TO PRIESTS AND PEOPLE.**

THE WORK OF THE SOCIETY AT PRESENT.

PAPER, 5 CENTS

Address:

**THE SOCIETY FOR THE PROPAGATION OF THE FAITH
627 Lexington Avenue,
NEW YORK, N. Y.**



ANNALS
OF THE PROPAGATION
OF THE FAITH



GO YE INTO THE WHOLE WORLD AND
PREACH THE GOSPEL TO EVERY CREATURE



BALTIMORE, MD.

CONTENTS.

REPORT OF ALLOCATIONS MADE IN 1904 BY THE SOCIETY FOR THE PROPAGATION OF THE FAITH	265
BISHOP, MISSIONARIES AND CHRISTIANS MASSACRED IN CHINA	275
THE SOCIETIES OF CATHOLIC MISSIONARIES.—III Article	276
The Society of African Missionaries (White Fathers), by the Rev. Stanislas Comte	276

Missions in Oceanica.

<i>Fiji Islands.</i> —Letter of the Rev. John de Marzan, S. M.	290
Conversion of the Tribe of Vounangoumou.—Imprisonment of the Chiefs of Wainimala for the Crime of Sorcery.—Pastoral Visit.	

News of the Missions.

EUROPE.	
The Largest Diocese in the World	297
ASIA.	
Massacres in Armenia	297
Terrible Cyclone in Anam	297
An Outline of Events in the Far East	298
AFRICA.	
Edict of Menelik against the Lazarist Mission in Abyssinia	298
News of the Mission of Galla	299
DESTINATION OF MISSIONARIES	300

Supplement to the American Edition of the Annals.

EDITORIALS

The Feast of St. Francis Xavier	301
The Distribution of Offerings	302
The Charity of the S. P. F.	302
Visit of a Japanese Missionary	302
Lay Apostolate	303
Grateful Missionaries	304
\$70,000 in One Day	304
Our Departed Friends	305

MISSION NOTES AND NEWS

Mackenzie.—Letter of Bishop Breynat, O. M. I.	306
Sandwich Islands.—Letter of Father Yzendoorn	307

SPECIAL DONATIONS	309
OBITUARY	310
CONTENTS OF VOL. LXVII	311

ANNALS

OF THE

PROPAGATION OF THE FAITH

VOL. LXVII, No. 457.

NOVEMBER-DECEMBER, 1904.

Report of the Receipts and Expenses of the Society for the Propagation of the Faith for 1903

RECEIPTS

Dioceses of Europe	\$1,107,463.93
Dioceses of Asia	1,195.67
Dioceses of Africa	5,588.82
Dioceses of America	132,321.35
Dioceses of Oceanica	851.22
<hr/>	
Total for 1903 (as in May Report)	\$1,247,420.99
Sum remaining at the disposal of the Holy Father for his Eastern works at the close of 1902	27,600.00
Balance brought forward from 1902	27.23
<hr/>	
GRAND TOTAL	\$1,275,048.22

EXPENSES

Apportioned to Missions in Europe	\$124,198.07
Apportioned to Missions in Asia	584,397.62
Apportioned to Missions in Africa	259,881.89
Apportioned to Missions in America	66,555.82
Apportioned to Missions in Oceanica	123,449.50
Publication of the 16 editions of the ANNALS	68,772.92
Management	18,270.53
<hr/>	
Total Expenses for 1903	\$1,245,526.35
Sum at the disposal of the Holy Father for Oriental Rites	29,400.00
Balance carried forward to 1904	121.87
<hr/>	
Sum equal to the foregoing grand total	\$1,275,048.22

The Division of the Alms collected in 1903 has been made as follows :

MISSIONS IN EUROPE

Diocese of Menevia—Bishop Mostyn	\$ 300.00
Diocese of Lausanne-Geneva—Bishop Deruaz	4,800.00
Diocese of Chur—Bishop Battaglia	700.00
Diocese of Basel—Bishop Haas	2,000.00
To Missions depending upon the Diocese of Cologne—Cardinal Fischer	800.00
To Missions depending upon Diocese of Treves—Bishop Korum..	800.00
To Missions depending upon the Diocese of Munster—Bishop Dingelstadt	400.00
To Missions depending upon the Diocese of Paderborn—Bishop Schneider	3,200.00
To Missions of Northern Germany—Bishop Voss.....	6,600.00
To Missions depending upon the Diocese of Limburg—Bishop Willi	400.00
To Missions depending upon the Diocese of Mainz—Bishop Kirstein	400.00
To Missions depending upon the Diocese of Fulda—Bishop Enders	400.00
Diocese of Hildesheim—Bishop Sommerwerk	2,300.00
Vicariate Apostolic of Saxony	700.00
Missions of Pomerania and Brandenburg—Cardinal Kopp.....	6,000.00
To Missions depending upon the Diocese of Breslau—Cardinal Kopp	900.00
Diocese of Posen and Gnesen—Archbishop Stablewski.....	1,700.00
Diocese of Warmia (Ermeland)—Bishop Thiel.....	900.00
Vic. Apos. of Denmark and for the Nuns—Bishop Von Euch.....	7,700.00
Vic. Apos. of Sweden and for the Nuns—Bishop Bitter.....	2,600.00
Vic. Apos. of Norway and for the Nuns—Bishop Fallize.....	5,300.00
Diocese of Jassy—Rev. Fr. Malinowski, Adm.	1,100.00
Diocese of Bukharest—Archbishop de Hornstein.....	3,500.00
Diocese of Nicopolis—Bishop Doulcet, C. P. ¹	1,300.00
Diocese of Serajevo—Bishop Stadler	4,000.00
Diocese of Banialuka—Bishop Markovic, O. F. M.....	700.00
Diocese of Antivari—Archbishop Milinovich, O. F. M.....	800.00
Diocese of Scutari—Archbishop Guerini	500.00
Diocese of Scopia—Archbishop Troski	1,200.00
Diocese of Durazzo—Archbishop Bianchi	500.00
V. A. of Philippopolis and for Nuns—Bishop Mennini, O. M. Cap..	800.00
Apostolic Delegation of Constantinople for Christian Brothers' Schools and other works of the Latin Vicariate—Archbishop Bonetti, C. M.	18,600.00
To the same, through His Holiness Pope Pius X.....	100.00
Armenian Catholics—Mgr. Emmanuelian	3,800.00

¹ The following abbreviations have been used in the report :

Al. M.—Algerian Missionaries (*White Fathers*). B. F. M.—Foreign Missions of Belgium. C. S. C.—Holy Cross Fathers. C. M.—Lazarists. C. P.—Passionists. C. S. Sp.—Holy Ghost Fathers. C. SS. R.—Redemptorists. E. F. M.—Foreign Missions of England. C. I. H. M.—Children of the Immaculate Heart of Mary. L. A. M.—African Missions of Lyons. M. C.—Company of Mary. M. F. M.—Foreign Missions of Milan. M. S. C.—Missionaries of the Sacred Heart of Imbudun. M. S. F. S.—Missionaries of St. Francis de Sales, of Annecy. O. C. D.—Discalced Carmelites. O. F. M.—Franciscans. O. M. C.—Franciscans (Minor Conventuals). O. M. Cap.—Capuchins. O. M. I.—Oblates of Mary. O. P.—Dominicans. O. Praem.—Premonstratensians (Norbertines). O. S. A.—Augustinians. O. S. B.—Benedictines. O. S. F. S.—Oblates of St. Francis de Sales. P. F. M.—Foreign Missions of Paris. R. F. M.—Foreign Missions of Rome. S. D. S.—Society of the Divine Saviour. S. H. Pic.—Picpusians. S. J.—Jesuits. S. M.—Marists. S. S. F. S.—Salesians. S. V. D.—Society of the Divine Word (German-Holland Foreign Missions). Dioc.—Diocese. H. H.—His Holiness. Pref. Apos. or P. A.—Prefecture Apostolic. Vic. Apos. or V. A.—Vicariate Apostolic. Adm.—Administrator.

Armenian Sisters of the Immaculate Conception through His Holiness Pope Pius X.....	\$1,000.00
Armenian Orphans of Recanatli, through His Holiness Pope Pius X.....	400.00
Lazarist Missions in Constantinople, Salonica, Monastir and Houses of the Sisters of Charity	11,020.00
Apos. Del. of Greece and for Nuns—Archbishop Delenda.....	2,800.00
Diocese of Corfu—Archbishop Polito	1,100.00
To the same, through His Holiness Pope Pius X.....	1,600.00
Diocese of Zante—Archbishop Polito	300.00
Diocese of Syria and for the Nuns—Bishop Darmanin.....	600.00
Diocese of Tyne and for the Nuns—Bishop di Mento.....	400.00
Diocese of Candia—Father da Pettineo, O. M. Cap.....	400.00
Jesuit Missions in Tyne and Syria	1,168.00
Lazarist Missions in Santorin and for the Sisters of Charity....	1,600.00
For the St. Athanasius College in Rome, and for the Latin College in Athens, through His Holiness Pope Pius X.....	6,000.00
For the Oriental College in Rome, through His Holiness Pope Pius X.	4,000.00
Works of the Propaganda for the Union of the Eastern Churches, through His Holiness Pope Pius X.....	800.00

MISSIONS IN ASIA

Diocese of Scio and for the Nuns—Bishop Nicolosi.....	500.00
Diocese of Smyrna and for the Brothers and Nuns—Archbishop Marengo	4,600.00
Lazarist Missions in Smyrna and Sisters of Charity.....	4,100.00
Jesuit Missions in Armenia	8,176.00
To the Armenian Bishop of Malatia, through His Holiness Pope Pius X	600.00
To the Armenian, Syrian, Greek Melchite and Chaldean Patriarchs, through His Holiness Pope Pius X.....	5,700.00
To the Apostolic Delegation of Mesopotamia, Kurdistan and Armenia Minor—Archbishop Drure	3,000.00
For the United Rites of the same Delegation.....	2,500.00
To Mgr. Thomas, Chaldean Patriarch, through His Holiness Pope Pius X	2,000.00
Dominican Missions in Mesopotamia and Kurdistan.....	7,400.00
Capuchin Missions in Mesopotamia.....	5,000.00
Carmelite Missions in Bagdad	1,700.00
Latin Patriarchate of Jerusalem—Mgr. Piavi, O. F. M.	6,800.00
To the Benedictines of Palestine, through His Holiness Pope Pius X	4,000.00
Greek Melchite Seminary of St. Ann in Jerusalem (Algerian Missionaries)	3,800.00
Missions in Cyprus and for the Nuns—Mgr. Piavi, O. F. M.	400.00
Apostolic Delegation of Syria, for the Latin Vicariate and the United Rites—Archbishop Duval, O. P.	7,100.00
To Archbishop Haggiar, Melchite Archbishop of St. Jean d'Acre, through His Holiness Pope Pius X.....	1,000.00
To Mgr. Doumani, Greek Melchite Bishop of Tripoli, through His Holiness Pope Pius X.....	1,000.00
Capuchin Missions in Syria	1,800.00
Carmelite Missions in Syria	800.00
Lazarist Missions in Syria and Houses of the Sisters of Charity, Beyrout	7,500.00
Jesuit Missions in Syria	9,070.00
Apostolic Delegation of Persia—Archbishop Lesne, C. M.....	7,800.00
Vicariate Apostolic of Arabia and for the Nuns—Bishop Clarke, O. M. Cap.	2,200.00
Diocese of Lahore—Bishop Pelckmans, O. M. Cap.....	1,900.00

Prefecture Apostolic of Rajputana—V. Rev. Father Fortunat, O. M. Cap.	\$1,600.00
To Missions depending upon the Diocese of Bombay—Archbishop Dalhoff, S. J.	3,504.00
Diocese of Poona—Bishop Beider Linden, S. J.	1,943.00
To Missions depending upon the Diocese of Calcutta—Archbishop Meulman, S. J.	8,466.00
Prefecture Apostolic of Assam—Father Muenzloher, S. D. S....	1,300.00
Diocese of Dacca—Bishop Hurth, C. S. C.	4,500.00
Diocese of Krishnagar—Bishop Pozzi, M. F. M.	2,400.00
Diocese of Colombo—Archbishop Melizan, O. M. I.	3,200.00
Diocese of Jaffna—Bishop Joulain, O. M. I.	6,000.00
Diocese of Kandy—Bishop Pagnani, O. S. B.	600.00
Seminary in Kandy for the Missions in India.	2,800.00
Jesuit Missions in Ceylon	3,504.00
Diocese of Madras—Archbishop Colgan, E. F. M.	2,000.00
Diocese of Hyderabad—Bishop Vigano, M. F. M.	3,000.00
Diocese of Nagpur, M. S. F. S.	2,800.00
Diocese of Vizagapatam—Bishop Clerc, M. S. F. S.	2,000.00
To Missions depending upon the Diocese of Pondicherry—Archbishop Gandy, P. F. M.	12,019.01
Diocese of Kumbhakonam—Bishop Bottero, P. F. M.	5,404.18
Diocese of Colmbatore—Bishop Roy, P. F. M.	6,672.96
Diocese of Mysore—Bishop Kleiner, P. F. M.	8,498.98
Diocese of Malacca—Bishop Burillon, P. F. M.	6,658.68
Diocese of Madura—Bishop Barthe, S. J.	14,014.00
Diocese of Mangalore—Bishop Cavidini, S. J.	10,316.00
Diocese of Verapoly—Bishop Bernard, O. C. D.	1,000.00
Diocese of Quilon—Bishop Ossli, O. C. D.	1,500.00
Vic. Apos. of Trichur—Bishop Menachery	200.00
Vic. Apos. of Changanacerry—Bishop Makil	200.00
Vic. Apos. of Ernakulam—Bishop Pareparambil	300.00
Vic. Apos. of North Burma—P. F. M.	4,202.53
Vic. Apos. of East Burma—Bishop Tornatore, M. F. M.	3,500.00
Vic. Apos. of South Burma—Bishop Cardot, P. F. M.	8,017.48
Vicariate Apostolic of Siam—Bishop Vey, P. F. M.	6,825.15
Vicariate Apostolic of Laos—Bishop Cuaz, P. F. M.	4,508.87
College of Paris Foreign Missions, Pulo Pinang.	1,000.00
House of Paris Foreign Missions in Singapore.	2,100.00
Vic. Apos. of Cambodia—Bishop Bouchut, P. F. M.	7,235.92
Vic. Apos. of North Cochin China—Bishop Caspar, P. F. M.	8,457.59
Vic. Apos. of East Cochin China—Bishop Grangeon, P. F. M.	10,022.22
Vic. Apos. of West Cochin China—Bishop Mossard, P. F. M.	10,059.38
Vic. Apos. of North Tongking—Bishop Velasco, O. P.	4,000.00
Vic. Apos. of East Tongking—Bishop Terres, O. P.	3,800.00
Vic. Apos. of Central Tongking—Bishop Fernandez, O. P.	6,200.00
Vic. Apos. of South Tongking—Bishop Pineau, P. F. M.	7,537.79
Vic. Apos. of West Tongking—Bishop Gendreau, P. F. M.	8,785.95
Vic. Apos. of Upper Tongking—Bishop Ramond, P. F. M.	5,402.10
Vic. Apos. of Maritime Tongking—Bishop Marcou, P. F. M.	6,245.90
Pref. Apos. of Borneo and Labuan—Father Dunn, E. F. M.	2,600.00
Vic. Apos. of North Chi-li—Bishop Favier, C. M.	5,400.00
Vic. Apos. of South-west Chi-li—Bishop Brugiere, C. M.	4,400.00
Vic. Apos. of East Chi-li—Bishop Geurts, C. M.	1,200.00
Vic. Apos. of South-east Chi-li—Bishop Maquet, S. J.	3,000.00
Vic. Apos. of North Honan—Bishop Scarella, M. F. M.	2,800.00
Vic. Apos. of South Manchuria—Bishop Choulet, P. F. M.	5,019.87
Vic. Apos. of North Manchuria—Bishop Lalouey, P. F. M.	3,398.90
Vic. Apos. of East Mongolia—Bishop Abels, B. F. M.	5,200.00
Vic. Apos. of Central Mongolia—Bishop Van Aertselaer, B. F. M..	5,100.00
Vic. Apos. of South-west Mongolia—Bishop Bermyn, B. F. M....	5,100.00

Mission of Ili (Kansu)—Father Steeneman, B. F. M.	\$1,500.00
Vic. Apos. of Kansu—Bishop Otto, B. F. M.	4,900.00
House of Belgian Foreign Missions in Shanghai	600.00
Vic. Apos. of North Shen-si—Bishop Rizzi, O. F. M.	2,400.00
Vic. Apos. of South Shen-si—Bishop Passerini, R. F. M.	3,100.00
Vic. Apos. of North Shan-si—Bishop Fiorentini, O. F. M.	2,200.00
Vic. Apos. of South Shan-si—Bishop Zimmer, O. F. M.	2,900.00
Vic. Apos. of North Shan-tung—Bishop Giesen, O. F. M.	3,700.00
Vic. Apos. of East Shan-tung—Bishop Schang, O. F. M.	2,000.00
Vic. Apos. of South Shan-tung—Bishop Henninghaus, S. V. D.	4,100.00
Vic. Apos. of Che-Kiang—Bishop Reynaud, C. M.	5,000.00
Vic. Apos. of South Ho-nan—Bishop Volonteri, M. F. M.	3,100.00
Vic. Apos. of North Hu-nan—Bishop Perez, O. S. A.	1,200.00
Vic. Apos. of South Hu-nan—Bishop Mondaini, O. F. M.	2,000.00
Vic. Apos. of East Hu-peh—Bishop Carlissare, O. F. M.	2,600.00
Mission House, Hankow (East Hu-peh)—Bishop Carlissare, O. F. M.	400.00
Vic. Apos. of North-west Hu-peh—Bishop Landi, O. F. M.	2,800.00
Vic. Apos. of South-west Hu-peh—Bishop Verhaeghen, O. F. M.	3,200.00
Vic. Apos. of Nanking—Bishop Paris, S. J.	1,752.00
House of the Paris Foreign Missions in Shanghai	2,100.00
Vic. Apos. of North Kiang-si—Bishop Ferrant, C. M.	2,900.00
Vic. Apos. of South Kiang-si—Bishop Copset, C. M.	2,700.00
Vic. Apos. of East Kiang-si—Bishop Vic, C. M.	3,800.00
Vic. Apos. of Kui-chau—Bishop Guichard, P. F. M.	7,035.66
Vic. Apos. of N. West Si-chuan—Bishop Dunand, P. F. M.	6,291.82
Vic. Apos. of East Si-chuan—Bishop Chouvellon, P. F. M.	8,042.85
Vic. Apos. of South Si-chuan—Bishop Chatagnon, P. F. M.	7,002.45
Vic. Apos. of Thibet—Bishop Giraudeau, P. F. M.	3,013.02
Vic. Apos. of Yun-nan—Bishop Fenouil, P. F. M.	4,764.97
Vic. Apos. of Amoy—Bishop Clemente, O. P.	1,200.00
Vic. Apos. of Fuh-chow—Bishop Masot, O. P.	3,000.00
Pref. Apos. of Kwang-si—Bishop Lavest, P. F. M.	4,065.09
Pref. Apos. of Kwang-tung—Bishop Merel, P. F. M.	9,954.70
Vic. Apos. of Hong-Kong—Bishop Piazzoli, M. F. M.	1,900.00
House of Italian Foreign Missions in Hong-Kong	600.00
House of Paris Foreign Missions in Hong-Kong	4,120.00
Vic. Apos. of Corea—Bishop Mutel, P. F. M.	7,371.41
Diocese of Tokio—Archbishop Osouf, P. F. M.	6,455.98
Diocese of Osaka—Bishop Chatron, P. F. M.	5,531.98
Diocese of Nagasaki—Bishop Cousin, P. F. M.	6,488.48
Diocese of Hakodate—Bishop Berlioz, P. F. M.	4,859.98

MISSIONS IN AFRICA

Missions depending upon the Diocese of Algiers—Archbishop Oury	1,800.00
Kabyles Mission (Algeria), Algerian Missionaries	4,300.00
Vic. Apos. of Ghardaia—Algerian Missionaries	2,100.00
V. A. of Sahara and French Soudan—Bishop Bazin, Al. M.	3,800.00
Missions depending upon the Diocese of Constantine—Bishop Gazaniol	2,200.00
Missions of the Diocese of Oran—Bishop Cantel	1,900.00
Missions of Tripoli—Father Barrafranca, O. F. M.	1,200.00
Vic. Apos. of Egypt for the Brothers, Nuns and Apos. Delegation —Bishop Briante	5,700.00
Pref. Apos. of the Delta of the Nile and for the Nuns—L. A. M.	3,900.00
Franciscan Missions in Upper Egypt	1,200.00
Jesuit Missions in Minieh, V. A. of Egypt	2,726.00
Lazarist Missions and Sisters of Charity in Alexandria	4,000.00
Vic. Apos. of Central Africa—Bishop Geyer, V. A. M.	1,500.00

Prof. Apos. of Erythraea—Father Carbonara, O. M. Cap.....	\$2,000.00
Prof. Apos. of Abyssinia—Father Gruson, C. M.	2,400.00
Vic. Apos. of Galla—Bishop Jarosseau, O. M. Cap.....	2,900.00
Vic. Apos. of South Victoria Nyanza—Bishop Hirth, Al. M.....	4,400.00
Vic. Apos. of North Victoria Nyanza—Bishop Streicher, Al. M....	8,800.00
Vic. Apos. of Upper Nile—Bishop Hanlon, E. F. M.....	2,900.00
Vic. Apos. of Upper Congo—Bishop Roelens, Al. M.....	4,400.00
Vic. Apos. of Unyanyembe—Bishop Gerboin, Al. M.....	4,600.00
Vic. Apos. of Tanganyika—Bishop Lechaptols, Al. M.....	4,900.00
Vic. Apos. of Lake Nyassa—Bishop Dupont, Al. M.....	2,000.00
House of the Algerian Missionaries in Monbasa.....	600.00
Prof. Apos. of Shire—Father Prezeau, M. C.....	1,200.00
Vic. Apos. of North Zanzibar—Bishop Allgeyer, C. S. Sp.....	5,600.00
Vic. Apos. of Southern Zanzibar—Bishop Spiss, O. S. B.....	1,000.00
Mission in Upper Zambesi—Father Kerr, S. J.....	4,000.00
Vic. Apos. of Natal—Bishop Delalle, O. M. I.....	3,800.00
Vic. Apos. of Orange Free State—Bishop Gaughran, O. M. I.....	3,600.00
Prof. Apos. of Basutoland—Father Genez, O. M. I.....	5,600.00
Prof. Apos. of Transvaal—Bishop Gaughran, O. M. I., Adm.....	2,200.00
Vic. Apos. of East Cape—Bishop MacSherry	1,400.00
Vic. Apos. of West Cape and Prof. Apos. of the Cape of Good Hope District—Bishop Leonard	1,000.00
Vic. Apos. of Orange River—Bishop Simon, O. S. F. S.....	3,600.00
Prof. Apos. of Lower Cimbebasia—Father Nachtwey, O. M. I.....	1,800.00
Prof. Apos. of Upper Cimbebasia—Father Lecompte, C. S. Sp....	900.00
Mission of Cunene—Father Antunes, C. S. Sp.....	700.00
Prof. Apos. of Lower Congo—Father Magalhaes, C. S. Sp.....	2,800.00
Prof. Apos. of Lounda—Father Wendling, C. S. Sp.....	400.00
Vic. Apos. of Belgian Congo—Bishop Van Ronsle, B. F. M.....	2,600.00
Prof. Apos. of Uelle—O. Praem.....	800.00
Prof. Apos. of Upper Kassai—Father Cambler	900.00
Vic. Apos. of Lower French Congo—Bishop Carrie, C. S. Sp.....	3,300.00
V. A. of Upper French Congo (Ubangi)—Bp. Augouard, C. S. Sp..	5,900.00
Vic. Apos. of Gabon—Bishop Adam, C. S. Sp.....	5,400.00
Prof. Apos. of Lower Niger—Father Lejeune, C. S. Sp.....	3,300.00
Mission of Fernando-Po (Annoban)—Bishop Coll, F. C. I. M....	800.00
Prof. Apos. of Kamerun—Pallotin Fathers	1,200.00
Vic. Apos. of Benin—Bishop Lang, L. A. M.....	5,200.00
Prof. Apos. of Upper Niger—Father Zappa, L. A. M.....	2,100.00
Vic. Apos. of Dahomey—Bishop Dartois, L. A. M.....	5,000.00
Vic. Apos. of Gold Coast—Bishop Klauss, L. A. M.....	3,700.00
Vic. Apos. of Ivory Coast—Father Homand, L. A. M.....	2,400.00
Prof. Apos. of Togoland—Father Bucking, S. V. D.....	1,800.00
Vic. Apos. of Sierra Leone—Bishop O'Gorman, C. S. Sp.....	2,000.00
Prof. Apos. of Liberia—Fr. Sarre, M. C.	1,200.00
Prof. Apos. of French Guinea—Father Segala, C. S. Sp.....	2,800.00
Vic. Apos. of Senegambia—Bishop Kunemann, C. S. Sp.....	7,200.00
Vic. Apos. of Northern Madagascar—Bishop Corbet, C. S. Sp....	2,400.00
V. A. of Central Madagascar and for Christian Brothers—Bishop Cazet, S. J.....	21,020.00
Vic. Apos. of Southern Madagascar—Bishop Crouzet, C. M.....	6,000.00
Diocese of Port Victoria, Seychelles—Bishop Hudrisier, O. M. Cap	400.00
Indian and Chinese Missions in Reunion Island.....	400.00

MISSIONS IN AMERICA

Diocese of St. Boniface—Archbishop Langevin, O. M. I.....	4,000.00
Diocese of St. Albert—Bishop Legal, O. M. I.....	6,000.00
Vic. Apos. of Saskatchewan—Bishop Pascal, O. M. I.....	5,200.00
Vic. Apos. of Athabasca—Bishop Grouard, O. M. I.....	4,000.00
Vic. Apos. of Mackenzie—Bishop Breynat, O. M. I.....	4,000.00

Diocese of New Westminster—Bishop Dootenwill, O. M. I.....	\$5,800.00
Jesuit Indian Missions in Canada (St. Boniface).....	1,752.00
Diocese of Vancouver—Archbishop Orth	400.00
Pref. Apos. of Alaska—Jesuit Missions	5,354.00
Jesuit Missions in the Rocky Mountains, U. S.....	3,795.00
Diocese of Cheyenne—Bishop Keane	300.00
Diocese of Lead—Bishop Stariha	400.00
Diocese of Baker City—Bishop O'Reilly.....	400.00
Diocese of Tucson—Bishop Granjon	800.00
Diocese of Santa Fe—Archbishop Bourgade	800.00
Vic. Apos. of Indian Territory—Bishop Meerschaert	2,800.00
Diocese of Natchitoches	400.00
Diocese of Natchez—Bishop Heslin	400.00
Diocese of Roseau—Bishop Schelfhaut	1,900.00
Dominican Missions in Cienfuegos, Cuba	900.00
Vic. Apos. of Jamaica—Bishop Gordon, S. J.....	1,168.00
Diocese of Port of Spain—Archbishop Flood, O. P.....	500.00
Vic. Apos. of Curaçao—Bishop Van Baars, O. P.....	1,800.00
Pref. Apos. of British Honduras—Bishop Hopkins, S. J.....	974.00
Vic. Apos. of Surinam—Bishop Wulfingh, C. SS. R.....	4,100.00
Vic. Apos. of Northern Patagonia—Bishop Cagliero, S. S. F. S....	300.00
Pref. Apos. of Southern Patagonia—Father Fagnano, S. S. F. S..	900.00
Mission of Corrientes—Franciscan Fathers	200.00
Missions of Arauco, Diocese of San Carlos de Ancud (Chile)— Bishop Jara	600.00
Missions of Arauco in the Diocese of Concepcion (Chile)— Bishop Labarca	400.00

MISSIONS IN OCEANICA

Vic. Apos. of Kimberley—Pallotin Fathers	800.00
Maori Mission, Diocese of Auckland—Bishop Lenihan	800.00
Maori Mission (Diocese of Wellington and Christchurch), Father Devoy, S. M.	1,600.00
Jesuit Missions in the East Indies	1,200.00
Vic. Apos. of English New Guinea—Bishop Navarre, M. S. C....	7,600.00
Pref. Apos. of Wilhelmsland (German New Guinea).....	1,600.00
Vic. Apos. of New Pomerania—Bishop Couppe, M. S. C.....	5,200.00
Marshall Islands (New Pomerania)	900.00
Vic. Apos. of the Gilbert and Ellice Islands—Bishop Leray, M. S. C.	5,800.00
House of the Missionaries of the S. H. in Sydney.....	600.00
Vic. Apos. of Central Oceanica—Bishop Lamaze, S. M.....	5,500.00
Vic. Apos. of the Navigators Islands—Bishop Broyer, S. M.....	6,400.00
To the same, for the No. Solomon Islands	3,000.00
Vic. Apos. of the Fiji Islands—Bishop Vidal, S. M.	9,900.00
To the same, for the So. Solomon Islands	3,000.00
Vic. Apos. of New Caledonia—Bishop Fraysse, S. M.....	11,400.00
Vic. Apos. of New Hebrides—Bishop Douceré, S. M.....	5,400.00
House and Sanitarium of the Marist Fathers in Sydney.....	1,000.00
Vic. Apos. of Tahiti—Bishop Verdier, S. H. Pic.....	9,200.00
Vic. Apos. of the Sandwich Islands—Bishop Boeynaems, S. H. Pic.	8,400.00
Vic. Apos. of Marquesas Islands—Bishop Martin, S. H. Pic.....	4,200.00

Exceptional Subsidies to defray the Missionaries' Passages
on Board Ships and other Extraordinary Expenses

EUROPE

Lazarist Missions in Constantinople, Macedonia and Bulgaria....	\$ 390.00
Lazarist Missions in Santorin	30.00

ASIA

Lazarist Missions in Smyrna	\$200.00
Capuchin Missions in Mesopotamia	360.00
Lazarist Missions in Syria	340.00
Lazarist Missions in Persia	360.00
Vic. Apos. of Arabia	30.00
Diocese of Lahore	1,170.00
Prefecture Apostolic of Bettiah	240.00
Prefecture Apostolic of Rajputana	180.00
Diocese of Krishnagar	240.00
Diocese of Dacca	280.00
Diocese of Kandy	60.00
Diocese of Madras	420.00
Diocese of Hyderabad	540.00
Diocese of Vizagapatam	1,200.00
Diocese of Nagpur	1,020.00
Diocese of Pondicherry	500.00
Diocese of Coimbatore	100.00
Diocese of Kumbhakonam	60.00
Diocese of Malissour	200.00
Diocese of Malacca	200.00
Vicariate Apostolic of Southern Burma	200.00
Vicariate Apostolic of East Burma	500.00
Vicariate Apostolic of Northern Burma	220.00
Vicariate Apostolic of Siam	300.00
Vicariate Apostolic of Laos	300.00
Vicariate Apostolic of Cambodia	200.00
Vicariate Apostolic of Northern Cochin China	200.00
Vicariate Apostolic of Eastern Cochin China	400.00
Vicariate Apostolic of Western Cochin China	200.00
Vicariate Apostolic of Eastern Tongking	300.00
Vicariate Apostolic of Southern Tongking	200.00
Vicariate Apostolic of Western Tongking	200.00
Vicariate Apostolic of Upper Tongking	200.00
Vicariate Apostolic of Maritime Tongking	200.00
Prefecture Apostolic of Borneo and Labuan	100.00
Vicariate Apostolic of Northern Chi-li	400.00
Vicariate Apostolic of Western Chi-li	160.00
Vicariate Apostolic of Eastern Chi-li	160.00
Vicariate Apostolic of Northern Ho-nan	320.00
Vicariate Apostolic of Southern Ho-nan	960.00
Vicariate Apostolic of Southern Manchuria	200.00
Vicariate Apostolic of Northern Manchuria	400.00
Vicariate Apostolic of Eastern Mongolia	640.00
Vicariate Apostolic of Central Mongolia	1,500.00
Vicariate Apostolic of Western Mongolia	1,000.00
Vicariate Apostolic of Kan-su	600.00
Vicariate Apostolic of Southern Shen-si	320.00
Vicariate Apostolic of Northern Chan-si	600.00
Vicariate Apostolic of Southern Chan-si	640.00
Vicariate Apostolic of Eastern Shan-tung	1,520.00
Vicariate Apostolic of Southern Shan-tung	480.00
Vicariate Apostolic of Che-Kiang	180.00
Vicariate Apostolic of Southern Hu-peh	680.00
Vicariate Apostolic of Northern Kiang-si	200.00
Vicariate Apostolic of Southern Kiang-si	160.00
Vicariate Apostolic of Eastern Kiang-si	260.00
Vicariate Apostolic of Kui-Chau	700.00
Vicariate Apostolic of N. Western Si-chuan	600.00
Vicariate Apostolic of Eastern Si-chuan	600.00

Vicariate Apostolic of Southern Si-chuan	\$640.00
Vicariate Apostolic of Thibet	720.00
Vicariate Apostolic of Yun-nan	400.00
Prefecture Apostolic of Kwang-si	200.00
Prefecture Apostolic of Kwang-tung	200.00
House of the Paris Foreign Missions in Hong-Kong	56.17
Vicariate Apostolic of Corea	200.00
Diocese of Tokio	100.00
Diocese of Hakodate	120.00
Diocese of Nagasaki	100.00
Diocese of Osaka	100.00

AFRICA

Lazarist Missions in Egypt	200.00
Lazarist Missions in Abyssinia	240.00
Vicariate Apostolic of Central Africa	400.00
Vicariate Apostolic of Galla	120.00
Vicariate Apostolic of Sahara and French Soudan	1,400.00
Vicariate Apostolic of Northern Victoria Nyanza	1,760.00
Vicariate Apostolic of Southern Victoria Nyanza	1,200.00
Vicariate Apostolic of Upper Nile	280.00
Vicariate Apostolic of Upper Congo	2,800.00
Vicariate Apostolic of Unyanyembe	1,400.00
Vicariate Apostolic of Tanganyika	3,600.00
Vicariate Apostolic of Nyassa	1,800.00
House of the Algerian Missionaries in Mombasa	400.00
Prefecture Apostolic of Shire	1,200.00
Vicariate Apostolic of Northern Zanzibar	1,345.00
Vicariate of East Cape	100.00
Vicariate Apostolic of Orange Free State	480.00
Mission of the Upper Cimbebasia	200.00
Missions of Kunene	175.00
Prefecture Apostolic of Lower Congo	250.00
Prefecture Apostolic of Lounda	250.00
Vicariate Apostolic of Belgian Congo	3,100.00
Prefecture Apostolic of Upper Kassai	800.00
Vicariate Apostolic of French Congo	550.00
Vicariate Apostolic of Ubangi	1,800.00
Vicariate Apostolic of Gabon	2,350.00
Prefecture Apostolic of Lower Niger	700.00
Mission of Kamerun	1,000.00
Vicariate Apostolic of Benin	640.00
Vicariate Apostolic of Dahomey	200.00
Vicariate Apostolic of the Gold Coast	200.00
Prefecture Apostolic of the Ivory Coast	360.00
Prefecture Apostolic of Togoland	800.00
Vicariate Apostolic of Sierra Leone	100.00
Prefecture Apostolic of Liberia	600.00
Prefecture Apostolic of French Guinea	280.00
Vicariate Apostolic of Senegambia	490.00
Vicariate Apostolic of Northern Madagascar	800.00
Vicariate Apostolic of Southern Madagascar	500.00
Diocese of Port Victoria	30.00

AMERICA

Diocese of Dallas	370.00
Diocese of Tucson	700.00
Diocese of Santa Fe	60.00
Diocese of Roseau	40.00
Dominican Missions in Cuba	1,520.00
Prefecture Apostolic of Southern Patagonia	440.00

OCEANICA

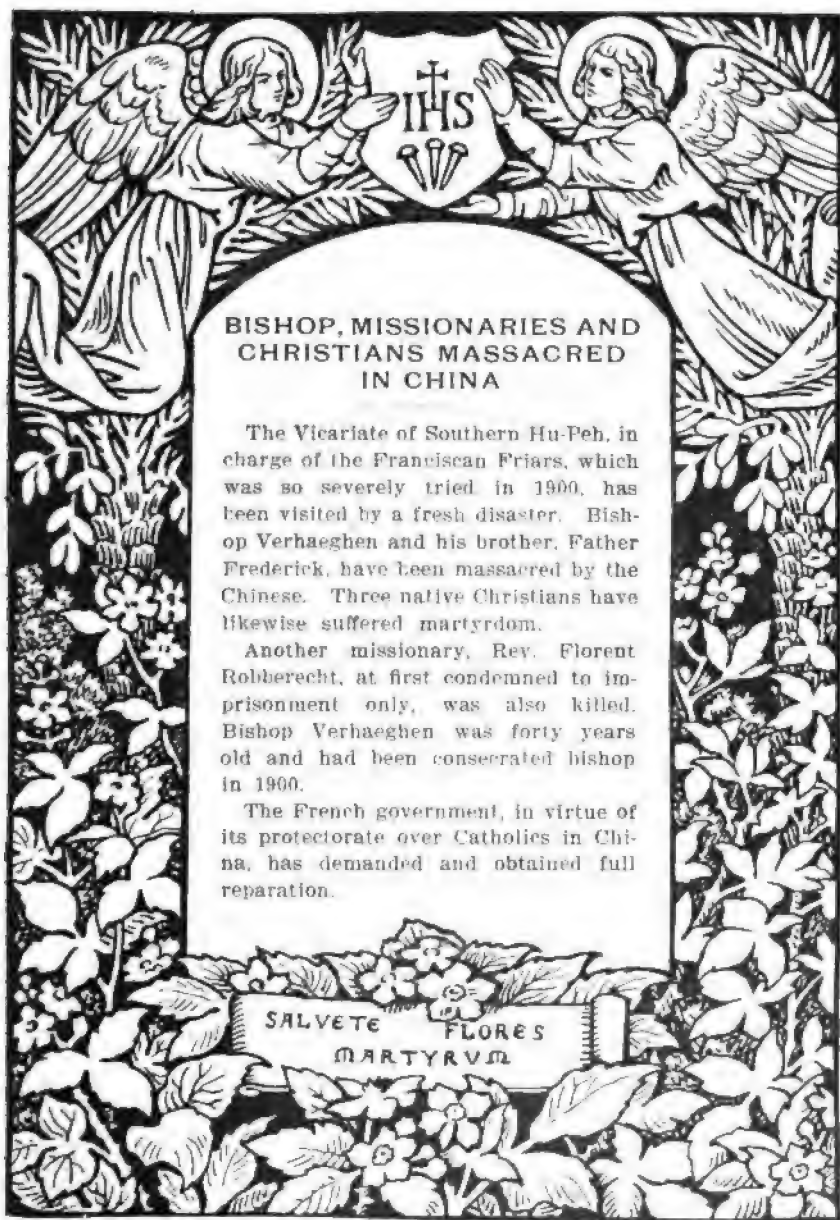
Diocese of Rockinghampton	\$480.00
Diocese of Geraldton	240.00
Maori Mission, Diocese of Wellington and Christchurch.....	1,000.00
Vicariate Apostolic of New English Guinea.....	480.00
Prefecture Apostolic of New Dutch Guinea.....	240.00
Prefecture Apostolic of Wilhelmsland	1,480.00
Vicariate Apostolic of New Pomerania	1,440.00
Mission of the Marshall Islands	1,120.00
Vicariate Apostolic of the Gilbert and Ellice Islands.....	320.00
Vicariate Apostolic of Central Oceanica	600.00
Vicariate Apostolic of the Navigators Islands	1,200.00
Mission of the Northern Solomon Islands.....	1,200.00
Mission of the Southern Solomon Islands.....	1,200.00
Vicariate Apostolic of the Fiji Islands.....	1,200.00
Vicariate Apostolic of New Caledonia	2,400.00
Vicariate Apostolic of the New Hebrides	2,400.00
House and Sanitarium of the Marist Fathers in Sydney.....	800.00
Vicariate Apostolic of Tahiti	630.00
Vicariate Apostolic of the Sandwich Islands	560.00
Vicariate Apostolic of the Marquesas Islands	90.00

SUMS FORWARDED TO THE MISSIONS ACCORDING TO THE
DONORS' WISHES

Europe	\$ 4,790.07
Asia	36,234.62
Africa	21,335.89
America	3,082.82
Oceanica	10,869.50

Total Allocations.....\$1,158,482.90





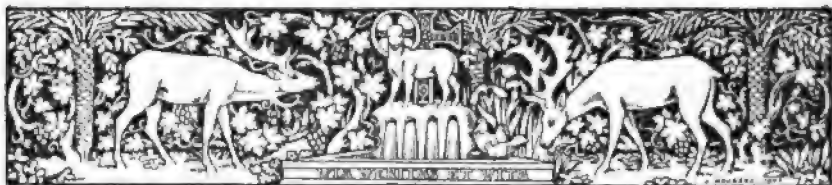
**BISHOP, MISSIONARIES AND
CHRISTIANS MASSACRED
IN CHINA**

The Vicariate of Southern Hu-Peh, in charge of the Franciscan Friars, which was so severely tried in 1900, has been visited by a fresh disaster. Bishop Verhaeghen and his brother, Father Frederick, have been massacred by the Chinese. Three native Christians have likewise suffered martyrdom.

Another missionary, Rev. Florent Robberecht, at first condemned to imprisonment only, was also killed. Bishop Verhaeghen was forty years old and had been consecrated bishop in 1900.

The French government, in virtue of its protectorate over Catholics in China, has demanded and obtained full reparation.

SALVETE FLORES
MARTYRVM



THE SOCIETIES OF CATHOLIC MISSIONARIES

In this issue of the *ANNALS* we publish the third article on missionary societies. The account of the Fathers of the Holy Ghost and the Foreign Missions of Paris is followed by that of the Congregation founded by the great Cardinal Lavigerie. It is young still, but its labors have made it already widely known. The following notice is thoroughly imbued with the spirit of that man of genius who was at the same time a true conqueror of souls. His apostolic action survives in the work of his children—the White Fathers and the White Sisters.

In the successive studies of different missionary societies, we have begun with those founded in the XIX century, because their work is less known than that of others.

Later on we shall publish accounts of the labors of the venerable congregations, which, under various patrons, such as Saints Benedict, Francis of Assisi, Dominic, Ignatius, Vincent de Paul and others, have edified the world by the splendor of their works and virtues.

III.

THE MISSIONS OF THE SOCIETY OF AFRICAN MISSIONARIES (WHITE FATHERS)

BY THE REV. STANISLAS COMTE.

Since the sixteenth century the Franciscans, Dominicans and Jesuits have established flourishing missions in the heart of America, in the extreme Orient and in the lost islands of Oceanica. Africa, however, though much nearer to Europe, has remained almost closed to their missionaries. We must except the Portuguese missions of Angola, at the mouth of the Congo, founded in the fifteenth, and those of Mozambique, founded in the sixteenth century, which had only an ephemeral existence. In the middle of the nineteenth century the Church numbered only a few bishoprics for the foreign population scattered along the coast or among the neighboring islands and some missionaries who landed in Dakar in 1842 and in Abyssinia in 1846. This was not yet the period of the "reconquest of the apostolate" outlined by Portuguese Jesuits.

Africa presents the greatest difficulties to foreign exploration. Its unbroken coast line offers no possibility of a harbor, its rivers bar

navigation, and access to the lakes, full of miasma, is impeded by dangerous rapids. The interior presents nothing but sterile and burning deserts, impassable swamps and forests. Fever rages in all parts and there is no escaping from the scourges of the invisible enemy. For these reasons Africa has remained literally "the mys-



BISHOP LIVINHAC, SUPERIOR GENERAL OF THE WHITE FATHERS.

terious continent;" till the middle of the nineteenth century geographers were in doubt as to whether or not the great central lakes formed one vast single sheet of water and whether the three large rivers had a common source.

Thirty years later, 1880, not a corner of Africa was excluded from apostolic jurisdiction; missionaries had planted the cross on all the

shores of its great lakes and at the sources of its large rivers. Archbishop Lavigerie, of Algiers, was one of the principal factors of this important religious movement.



How beautiful was his mission in Africa! In his opening address, when he took possession of his see in 1867, he traced the outline of his magnificent plan: "To make Algeria the cradle of a great, generous, Christian nation; to spread the true light of a civilization whose



SOUTHERN NYANZA—RESIDENCE OF MISSIONARIES.

origin and law is derived from the Gospel; to carry the truth into the desert, even into the heart of this immense continent still plunged in barbarism; to bring Northern and Central Africa to live a Christian life—such, in the designs of God, is our mission from Heaven."

This grand design had been foreseen by Charles X, King of France. "The day of our conquest of Algeria," Archbishop Lavigerie explained later on, "happened on the eve of a revolution whose principal character was religious infidelity and opposition to the Church. One month after that conquest all our generals were replaced

by partisans of *new ideas*; their policy, as anti-national as it was impious, was to depreciate and abolish, as far as possible, the Catholic religion in favor of Mohammedanism." What is more, our colony became the home for the malcontents of the mother country, and the example of foreigners was far from helping conversions. In vain prominent Mohammedans, of their own accord, asked for priests to instruct them; the government was so antagonistic that two of the first bishops of Algeria, especially the well-known Rt. Rev. Mgr. Pavy, were forced to restrict their work to their dioceses.

In vain did Mgr. Lavigerie draw attention to the fact that Divine Providence having used the efforts of the world for the betterment of Africa in the second half of the nineteenth century, Catholic missions must be a part of the civilization which France was building up in Algeria.



At the end of 1867 a terrible famine, caused by two successive years of drought and the locust plague, ravaged Algeria. Hunger and disease carried off one-fifth of the native population within a few months. Thousands of children, left orphans, faced certain death. Bishop Lavigerie at once organized relief; 1800 little Mohammedans were confided to the care of the Brothers of Christian schools and Sisters of Christian doctrine.

Recognizing in these events a sign from Providence, the archbishop claimed the mission of the "eldest daughter of the Church" for his own. "He could cherish the ambition, for he accepted the labors and possessed the genius." Be that as it may, men and money were necessary. God was to provide him with men whom he could animate with his zeal and inspire with his thought. The money was expected principally from the SOCIETIES FOR THE PROPAGATION OF THE FAITH and that of the Holy Childhood. "I do not believe, moreover," he said later on, "that the question of money is ever an obstacle not to be overcome when works proceed truly from God. For a long time I have experienced that God sends his missionaries what they need; I have always received from charity the funds to carry on the works of our missions." He did not say, however, that more than once; even as cardinal, he visited the capitals of Europe, pilgrim's staff in hand, to beg bread for his children and alms for his poor.



In the midst of the famine Father Girard, president of the seminary in Algiers, one day announced to the archbishop that several young

clerics had offered themselves as missionaries to the Mohammedans. Archbishop Lavigerie called them together, entrusted their religious guidance to a Jesuit and a Sulpician Father and, on the second of February, 1869, bestowed the habit of a new religious congregation on its first four members. "Since," he said to them, "the pride of



FATHER PAULMIER, MURDERED IN SAHARA IN 1876.

Arabs is one of the principal obstacles in the way of their receiving the Gospel from men who seem to despise their class, we must give them some marks of condescension; that is to say, we must make ourselves more like unto them, adopting their exterior mode of living, their dress, their food, their language; in a word, we must become like them in order to win them over to Jesus Christ."

The Society of African Missionaries was founded. The style of its habit soon gained for its members the popular title of "White Fathers."

This institution necessitated another. "Among the Mohammedans women alone can approach women to bring salvation unto them. Everywhere, and especially in Africa, woman is best fitted for the ministry of charity." Archbishop Lavigerie sent one of his priests to Brittany for women filled with courage to undertake this new mission. They were the first Missionary Sisters of Notre Dame of Africa. Because of their habit, too, the people called them "White Sisters."



Before ten years had passed, despite the very great difficulties encountered, the faithful little troop under their guide had opened a new world to the apostolate. A few dates will give an idea of the rapidity of their progress.

In July, 1872, in the Attaf plain, the archbishop solemnly inaugurated his first Christian Arab village. "This village," said he, "will be the commencement of the regeneration of the people and of that true assimilation which is sought for in vain in the Koran. According to the Koran, in a thousand years we shall be as we are to-day, 'dogs of Christians;' to strangle us and throw us into the sea will be considered a holy act."

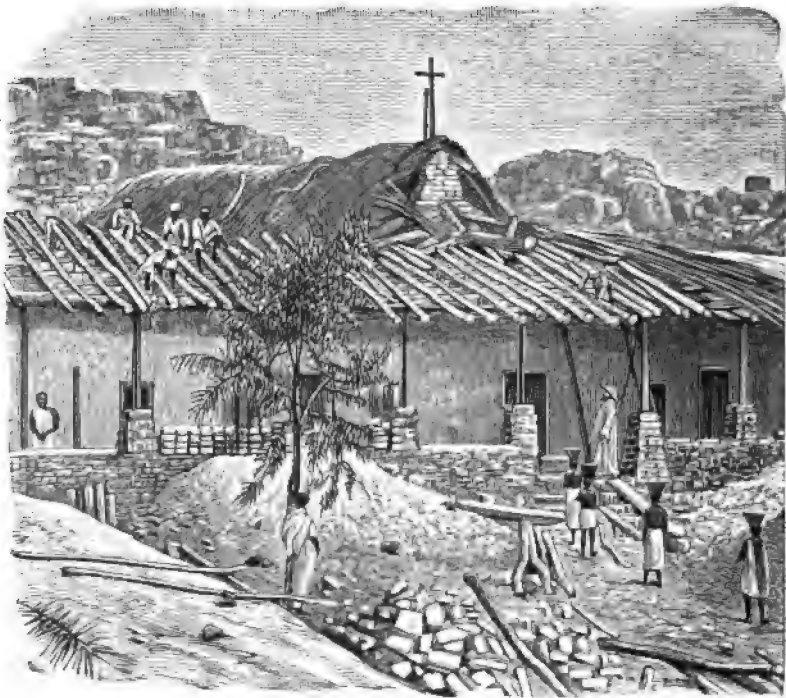


In 1873, Archbishop Lavigerie obtained permission to establish his missionaries in Kabylia, whose 500,000 Berberes are descended from former Christians. Three stations were soon founded; fearing an imaginary fanaticism, however, the government formally prohibited any attempt at evangelization on the part of missionaries. If they could effect no conversions, they at least had the consolation of winning hearts by teaching in school and caring for the sick. The following year the White Fathers pitched their tents in the oases of the Sahara—the terrestrial Oceanica—rising amid an immense expanse of desert seas. In a few years they occupied Laghouat, Geryville, Metlili, Ouargla and El Golea.

These, however, were only advanced posts in the direction of Timbuctoo, the holy city, the learned city, the mysterious city of Soudan. By founding a settlement there, at whatever cost, the archbishop intended to arrest, if possible, the extension of Mohammedanism among the blacks. "Several young negroes might be ransomed, educated and sent back into their own country as apostles." There was

need of haste; so, at the close of 1875, three White Fathers, Revs. Paulmier, Bouchaud and Menoret, set out with the order and resolution to settle in the capital of Soudan or to sacrifice their lives for the love of the Cross. News of their having been massacred was afterwards received.

In 1876, the White Sisters, already established in Kabylia, went to take charge of the hospital in the Attaf plain, founded for the benefit of the natives. It was opened with wonderful festivities whose



EQUATORIAL AFRICA—BUILDING THE MISSION OF KAMOGA.

oriental magnificence was so well adapted to the great ideas of the archbishop, and, from the very beginning, gained the sympathies of the Mohammedans. This hospital for natives was so successful that the government founded another, which they gave in charge of the White Sisters.



His little army of missionaries sufficiently organized, increased and trained, Archbishop Lavigerie applied himself to carry out the second

part of his great providential plan, viz., "to spread the true light of a civilization whose origin and law is derived from the Gospel, to carry the truth into the desert, even into the heart of this immense continent, still buried in barbarism."

The new field of action which he requested from Rome for his White Fathers extended from the southern boundary of Soudan, in the north, to the English possessions in the south, and was bounded on the east and west by existing missions. "The extent of territory," said he, "is a region as large as Europe, covering an area of nearly 8,000,000 square miles. According to recent geographers, the population numbers nearly one hundred million souls. The missions to be established offer the greatest hopes, for they appeal to idolaters who are new souls."

The request of Archbishop Lavigerie was favorably received by Leo XIII four days after his election, and on April 22, 1878, the first caravan of White Fathers left Marseilles to penetrate into the interior of the Dark Continent.



The caravan! What trials, what fatigue, what suffering this word conjures up! No roads to travel! simply a path which the band followed in Indian file for hundreds of miles, making a guard almost impossible and desertion easy. There are instances where as many as 120 men have run off within a few days.

Arrived at the Arab colony of Tabora, two-thirds of the route behind us, the caravan divided; four of the missionaries—their superior had died in the forest—turned toward Tanganyika, the other five toward Nyanza. Since their departure from Marseilles the first band had travelled ten months, the second fourteen. The same voyage is now made in two or three months.

Thus were the missions of Equatorial Africa definitely founded.



The zeal of Archbishop Lavigerie was far from satisfied. The same year he founded a Græco-Melchite seminary in Jerusalem for the education of priests of the United Greek rite to effect, through them, the return of eastern schismatics to the Church. At the same time he gave the Church of Saint Ann, in Jerusalem, ceded by Turkey to France, in charge of his own missionaries.

In 1879 he opened a college in Carthage under the direction of the White Fathers and opened the way for the "annexation of Tunis to the spiritual kingdom" by the introduction of a Catholic clergy. The

same year his missionaries were established in Tripoli to attempt the entrance into Soudan by way of Rhadames.

Such progress could not be made without sacrifices; in 1881, within a few months, the news came that three missionaries had been murdered, on the shores of Lake Tanganyika and three others in Sahara on their way to Timbuctoo. "Ten of yours have already shed their



FATHER BOUCHAUD, MURDERED IN SAHARA IN 1876.

blood in the interior of poor Africa," wrote the archbishop, when he felt himself obliged to moderate their zeal.

Blood was shed in torrents around the missionaries. On the shores of Tanganyika, Arab slave traders put all to fire and sword for many years; the White Fathers, the only representatives of civilization in that distant country, were obliged to sustain veritable sieges in order

to save the thousands of negroes who sought refuge with them from death.

Farther north, on the shores of Victoria Nyanza, persecution immolated generous martyrs by the executioner's ax or the pyre's flames; there, as at all times, the blood of martyrs proved the seed of Christians.



The missions at present in charge of the White Fathers may be divided into three groups:

THE MISSIONS OF NORTHERN AFRICA, Algeria, Tunis, Kabylia and Sahara, are developing slowly; not because Mohammedans cannot be converted, since reason and facts prove the contrary, but because of the hindrances of all kinds which cramp the free action of the apostolate. Excepting Kabylia, where good results have followed missionary effort, the moment has not arrived when conversions may be looked for, still we may break down prejudice.

This mission numbers 16 stations with 230 catechumens and about 700 neophytes, Arab and natives. The White Sisters conduct industrial and children's schools, dispensaries and hospitals.



THE MISSIONS OF CENTRAL AFRICA comprise all of French Soudan or the "country of the blacks;" that is to say, Upper Senegal, Upper Niger and the regions included in the basin of this river.

The population defies all statistics and classification; of the Caucasians we shall mention only the Berberes and Arabs, all Mohammedan; of the negroes, the Mandé, the Songhai and the Mossi. The term Mandé designates a number of different tribes presenting some analogy of language and type, such as the Bambara, the Malinke, the Sonnenke (Saracolets) and the Sousou; most of them are fetishists. Finally, the red race, a mongrel, is represented by the Peul (Foulbé, Fellata), probably of Semitic origin, and the most ardent propagators of Mohammedanism.

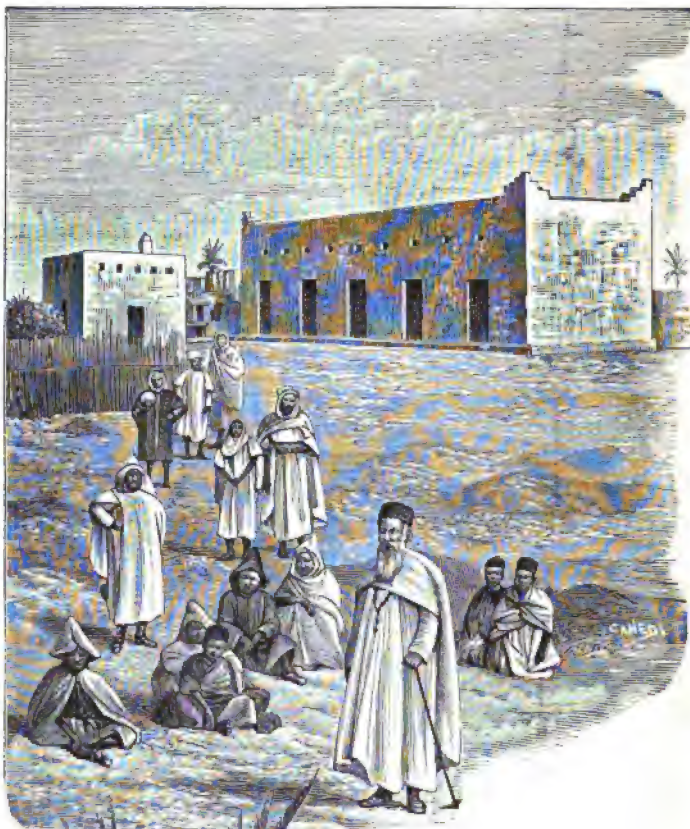
Although the White Fathers did not penetrate into Soudan until the victory of Bonnier, in 1894, this mission has already grown to be one of great promise. The greater number of blacks, it is true, embrace the religion of Mohammed in idle boast, adopting a few exterior practices; nevertheless, even so much makes true conversion less easy. With the Bambara and Mossi fetishists, there is every reason to hope for conversions in great numbers.

The vicariate apostolic of Soudan numbers 10 stations, 1245 neophytes, 2840 catechumens, 11 schools and 32 charitable institutions.

The White Sisters have established their usual works and are in charge of a military hospital; the Sisters of St. Joseph of Cluny conduct several common and industrial schools, besides a military hospital.

✦

THE MISSIONS OF EQUATORIAL AFRICA comprise the six vicariates of Northern (Uganda) and Southern Nyanza, Ounyanjembe, Tanganyika, Upper Congo and Nyassa.



SAHARA. MISSION OF EL GOLEA.

Excepting a few Indians, Arabs and Europeans, the number of whom is on the increase, the population is composed entirely of negroes. The blacks have nothing whatever in common; each tribe, nearly every settlement, speaks a different language; their size ranges from that of the Pygmies ($3\frac{1}{2}$ to 4 ft.) to that of the Mouhima (6 ft. and above); even their color varies from ebony black through all shades to the most beautiful chestnut brown.

The same variety is manifested in the climate, the hot plains of Roukowa (Tanganyika) contrasting with the eternal snow of equatorial peaks. Ourandi with its wild valleys and graceful hills, where the sweet odor from meadows mingles with the lowing of the herds, is the Switzerland of Africa.

Each and every one of these missions has given the best results; that of Uganda, in particular, has astonished the world by the number and fervor of its Christians, recalling the most glorious times of the Church. Stanley prophesied the truth concerning the Baganda when he called them "an extraordinary people." Unfortunately, this people is harassed by a disease called the sleeping sickness and the Bubonic plague, which will annihilate them unless Heaven comes to their relief.

Everywhere the White Sisters help the missionaries in their apostolic work. Besides infant asylums, dispensaries and leper hospitals, they conduct common and industrial schools for young girls, whom they try to educate as good housewives and Christian mothers. The best instructed among their pupils usually marry catechists and make themselves very useful by teaching the women in the villages evangelized by their husbands. Their households are a valuable auxiliary for the mission.

The moral transformation in Christian villages is not the least conspicuous fact; the neophytes possess an elevation of thought and a delicacy of sentiment that is truly astonishing. Religious subjects are their usual theme of conversation; the beauty of their souls regenerated by baptism is reflected in their demeanor, language and even in their carriage.

The blacks, by their manner of understanding and practicing a Christian life, are a formal refutation of a certain bulletin on anthropology which states that "it is as nonsensical to teach religion to a race of fetishists as to teach differential calculus to a child five years old."

Our Christians frequently approach the sacraments, many of them once a week. Large numbers assist at Mass every morning; their whole demeanor and the prayers which they say, often aloud, attest a simple and profound faith. All manifest a great devotion to the Blessed Virgin, as well as to their patron saint whose feast they celebrate with great solemnity. If they need special assistance in any important affair or in a dangerous hunt, they invoke Mary. Nearly all recite the rosary every day with such recollection that pagans and Protestants are moved by their religious respect and often find in it a sufficient motive for conversion. Neophytes and catechumens rarely

commence any work without first making the sign of the cross, and it is the first act which a mother teaches to her child. We might mention numerous instances of the heroic practice of all the virtues. Contemplative souls are not a rarity; so eager are they for Christian perfection and sacrifice that missionaries are deeply edified.



FATHER MENORET, MURDERED IN SAHARA IN 1876.

In June, 1903, our equatorial missions numbered 56 stations, 1200 catechists, 91,316 neophytes, 193,496 catechumens and 346 schools.



The Society of Missionaries of Africa is an association of secular clergy, living in community, following the same rule and bound to their work in common by the oath of consecration to missions in Africa, according to the rules of the society and under obedience to superiors.

"It cannot be denied," Cardinal Lavigerie writes, "that a mission like that in Africa, and especially in the interior, presents difficulties, suffering and danger.

"The first proceeds from the climate, which is hard on the constitution of foreigners. For this reason, unlike other communities which have their mother houses in Europe, the novitiate has been established in Africa itself, near Algiers. The climate in this region partakes of the character of that of Europe and of the equator. In this way missionaries are tried and gradually acclimated.

"The second cause of suffering is the change of food, particularly in the interior. We are deprived of the things which we had at home; often we have no bread or vegetables and native fruits are quite different to ours. The necessity of making long journeys, exposed to the burning sun, is one more cause of suffering. Missionaries are accustomed to these trials from the time of their novitiate and are thus enabled to test their strength.

"Besides material sufferings there are others more painful to endure, especially in the beginning of a mission. To change the sentiments of a people, to lead them from error to truth, from vice and barbarism to virtue and civilization, is always a long and difficult work. When missionaries arrive with illusions very common to generous natures, believing that they need only be seen to win over their audience, only to speak to convert, they meet with a disappointment that might well discourage them. There is but one remedy for this evil: perfect reliance upon God in prayer and the firm conviction that all required of a missionary is not so much success as fidelity to his duty.

"All these sufferings, however, have their reward, some in measure a hundred-fold. From a material standpoint, if life in Africa is hard under some conditions, it is attractive under many others. Those who have seen the clear sky of Africa, its pure light and majestic and picturesque scenery, do not want to leave it. From a spiritual standpoint, the harvest promises an abundance; perhaps no other mission in the world holds out a greater hope to the preachers of the Gospel than does equatorial Africa. If the list of dangers is terrifying, consolations are proportionately great. With Saint Paul we may say, 'I abound in joy in the midst of all my tribulations.'

"Moreover, it is this interior joy which proceeds from suffering itself when borne for the love of our Lord, from a consciousness of laboring for the extension of His kingdom in the souls of others, and in himself, that makes the vocation of a missionary superior to that of a priest in Christian countries."



MISSIONS IN OCEANICA

VICARIATE APOSTOLIC OF THE FIJI ISLANDS

In 1844, Bishop Bataillon, Vicar Apostolic of Central Oceanica, founded the first Catholic Fiji mission, on the island of Namuka, south of Viti Levu. During the following years, Christian posts were multiplied on most of the islands of the archipelago, so that in 1863, by a decree of March 6, the Fijian mission was made an independent prefecture apostolic. The progress of conversions decided the Holy See to constitute it a vicariate apostolic, May 5, 1887. Thirty-two missionaries, all Marists, are in charge of the 90 Christian settlements scattered over the islands of Viti, Vanua, Taviuni, Ovalau and Rotuma.

LETTER OF THE REV. JOHN DE MARZAN, S. M.

SOLO-IRA, NOTRE DAME D'ESPERANCE, June 14, 1904.

**Conversion of the
Tribe of
Vounangoumou.**

I have good news for you. The third tribe, that of Vounangoumou, dwelling on the banks of the Wainimala, have followed the example of the Namosi and Solo-ira tribes and entered the true fold. God be praised a thousand times!

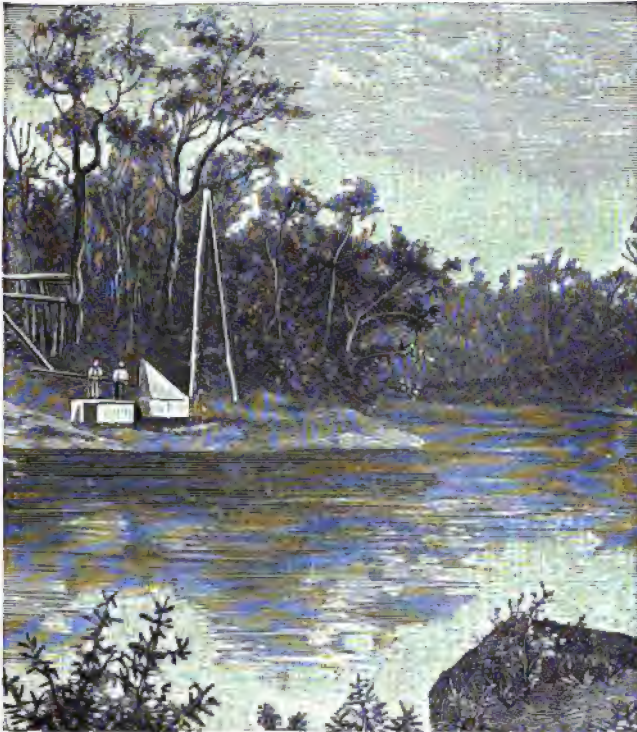
In 1902, when Bishop Vidal returned from Namosi, accompanied by Father Rougier and myself, we visited several villages of this tribe. We wished to see the chief of Solo-ira, who had just been converted, and who is a relative of the principal chief of the new tribe.

Once converted, the people of Solo-ira not only practiced their religion themselves, but endeavored to become the apostles of their faith to others. Calling upon their relatives of the Vounangoumou tribe, whose chief lives about twenty-eight miles distant, they explained the purpose of their visit after the usual salutations. Their address may be condensed as follows:

"We, chief and people of the tribe of Solo-ira, have received the Catholic religion and know that it is good. Her priests are true fathers to us, and treat us like their children. It is a religion of

kindness and love and its practice makes us happy. Since we love you, because you are our brethren and of our blood, we want you to share in our happiness. Receive the Catholic religion and abandon the error in which you are living. This is our desire and the only purpose of our visit."

After these words, one of them approached the chief and, according to Fijian custom, offered him a present, which was accepted. This



FIJI.—ON THE SHORES OF THE REWA RIVER.

was a good sign, as its acceptance was a promise to accede to the visitors' requests. The chief of Vounangoumou, however, desired to defer embracing the new religion for a few months, saying that he and his people would study it first. He promised that they would not hesitate to embrace it, and closed his address with the following significant words: "Together we have heretofore been in error; together we shall henceforth soon be in truth." This interview took place in February, 1903. How long were we to wait? God alone knew. In

December, 1903, an incident occurred which promised to retard this movement of conversion, but which on the contrary, proved the means in the design of God to soon bring it to pass.



**Imprisonment of
the Chiefs of
Wainimala for the
Crime of Sorcery.**

The tribe of Vounangoumou had already received some Protestant instruction from Methodist ministers; most of them, however, adhered to pagan customs, and especially to certain practices of sorcery called *luve ni wai* (ceremonies of the sons of water). These pagan practices had been prohibited by the government. Unexpectedly, the chiefs of the tribe were brought before court for having tolerated and even favored the ceremonies of the sons of water. On the 10th of December several of the accused were pronounced guilty and condemned to three months' imprisonment. Before leaving to suffer the penalty of their guilt, the great chief, as well as the priest of the sons of water, addressed their people:

"Go at once to get prayer-books, crucifixes, medals and rosaries from the Catholic priest and embrace the true religion; it alone can cure us of pagan superstitions and make us happy like our brethren of Solo-ira; if you are afraid to embrace it now, wait until we are set at liberty and we shall become Catholics upon our return."

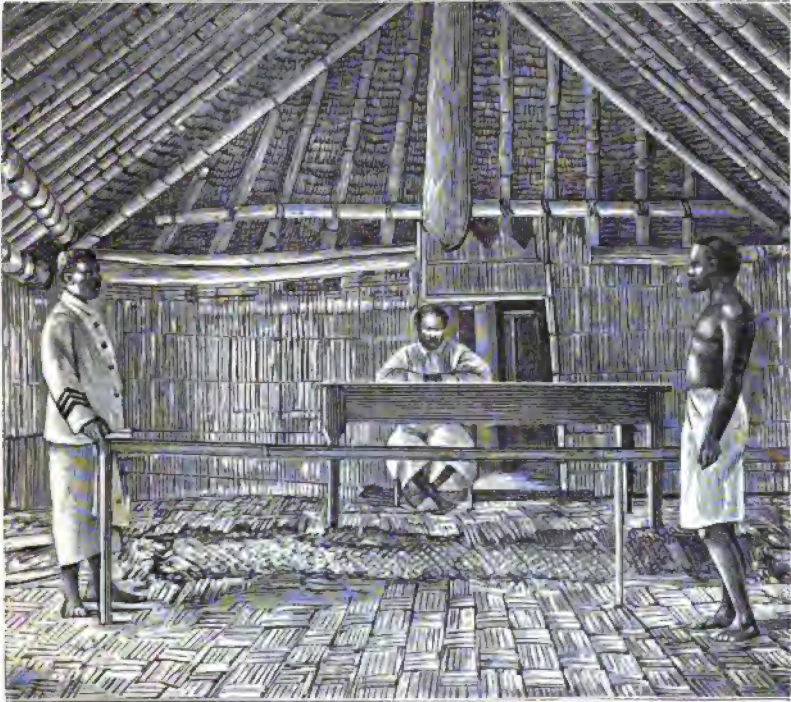
The people decided to wait for the expiration of the three months. During that time they were visited by the Christians of Solo-ira, who earnestly exhorted them to embrace the Catholic religion without delay. These devoted apostles, however, could not induce them to take the last step.

Having been advised of their favorable dispositions, I decided to send several native catechists to them, whilst I myself went to see their imprisoned chiefs. My visits were graciously received and they joined their voices with mine in prayers to God on their own behalf. Before I left they promised me to be converted as soon as they had served their term of sentence. In the meantime I visited several villages in the mountains where all the people seemed disposed to abjure their errors.

On the 10th of March, the day of the chief's deliverance, I returned to Souva; true to their word they accepted the cross, wearing it conspicuously around their necks as a sign of their admission to the Catholic Church. Returning to their tribe, they took with them some medals for the most influential men of their different villages.

**Solemn Pastoral
Visit to the Tribe.**

On the 17th of March, Father Rougier and myself set out on our pastoral visit, accompanied by a number of catechists and children from our school. After a two days' march, in a driving rain, we arrived at the first villages of the tribe; here we learned that the *Bonli* or sub-prefect of the region was opposed to conversions, and had torn the cross from the neophytes' necks. Such



FIJI ISLANDS.—COURT OF JUSTICE IN REWA.

a violation of religious liberty in opposition to the laws of the country required immediate and energetic action. To comfort our new converts, we visited every village. Thanks be to God! we were able to thwart the designs of the *Bonli* and succeeded in having the magistrate call his attention to the fact, that Fijians are free to embrace the Catholic religion as any other and, in consequence, that no cross should be taken away from any neophyte.



This admonition put an end to annoyances from that quarter. Another war, however, was shortly afterwards instigated by a Methodist minister. Despite his smooth-tongued calumnies, he met with violent opposition. As a last resource, to frighten the natives, he predicted an immediate ruin of the whole tribe.

"I have seen in a vision," said he, "that only those who hold fast to my girdle shall be saved."

We assured our neophytes that only those shall be saved who cling



FIJI ISLANDS.—THE REWA RIVER.

to the cross of Christ. Fijians believe readily in dreams; nevertheless the minister gained nothing by his lying. Unabashed, he spread the rumor that the English government of the colony regarded their conversion with suspicion, and would refuse any post of honor to Catholic chiefs.

Then one of the newly converted, the most influential chief, said to the neophytes:

"I wish to set my mind at rest concerning this rumor; I am going to consult the missionary."

Arrived at Solo-ira, I advised him to go to Souva, the residence of the governor and of the bishop.

"Go and see the bishop yourself," I said, "and you will find that the governor will contradict the report, for he is a protector of religious liberty."

It was Holy Thursday when the chief and his catechist arrived in Souva. Bishop Vidal received him affectionately and obtained an interview for him with the minister of the home government. From him he learned that the English government allows full religious liberty. Any one may believe as he pleases, provided that he obeys the civil laws.



Made happy by this answer, the chief returned home, having first been strengthened in his faith by the sight of the beautiful ceremonies of Holy Thursday and Good Friday. Informing his people that the governor had told him a Catholic was free to practice his religion and could hold a position under the government, the same as a Protestant, he assured the neophytes, before the whole tribe, that he intended at once to enter the Catholic Church; at the same time he expressed the hope that the other chiefs, his relatives, would do likewise and that all the people would follow their example. In consequence of this declaration 500 persons consented to become Catholics.

The Methodist minister made a last effort to gain his cause, but the brother of the chief who had been a prisoner answered him:

"Minister, you tell me that we are your children, but how are we your children, and how are you our father? My brother and several other chiefs of our tribe spent three months in prison. Who visited them and consoled them? You? No. It was the Catholic missionary; it was he too who visited our tribe and instructed us. It is not you who have been a father to us; it is the Catholic priest. Therefore we should be his children, not yours. That is all I have to say to you."



On Easter and the following Sunday these people came in large numbers to our little church in Solo-ira, too small to accommodate them. They had traveled several days to reach us. Before leaving they begged me to get them catechists, a missionary and Sisters. I made known their request to Bishop Vidal, but not a single priest can be spared for a new mission in Fiji. Since the conversion of Namosi

and Solo-ira, several Fathers have had their work increased to an enormous extent. Pray that new missionaries may arrive and that we may receive alms to build a chapel on the beautiful shores of the Wainimala..

We also need a convent for Sisters to instruct young girls and train them in Christian virtue. Who will come to our assistance? In return for what we receive, we promise our prayers and those of our neophytes, and God will reward a hundred-fold.





NEWS OF THE MISSIONS

EUROPE

The Largest Diocese in the World

For eighteen months the vast diocese of Mohilev, whose titular resides in St. Petersburg, has been deprived of a pastor. The new archbishop, so impatiently expected, Mgr. Georges Schembek, former bishop of Ploetsk, was promoted to his new see November 9, 1903, and received the pallium Ascension Day, May 19, 1904, in the parish church and pro-cathedral of Saint Catherine.

As archbishop of Mohilev and likewise administrator of the diocese of Minsk, without a bishop since 1869, his jurisdiction extends from Pinsk almost to the frontiers of Austria, as far as Vladivostock and from Tachkend on the boundary line of Thibet to the Arctic ocean.

ASIA

Massacres in Armenia

Our readers are acquainted with the heart-rending scenes presented in the mission of Armenia. The missionaries of these regions so sorely tried have sent us an appeal of despair to move charitable hearts in behalf of their poor starving Christians.

God grant that their cry of distress may be heard! We commend this poor Christian flock to the charity of our readers.

Terrible Cyclone in Annam

Father Fleury, superior of the Seminary of Foreign Missions, has telegraphed from Paris:

"We have received the following dispatch:

"The mission of Hué has been destroyed by a typhoon. Father Dangelzer, pro-vicar, killed. Implore immediate aid for us.

CASPAR.'"

Bishop Caspar has been vicar apostolic of Northern Cochin China since 1880. The victim of this terrible disaster, Father Louis Etienne Dangelzer, was the senior dean of all the missionaries of that country. Born in the diocese of Strasburg in 1839, he left for Annam in 1863.

An Outline of Events in the Far East

Bishop Chatagnon, vicar apostolic of Southern Si-Chuan, writes from Sin-Fu:

"Times are bad in China. For ten years there has been no cessation of persecution in this province; we have scarcely had even a few months of respite. Nevertheless, God has favored us with consolations and encouragement. Though persecutions are not a thing to be desired and do much harm, still they also effect some good. By the grace of God, who makes use of the most contrary events to promote his glory and increase our merit, they excite the faith and zeal of lukewarm Christians, arousing virtues of which they deemed themselves incapable.

"The pagans themselves are moved and attracted by religion. I have never experienced a similar movement of conversions. Since the war of 1900, which affected all China, it has been felt in every province. In the midst of troubles and revolutions, the pagans turned to the young society of Christians who seemed to be more consistent and united and manifested greater charity to one another. As in the times of St. Paul, pagans are without love and pity for one another and can easily be won over by any one who shows the least sympathy for them. Thus God makes use of the calamities in this world for the salvation of souls. We cherish the strongest hope that this immense empire will one day be converted.

"At present we are enjoying peace, despite the war between Russia and Japan, which from all indications will be a long and desperate one."

AFRICA

Edict of Menelik against The Lazarist Mission in Abyssinia

Father Edward Gruson, C. M., superior of the mission in Abyssinia, writes:

"The readers of the ANNALS will be grieved to learn that a general persecution has been declared in Abyssinia.

"Until within the last few days our expectations wavered between fear and hope. Owing to the great distance between our mission and

the capital, as well as to the good-will of the prefect of Agamie, we cherished the thought that we might be left undisturbed.

"Alas! we are all included in the persecution. There is no hope of escaping the suffering till the end.

"After having made the most frightful ravages in the south, the storm is about to break over all our works. The order of our expulsion has been pronounced by Menelik II himself. The following is a translation of the imperial letter to the governor of our province:

"'The lion of the tribe of Judah has conquered, Menelik II, by the grace of God, king of the kings of Ethiopia.

"'This communication shall reach Choum Agamie Desta.

"'How is your health? I, thanks be to God, am well.

"'Our father Pietros is sent by me; consequently he alone is empowered to teach religion in the region of Tigris. As for yourself, you are charged with the commission of expelling the men of Abba Joannes who are in your province. That is my desire.

"'Written in our city of Adis Abeba, the 19th day of November, 1896, that is to say, the 27th day of November according to our Latin calendar.'

"By the men of Abba Johannes (Father Coulbeaux, my venerable predecessor) the negus means not only Lazarist missionaries but all native priests and Catholics. That is the interpretation given by all the lawyers in the country.

"Thus our unfortunate faithful have no other alternative but apostasy or exile. We are anxiously awaiting the result of the negotiations of the French minister in Adis Abeba."

News of the Mission of Galla

Since the foregoing letter was written, Father Moyse, of Orleans, procurator general of the Capuchin missions, has sent us the following note which promises some hope even for Abyssinia:

"Thanks to the intercession of Mr. Lagarde, the French minister, and to the intelligence and generosity of Menelik, the suffering which has overwhelmed the mission of Galla is about to cease."



DESTINATION OF MISSIONARIES

Reported since the September-October Annals

AFRICA

French Guinea

Rev. Father Lacas, C.S.Sp.

French Soudan

Rev. Fernand Sauvart, A.I.M.
 " Emil Courteille, A.I.M.
 " Pierre Boume, A.I.M.
 " Henri Francois, A.I.M.
 " Martin Leuray, A.I.M.
 " Eugene Mangin, A.I.M.
 " Ernest Thueux, A.I.M.

Northern Nyanza

Rev. Ernest Favière, A.I.M.
 " Arthur Prentice, A.I.M.
 " Leon Delevaux, A.I.M.
 " Etienne Arveny, A.I.M.
 " Louis Delery, A.I.M.
 " Joseph Berder, A.I.M.
 " Jean Baptiste Persegol, A.I.M.

Southern Nyanza

Rev. Henri Leonard, A.I.M.
 " Emil Kuypers, A.I.M.
 " Eugene Desbrosses, A.I.M.
 " Martin Portet, A.I.M.
 " Leon Reant, A.I.M.

Brother Fulgence, A.I.M.

Northern Madagascar

Rev. Father Chapert, C.S.Sp.

Gabon

Rev. Fr. Nussbaumer, C.S.Sp.
 " " Monnier, C.S.Sp.

NORTH AMERICA

CANADA.

Rev. Father Limbour, C.S.Sp.

SOUTH AMERICA

COLOMBIA.

Rev. J. M. Tupbellier, O.M.I.
 " J. M. Arrieudare, O.M.I.
 " P. Baron, O.M.I.
 " V. Duret, O.M.I.

ASIA

CHINA.

Kwang-tung

Rev. Alfred Jarreau, P.F.M.
 " Emil Leveque, P.F.M.
 " Edouard Sapin, P.F.M.

Tonkin

Rev. Louis Christian Decooman, P.F.M.
 " Antoine Marie Magnin, P.F.M.
 " Emil Olivier Proult, P.F.M.
 " Clavis Tiasot, P.F.M.
 " Matthew Rocher, P.F.M.
 " Jules Louis Bremaud, P.F.M.

Thibet.

Rev. Pierre Sylvain Valentin, P.F.M.

Cochin China

Rev. Gaston Francois Degas, P.F.M.
 " Celestin Tramier, P.F.M.
 " Celeste Marie Nicolas, P.F.M.

Kwang-ai

Rev. Louis Humbert, P.F.M.

Hong Kong

Rev. Alexandre Marie David, P.F.M.

Si-chuan

Rev. Dominique Arias, P.F.M.
 " Adolphe Marie Pitiot, P.F.M.
 " Cyril Francois Gibergues, P.F.M.
 " Jean Ferdinand Arnaud, P.F.M.
 " Edmond Champion, P.F.M.
 " Pierre Louis Clavières, P.F.M.
 " Amand Alphonse Poisson, P.F.M.

Kut-chau

Rev. Jos. Alphonse Saunier, P.F.M.
 " Eugene Bartholemy Grimard, P.F.M.

Chi-li

Rev. Jos. Nissen, S.J.
 " Paul Bornet, S.J.
 Brother Joseph Schmitt, S.J.

Cambodia

Rev. Yves Quimbrot, P.F.M.
 " Jos. Pilliot, P.F.M.

INDIA

Stam

Rev. John Yves Bellamy, P.F.M.

Laos

Rev. Leon Perroudou, P.F.M.
 " Jean Marie Bouchet, P.F.M.

Pondicherry

Rev. Bertraud Ernest Maylin, P.F.M.
 " Ludovic Blaese, P.F.M.

Kumbhakonam

Rev. Jean Baptiste Croze, P.F.M.
 " Jules Bulliard, P.F.M.
 " Claudius Chassain, P.F.M.

Coimbatore

Rev. Leon Auguste Bechut, P.F.M.

Malsur

Rev. Antoine Marie Laval, P.F.M.

Ceylon

Rev. Gaston Robichez, S.J.
 " Michel Gouth, S.J.
 Brother Alphonse Drouan, S.J.



SUPPLEMENT

TO THE

AMERICAN EDITION

OF THE

Annals of the Propagation of the Faith

The Feast of St. Francis Xavier.

On December 3, the Church will celebrate the Feast of St. Francis Xavier, the great missionary of the sixteenth century, who labored so zealously and with such great success to fill the hearts of the people of India and Japan with Christian truths. St. Francis was chosen as patron of the Society by its very founders, and this year our Holy Father Pope Pius X confirmed that choice in the beautiful letter which he addressed to the Catholic world encouraging and commending the work of the PROPAGATION OF THE FAITH. He did more, he raised the Feast of St. Francis Xavier to a higher liturgical rite in order that the veneration paid to him may be further increased. Our associates will not fail to answer the wishes of the Holy Father and pay to that great apostle a special duty of honor and praise. Let them pray on that day that God may inspire our missionaries with the zeal and love for souls which consumed the heart of Francis. May their efforts be blessed with the same success and may also the association for the PROPAGATION OF THE FAITH grow in strength day by day under the intercession of Francis.

We remind the members of the Society that a special plenary indulgence is granted them on the 3d of December, provided they observe the usual conditions prescribed by the Church.

The Distribution of the Offerings. The report published in this number shows how the alms collected in 1903 were distributed in the early part of this year. Whilst it is a clear evidence of the truly Catholic character of the Society, it indicates also that our poor missionaries must rely on the grace of God and their own sacrifices rather than on human means to carry out their mission. Their applications for help amounted to nearly five times the amount on hand for distribution. All had to be curtailed in proportion and the alms sent were really insignificant if we consider the needs and the results aimed at. And yet how gracefully received by those noble souls! How willing they are to share the merits of their sufferings and labors with their benefactors! Let us hope that the number of good Christians anxious to partake of those precious blessings will grow and through their charity the joys of the Gospel will be imparted to a larger number of souls.

The Charity of the Society for the Propagation of the Faith. The PROPAGATION OF THE FAITH has not succeeded as yet in obtaining a firm footing in Canada, since the total contributions to the work made last year by that country amounted to only \$2270.83. The sum is rather small for a Catholic population of over two millions, still the Society continues helping generously the missions of the Dominion, showing thereby its truly Catholic spirit and charitable impartiality. As may be seen from the report published in the present issue, the sum of \$31,152.00 was apportioned to the missions of Northwestern Canada, which may be counted among the hardest on account of the distances and the rigor of the climate. They are almost entirely in the hands of the Oblates of Mary Immaculate.

Visit of a Japanese Missionary. A few weeks ago we had the pleasure of entertaining a Catholic missionary from Japan, the Rev. Claudius Ferrand. Father Ferrand is returning from Europe, where he has been soliciting the charity of the faithful in behalf of a work which promises to do much towards the conversion of the Japanese people. He is striving to reach the masses through the students and has already obtained remarkable results in Tokio, where the student body is 50,000 strong. Briefly, Father Ferrand's plan is to establish dormi-

tories for students where they will be guarded against the baneful influences of the hotels in which they are accustomed to live, and brought into a Catholic atmosphere. The first Catholic *Geshikuya* (dormitory) established three years ago by Father Ferrand has met with great success and contains at present more than sixty students. The good report of this house, which is called Nazareth, has spread in Tokio, so that government officials expressed their satisfaction at the work which is being done, and nearly one hundred and twenty applicants have been refused for lack of accommodations. Father Ferrand is striving to enlarge the work and establish other Catholic *Geshikuyas* both in Tokio and the other university cities of Japan and is traveling to obtain the necessary funds.

From New York, Father Ferrand went to Boston, where he received the most cordial welcome. He will visit several places in Canada, where he will lecture upon the Japanese and their manner of living, at the same time pleading the cause of his most deserving undertaking.

A few days ago we received a letter from a **Lay Apostolate.** Catholic layman asking for information and materials to establish the SOCIETY FOR THE PROPAGATION OF THE FAITH in a certain parish of a Western diocese. We thought at first that his intention was merely to form a band of Associates among his friends, but soon received another letter asking for more materials with the welcome intelligence that he meant to start the work throughout the whole parish, which is a new one, and later on throughout the diocese in which it is located.

We have since learned that the credit for the formation of that new parish is due to that young man, who is in the employ of a large railroad corporation. When he went to the place he found about one hundred Catholic families deprived of the help of religion. He set about encouraging interest for the building of a church and his efforts met with prompt success; the church was dedicated last month by the bishop and a pastor appointed.

What is more remarkable than all this is the determination of that young man to establish at once the SOCIETY FOR THE PROPAGATION OF THE FAITH in his parish, which probably is itself in need of many things. But he understood that the surest way to draw the blessings of God upon our own apostolic labors is to take interest in those of others;

that the safest means of keeping the faith and diffusing its advantages around us is to do something toward bringing its light to those entirely deprived of it; that charity for this world-wide apostolate, far from being prejudicial, rather stimulates generosity for all home works. This is a true Catholic spirit; may God bless the efforts of that lay apostle and may his example be followed by many!

**Grateful
Missionaries.**

On August 30 the Chapter General of the Congregation of the Oblates of Mary Immaculate convened at Liege. It was attended by fifty-five members, among others the Archbishop of St. Boniface, the Bishops of Jaffna, St. Albert, New Westminster, the Vicars Apostolic of Athabasca, Mackenzie, Saskatchewan, Yukon, Orange Colony, Natal, and other prefects apostolic and chiefs of missions from all parts of the world.

One of the first cares of the Chapter was to address unanimously a vote of thanks to the SOCIETY FOR THE PROPAGATION OF THE FAITH. In the letter expressing the gratitude of the Congregation, they assert that it is owing to the generous assistance of the Society that their missionaries are enabled to pursue their apostolic labors; they ask God to bestow His choicest blessings upon its members and directors, promising them a communion of prayers and merits. They hope that the number of our associates will grow daily and that all good Catholics will generously contribute to the cause of the missions, which is the cause of our Lord Himself.

**\$70,000.00
In One Day.**

"Oh! it is wonderful, very wonderful!" loudly sang the congregation that assembled in the Gospel Tabernacle, 692 Eighth Avenue, New York, on October 9. The Rev. A. B. Simpson, President of the Christian Missionary Alliance, had made an appeal in behalf of the Protestant foreign missions and people were pouring money into his hands.

Before the end of the day \$70,000.00 had been contributed to the cause in that one church and by that one congregation. It was indeed wonderful! And this is only one of the many instances when our separated brethren give us a remarkable example of their zeal and eagerness for the propagation of the Christian faith.

**Our Departed
Friends.**

The month of November offers us an opportunity to remind the faithful that even persons who have departed this world may at the request of some friends share in the blessings of the PROPAGATION OF THE FAITH. Let us remind them also that there can be no truer charity to their departed relatives and friends, no greater proof of affection and gratitude than to have them enrolled in the Society and thus obtain a part of the merits and prayers of the missionaries and in the Masses said by them. More than 10,000 Masses are offered up every year for the living and deceased associates.



MISSION NOTES AND NEWS

Mackenzie, Canada

LETTER OF BISHOP BREYNAT, O. M. I.,

Vicar Apostolic of Mackenzie.

A letter from Father Husson, procurator of our missions, informs us that the station at Athabasca Landing has suffered from a sudden flood.

In a few hours the water rose eight to ten feet. By the energy and courage of Father Beaudry, who fortunately happened to be there, and of Mr. Besnard, the representative of the firm of Revillon Bros., most of the effects in our dwelling were saved, but all the merchandise bought in Winnipeg and stored in the warehouse of the above firm was destroyed. The loss of the mission amounts to two thousand dollars.

The merchandise specified were the annual provisions for our missions in Mackenzie. Transported during the winter over the snow to the river shore, they were held till the melting of the ice to be carried by boat for distribution to the uttermost mission near the Arctic Circle. In a few hours the flood had destroyed everything. Thy will be done!

Father Husson at once set to work to renew the supplies and organize a second expedition. The additional expenses will be enormous. On account of the bad roads and great amount of traffic, the cost of transportation between Edmonton and the Landing alone has been raised from seventy-five cents, the rate last winter, to two dollars a hundred pounds. We shall be only too glad if we can obtain what we need in Edmonton, particularly the materials for making nets, which are an absolute necessity for us. If we are obliged to get them in Winnipeg or Montreal, I am very much afraid that they will not reach their destination this year. What privations I apprehend for my poor missionaries, Sisters and children! There is no thought of procuring anything but absolute necessities; besides the exorbitant prices (\$15 for 100 lbs. of flour in the mission of Providence, \$20 in the mission of Good Hope), the Hudson Bay Company will be very limited in their supplies.

In affectionate gratitude, we offer to God our trials, our sufferings, our privations and our prayers for the benefactors of our painful missions. I am proud to affirm that my missionaries are doing their duty bravely. Thanks to divine assistance and the alms of the SOCIETY FOR THE PROPAGATION OF THE FAITH, they will continue to do in the future what they have done in the past. Grace will not be wanting.

Sandwich Islands

Father Reginald Yzendoorn, missionary at Hawaii, writes from Hilo:

"After nine months of continuous work, I felt the need of a little rest and received permission to spend one week in the country.

"I should have liked to visit Father Ulrich in Puna. His district is a vast arid plain where many curious things are to be seen—trees of lava, caves, hot springs and Hawaiian life in all its purity and simplicity. The people of Puna are for the most part still composed of the native element. As Father Ulrich was absent, I could not appeal to his hospitality, and so applied to Father Otto, whose district is on the opposite coast.

"First I went to Papaihon, where there is a Japanese temple; a little further on is Kalao, where stands the first church built by Father Otto; it has just been painted. We continued our way to Honomu.

"A chapel, white as snow, surmounted by a red roof and built on the summit of a steep hill, announced the end of my journey. The priest's house stands close by. Back of the house is the cemetery. The main part is reserved for Catholics, the rest for the Japanese.

"I at once perceived that it was 'All Souls' Day' for the Japanese. The graves were adorned with paper lanterns. At every turn men and women were performing their devotions. The lamps were lighted, figures were kneeling, one by one, before the graves, their hands clasped. A prayer, a little shorter than the Ave Maria, was recited, a bow was made, and the same ceremony was repeated before each grave visited. The devotion was good and short, and the prayers were said with a spirit of devotion and recollection.

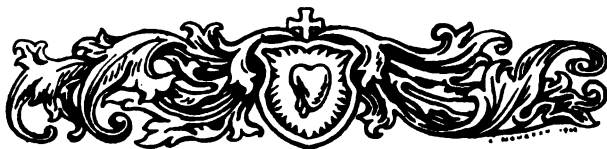
"The next day I witnessed a Japanese burial. The procession was led by several children dressed in bright-colored gowns; they were followed by men and women forming two lines. Then came a man carrying a wooden tray with offerings: a cup of tea, a cup of rice, several potatoes and bamboo sticks for a fire. The coffin came next; it was made of plain wood and was carried by six men. A short dis-

tance behind came the bonze on horseback and dressed in American costume; for the ceremony, however, he resumed the native Japanese garb. Long prayers were recited and short bamboo sticks burned. On their return I saw several Japs kneeling before our church to perform their devotions as above described. Probably the popular principle, 'all religions are the same,' has been introduced into Japan; or were they paying homage to the 'unknown God,' as did the Athenians in the time of Saint Paul?

"I took a walk across a field of sugar cane. Suddenly my path stopped. Before me lay an abyss about 180 feet deep. To reach the other side I had to cross the *flume*. In the English of Hawaii a flume is a kind of wooden trough, sometimes under ground and sometimes resting on supports more or less elevated. They serve for the transportation of the sugar cane and are never without a stream of water.

"The flume which crosses the gorge of Honomu is about 200 feet high and rests upon a very light scaffolding. Well, I crossed this kind of a bridge. But when I found myself in the middle, separated from the chasm by a slight rail, and beheld under my feet the foaming river dashing against the rocks; when I thought of the possibility of a breakdown, I felt myself to be a mere nothing in the hands of Him who is the Master of life. I do not deny that I recited acts of love and contrition until I set my foot on firm ground again. It is good for man sometimes to be in danger. Never does he make a better meditation.

"On my return I was in a conveyance with two Japanese, an American, a Portuguese, five Chinese women and one Chinaman. The Chinese women wore trousers, the Japanese men skirts. The way of the world was reversed, but anything may be expected in Hawaii."

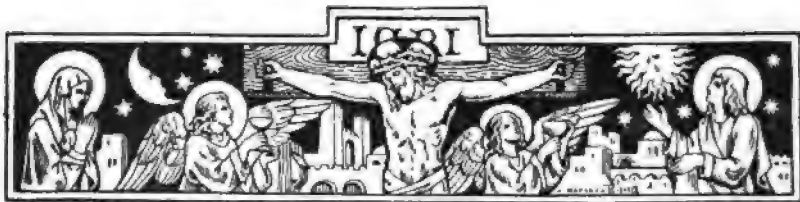


SPECIAL DONATIONS

Received since the September-October Number.

FOR BISHOP O'REILLY, BAKER CITY.	
Per Rev. J. J. Dunn (Diocese of New York).....	\$ 10.00
Miss C. A. O'Donnell (Diocese of Pittsburgh).....	2.00
Z. Z. (Diocese of New York).....	3.00
FOR BISHOP GROUARD, O. M. I., ATHABASCA.	
Z. Z. (Diocese of New York).....	3.00
FOR BISHOP O'GORMAN, C. S. SP., SIERRA LEONE.	
Rev. T. S. O'Reilly (Diocese of Brooklyn).....	50.00
Per Rev. J. J. Dunn (Diocese of New York).....	10.00
FOR BISHOP CHATRON, OSAKA.	
Per Rev. James Anthony Walsh (Diocese of Boston).....	22.50
FOR BISHOP VIGANO, HYDERABAD.	
Rev. T. S. O'Reilly (Diocese of Brooklyn).....	50.00
Mr. Wm. Noonan (Diocese of San Francisco).....	109.00
Z. Z. (Diocese of New York).....	5.00
FOR FR. M. H. JAWIN, N. CAROLINA.	
Per Rev. James Anthony Walsh (Diocese of Boston).....	7.00
FOR FR. WESTROPP, S. J., LEAD.	
Z. Z. (Diocese of New York).....	2.00
FOR FATHER BOONNEY, TUCSON.	
Per Rev. James A. Walsh (Diocese of Boston).....	6.00
FOR FR. BRUCK, O. M. I., SASKATCHEWAN.	
Per Rev. J. J. Dunn (Diocese of New York).....	10.00
FOR FATHER PAQUETTE, O. M. T., SASKATCHEWAN.	
Z. Z. (Diocese of New York).....	5.00
FOR FR. CORRE, JAPAN.	
Rev. A. Tysska (Diocese of Pittsburgh).....	2.00
Rev. G. W. Holhn (Diocese of St. Louis).....	2.00
FOR FR. GRUSON, C. M., ABYSSINIA.	
Z. Z. (Diocese of New York).....	5.00
FOR FR. BRIAULT, C. S. SP., GABON.	
Z. Z. (Diocese of New York).....	2.00
FOR FR. DELORE, S. J., LIBAN.	
Z. Z. (Diocese of New York).....	2.00
FOR FR. TIGNOUS, INDIA.	
Per Rev. J. J. Dunn (Diocese of New York).....	67.25
Per Rev. James Anthony Walsh (Diocese of Boston).....	32.00
FOR FR. DUPONT, TONGKING.	
Per Rev. James Anthony Walsh (Diocese of Boston).....	5.00
FOR FR. FRUITIER, INDIA.	
Per Rev. James Anthony Walsh (Diocese of Boston).....	7.00
FOR FR. FERRAND, TOKIO.	
Per Rev. James Anthony Walsh (Diocese of Boston).....	100.00
FOR FR. CIVATTI, HYDERABAD.	
Per Rev. James Anthony Walsh (Diocese of Boston).....	5.00
Mr. I. Hueberger (Diocese of Davenport).....	5.00
FOR FR. SAURET, JAPAN.	
Z. Z. (Diocese of New York).....	10.00
FOR MOTHER PAUL, O. S. F., UGANDA.	
Rev. T. S. O'Reilly (Diocese of Brooklyn).....	25.00
Per Rev. J. J. Dunn (Diocese of New York).....	18.00
FOR SISTER MARCELLA, O. S. F., UGANDA.	
Rev. T. S. O'Reilly (Diocese of Brooklyn).....	25.00
FOR MRS. FLORA LEWIS, BENIN.	
Z. Z. (Diocese of New York).....	3.00
FOR THE MISSIONS IN CAPE VERDE ISLANDS.	
Mr. M. H. Douglass (Diocese of Boston).....	10.00
FOR AMERICAN INDIAN MISSIONS.	
Miss M. G. Sanders (Diocese of St. Augustine).....	1.00
A Friend (Diocese of La Crosse).....	6.00
FOR THE CISTERCIAN MONASTERY OF HAKODATE, JAPAN.	
Z. Z. (Diocese of New York).....	2.00
FOR THE REDEMPTION OF CHINESE CHILDREN.	
Z. Z. (Diocese of New York).....	3.00
FOR THE "PRO AFRICA" LEAGUE.	
Z. Z. (Diocese of New York).....	10.00
FOR A LEFER'S MISSION.	
Per Rev. James Anthony Walsh (Diocese of Boston).....	5.00
FOR AFRICAN MISSIONS.	
Per Rev. T. Fagan (Diocese of Milwaukee).....	10.00
Total.....	\$647.75

The Society gladly receives sums of money intended by the donors for any particular mission or missionary, and forwards the same at once to its destination in any part of the world.



OBITUARY

The following deceased persons are commended to the charitable prayers of our Associates:

MOST REV. W. H. ELDER, *Archbishop of Cincinnati*; MOST REV. C. DUVAL, O. P., *Delegate Apostolic in Syria*; MOST REV. A. BONETTI, C. M., *Delegate Apostolic in Constantinople*; MOST REV. A. TIMONI, *Archbishop of Smyrna*; RIGHT REV. G. PELCKMANS, O. M. CAP., *Bishop of Lahore*; RIGHT REV. DOM S. WYART, *General Abbot of the Cistercian Order*; VERY REV. FATHER DAVIS, O. C. C., *Dublin, Ireland*; REV. J. P. WHITE, *Baltimore, Md.*; REV. C. KAISER, REV. P. A. O'REILLY, *of the Diocese of New York*.

Mr. John McAuliff, Mr. Stanley MacMullin, *Diocese of Cincinnati*; Miss Teresa McColgan, *Diocese of Pittsburgh*; Mrs. Bridget Regan, Mr. Wm. Regan, *Diocese of Milwaukee*; Mrs. Coughlin, *Diocese of Newark*.

Of the *Diocese of New York* the following: Mrs. Mary Jaeger, Mr. Cornelius J. Hurley, Mr. Wm. Scott, Mr. M. Gounoud, Miss Mary Fitzpatrick, Miss Mary McDonald, Mrs. McGoe, Miss Mary Fitzmaurice, Mr. Joseph Cunningham, Mr. Francis Lundergan, Mr. John Ryan, Miss Bridget Dolan, Miss Margaret Sweeney, Mr. Hugh O'Brien, Mr. Wm. Buckley, Mr. Wm. Mangan, Mr. Wm. Lord, Mrs. M. Mooney, Mrs. Fay, Mr. John Thomas Ryan, Mr. George Fox, Mrs. Casey, Mr. Patrick Sheridan, Mrs. Engrazia Callahan, Miss Maria Engrazia Callahan, Mrs. William Farrell, Mr. M. B. Masterson, Mr. Thomas Finnegan, Mr. John Nolan, Mr. John Murphy, Mr. Michael Connolly, Mr. Eugene F. Sullivan, Miss Frances Stockton, Mr. Robert Fahey, Miss Grace Menchine, Miss Honors Whelan, Mr. William Whelan, Miss Mary Whelan, Mr. John Byrnes, Miss Honors Byrnes, Mr. Auerlia Williams, Miss Alice Hortense Ming, Mr. Frederick Aloysius Coughlin, Mr. Henry Richards, Mr. John Wagner, Mr. Wm. Kearney, Mrs. Nellie Boyle, Mr. E. D. Flynn, Mr. James McDonagh; Mrs. Mary Ann McDonagh, Miss Delta McDonagh, Mr. Patrick Reynolds, Mr. John H. Reynolds, Mr. Michael Howard, Mrs. Rose A. McKenna, Mrs. Jennie Smith, Mr. Patrick Norris, Mr. Michael Norris, Mr. John Norris.

Of the *Diocese of Boston* the following: Mr. James Curley, Miss Mary Shields, Miss Margaretta Fleig, Mr. Michael Lynch, Mr. Thomas Lynch, Miss Ellen Inglis, Mr. Joseph Shepard, Mrs. Ellen Crane, Mrs. Ellen Carey, Mrs. James Kinsella, Miss Anna Leary, Mr. James F. Aylward, Mr. Henry L. Richards, Mr. William McNamara, Miss Mary McCarthy, Mr. John Hayes, Mr. James Dunn, T. R. Donovan, Mr. and Mrs. Sullivan, Mr. Charles Lundergan, Mr. Michael Bathazar, Mrs. Virginie Bouchard, Mr. George Chabot, Agnes L. Ring.

(We shall be glad to recommend all deceased associates whose names are sent us to the prayers of our readers.)

CONTENTS OF VOLUME LXVII

BRIEF OF HIS HOLINESS POPE PIUS X IN BEHALF OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH	153
AUDIENCE GRANTED BY HIS HOLINESS POPE PIUS X TO THE DELEGATES OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH.....	3
REPORTS OF RECEIPTS IN 1903	157
REPORT OF ALLOCATIONS MADE IN 1904.....	265
THE SOCIETIES OF CATHOLIC MISSIONARIES.....	167
1. THE MISSIONS OF THE FATHERS OF THE HOLY GHOST BY BISHOP LE ROY	167
2. THE SOCIETY OF FOREIGN MISSIONS OF PARIS.....	211
3. THE SOCIETY OF AFRICAN MISSIONARIES (WHITE FATHERS), BY THE REV. S. COMTE.....	276
NEWS OF THE MISSIONS.....	39, 89, 197, 243, 297
DESTINATION OF MISSIONARIES.....	45, 94, 202, 254, 300

MISSIONS IN ASIA

KUI-CHAU.— <i>Letter of Father Cavalerie, P. F. M.</i> —Visit to a persecuted Mission.—The people of Chui-Kia	5
LAHORE.— <i>Letter of Rt. Rev. G. Pelckmans, O. M. Cap.</i>	16
CHE-KIANG.— <i>Letter of Bishop Raynaud, C. M.</i> —Touching details of the martyrdom of Father Tsu	55
LIBAN.— <i>Letter of Father Delore, S. J.</i> —The School question.....	61
THE CITY OF OSAKA.— <i>By the Rev. Father Walter.</i> —Description of Osaka.—Summary of the Religious and Civil History of Japan.—Evolution of Ideas and Social Transformation.—Education.—The Church at Osaka	101
HYDERABAD.— <i>Journal of Father Oivatti, M. F. M.</i> —Need of Refuge for Aged Pagans.—Discussion with an Intelligent Hindu.—Truth proved by Charity	180
SOUTHERN TONGKING.— <i>Letter of Father Belleville, P. F. M.</i> —Three Blossoms of the Ha-Tinh Mission	190
LAOS.— <i>Letter of Father Bouriet, P. F. M.</i> —Socialism in Laos.—Curious Details concerning the Rights of Property.....	220
SOUTH-WEST HU-PEH.— <i>Murder of Bishop Verhaeghen, O. F. M., Missionaries and Christians</i>	275

MISSIONS IN AFRICA

SOUTH VICTORIA NYANZA.— <i>Letter of Father Hurel, Al. M.</i> —A Journey to Kiza	21
GABON.— <i>Letter of Father Briault, C. S. Sp.</i> —Struggle of a Young Christian Woman against Polygamy	65
BENIN.— <i>Letter of Mrs. Flora Lewis.</i> —Progress of the Mission.—Bishop Lang.—Saint Claver Hospital	73
UPPER NILE.— <i>Letter of Sister M. Marcella, O. S. F.</i> —A Christmas Celebration in Uganda	119
<i>Letter of Mother Mary Paul, O. S. F.</i> —Nubian Practices.—The Sleeping Sickness	124
GABON.— <i>Letter of Father Jeanroy, C. S. Sp.</i> —Abandoned Children.—Apprentices in Libreville	225
NORTHERN NYANZA.— <i>Letter of Father Mouillec, Al. M.</i> —A Year's Record of the Mission of Mitala Maria.....	230

MISSIONS IN AMERICA

ATHABASCA.— <i>Letter of Bishop Grouard, O. M. I.</i> —Touching Homage to Bishop Clut.—Burning of the Mission of St. Anthony.—Works of the Sturgeon Lake Mission.....	77
OREGON.— <i>Letter of Bishop O'Reilly.</i> —Difficulties of the Ministry.—Need of Priests and Means.—Consoling Results.....	128
TEXAS.— <i>Letter of Father Marmatel, O. M. I.</i> —A Texas Missionary Trip.—The Mexican Character and Hospitality.—The Ages of Faith.—A Saintly Death	131
SOUTH DAKOTA.— <i>Letter of the Rev. H. I. Westropp, S. J.</i> —The Jesuit Mission Among the Sioux.—Difficult Beginnings.—The Conversion of Two Kettle Camp.....	139
ATHABASCA.— <i>Letter of the Rev. J. M. Dupe, O. M. I.</i> —Indian Sorcerers.—A Horrible Sacrifice.—The foundation of St. Martin's Mission.—Our Schools	143
SOUTHERN PATAGONIA.— <i>Letter of Dom Borgatello, Sal.</i> —A Trip into Magellan	236
<i>Letter of Dom del Turco, Sol.</i> —The Onas of Tierra del Fuego.....	240

MISSIONS IN OCEANICA

COOK ISLANDS.— <i>Letter of Father Castanie, S. H. Pic.</i> —The island of Mauke	35
TAHITI.— <i>Letter of Father Janeau, S. H. Pic.</i> —Tuamotu Islands.—Wreck of an English Vessel.—Devotion of Natives.....	84
FIJI ISLANDS.— <i>Letter of Father de Marzan, S. M.</i> —Conversion of the Tribe of Vounangoumou	290

Contents of American Supplement

EDITORIAL SECTION	46, 95, 147, 203, 255, 301
MISSION NOTES AND NEWS.—	
AN AMERICAN IN KOREA.—LETTER OF MR. W. F. SANDS.....	48
LETTER OF THE REV. E. BONALD, O. M. I.—ST. BONIFACE.....	96
A SAMOAN INCIDENT	97
LETTER OF THE RIGHT REV. J. A. O'GORMAN, C. S. SP.—SIERRA LEONE	205
RELIGIOUS STATISTICS OF THE WORLD.....	207
LETTER OF FATHER GUERIN, O. M. I.—SASKATCHEWAN.....	257
LETTERS OF AN ANGLICAN NUN ON THE PROPAGATION OF THE FAITH..	260
LETTER OF BISHOP BREYNAT, O. M. I.—MACKENZIE.....	306
LETTER OF FATHER YZENDOORN, S. H. PIC.—HAWAII.....	307
SPECIAL DONATIONS	53, 99, 151, 209, 263, 309
OBITUARY	54, 100, 152, 210, 264, 310

IMPORTANT NOTICES

I

The Promoters, Members, and Benefactors of the "Society for the Propagation of the Faith" are earnestly requested to remit their annual contributions before December 31, 1904.

The DIOCESAN DIRECTORS will please remit all receipts to the General Director, the REV. J. FRERL, D.C.L., 627 LEXINGTON AVENUE, NEW YORK, N. Y., before January 10, 1905; on this date the account of receipts to be credited to the various dioceses for the current year will be closed.

II

We beg leave to notify the readers of the "ANNALS OF THE PROPAGATION OF THE FAITH" that the dates of appearance of the magazine will be changed with the next number.

Henceforth it will come out regularly on the first day of the following months: FEBRUARY, APRIL, JUNE, AUGUST, OCTOBER, DECEMBER.

We shall be thankful if notified of any failure to receive the "Annals" on the foregoing dates.

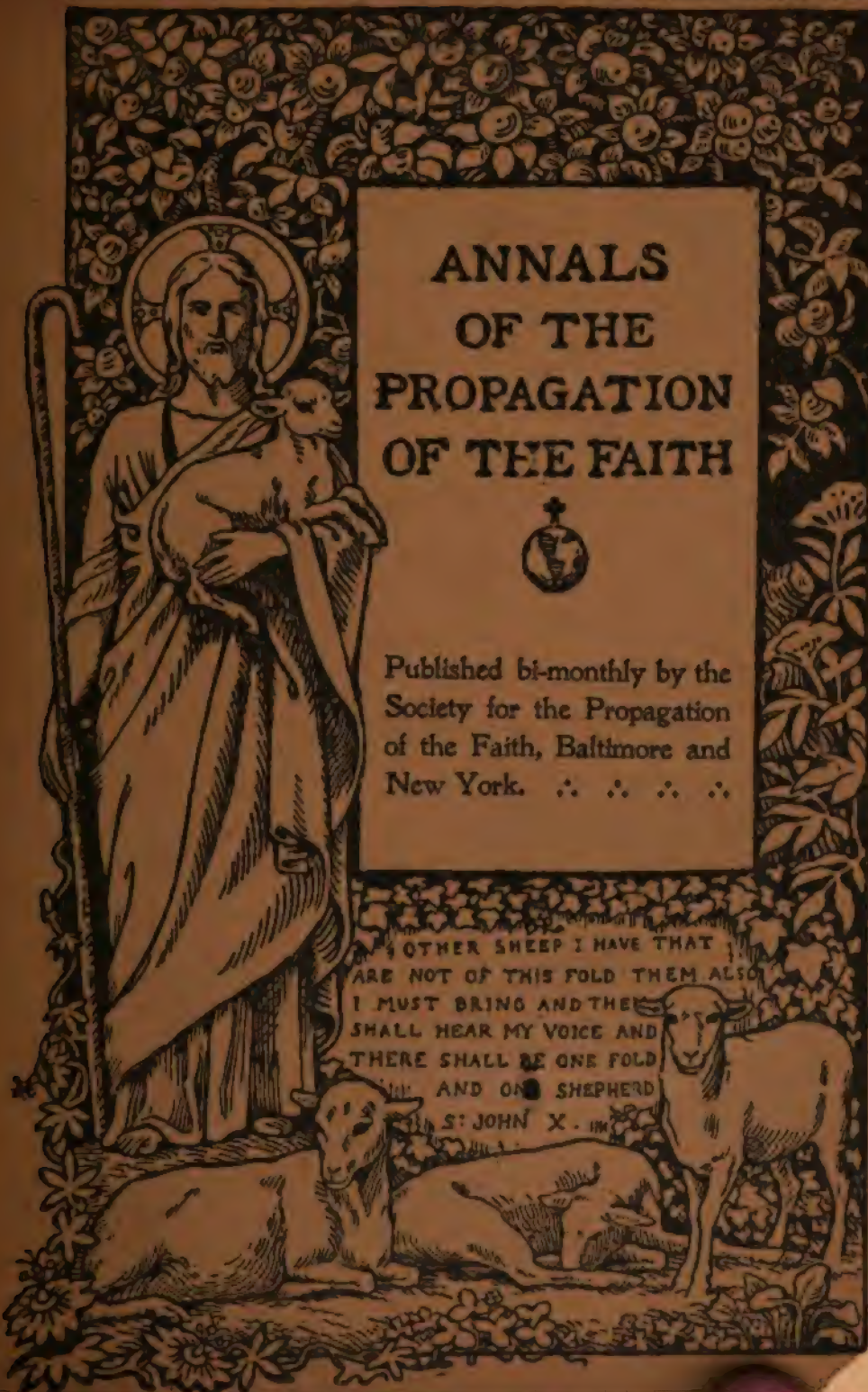


ANNALS OF THE PROPAGATION OF THE FAITH



Published bi-monthly by the
Society for the Propagation
of the Faith, Baltimore and
New York. ∴ ∴ ∴ ∴

OTHER SHEEP I HAVE THAT
ARE NOT OF THIS FOLD THEM ALSO
I MUST BRING AND THEY
SHALL HEAR MY VOICE AND
THERE SHALL BE ONE FOLD
AND ONE SHEPHERD
ST. JOHN X. 11



CONTENTS.

Missions in Asia.

CHINA.

- So. Manchuria.*—Letter of Father C. Monnier, P. F. M. 3
Murder of a Missionary of the Society of Foreign Missions of Paris.

INDO-CHINA.

- Upper-Tongking.*—Letter of Father Hue, P. F. M. 5
How a Christian settlement is established.—Conversion of the Bonze
of Phu-Nghia.

Missions in Africa.

EQUATORIAL AFRICA.

- Belgian Congo.*—Letter of Father Senden, B. F. M. 18
Letter of Father Stock, B. F. M. 23

Missions in Oceanica.

POLYNESIA.

- New Pomerania.*—Letter of Bishop Couppé, M. S. C. 80
Two Missionaries, three Brothers and five Sisters massacred in New
Pomerania.

News of the Missions.

AFRICA.

- Good Tidings from Abyssinia 87
The Jubilee of Bishop Augouard 87
DESTINATION OF MISSIONARIES 88

Supplement to the American Edition of the Annals.

EDITORIALS.

- The Feast Day of Our Patron 89
The Society for the Propagation of the Faith in our Ecclesiastical Seminaries 40
The Society for the Propagation of the Faith in Arizona 42

MISSION NOTES AND NEWS.

- Father Corre's Leper Mission 45
Ste. Marie's Mission.—British Columbia 49

- SPECIAL DONATIONS 53

- OBITUARY 54

ANNALS

OF THE

Propagation of the Faith

A PERIODICAL COLLECTION

OF

LETTERS FROM THE BISHOPS AND MISSIONARIES ENGAGED IN THE MISSIONS
OF THE OLD AND NEW WORLD, AND OF ALL THE DOCUMENTS
RELATING TO THOSE MISSIONS, AND TO THE INSTITUTION
OF THE PROPAGATION OF THE FAITH

This Collection serves as a continuation of the "LETTRES EDIFIANTES"

VOLUME LXVIII

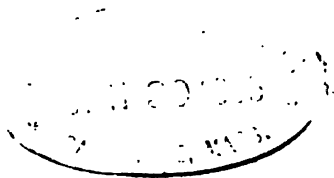


PUBLISHED BY THE SOCIETY FOR THE PROPAGATION OF THE FAITH
BALTIMORE AND NEW YORK

1905



"I am the Immaculate Conception."—LOURDES, 1858.



ANNALS OF THE PROPAGATION OF THE FAITH

VOL. LXVIII, No. 458.

FEBRUARY, 1905.

MISSIONS IN ASIA

MURDER OF A MISSIONARY OF THE SOCIETY OF FOREIGN MISSIONS OF PARIS

Favored by conditions which are a result of the war between Russia and Japan, bands of brigands are scattered over Manchuria, the province so tried in recent years by pillage and death. Father Fleury, superior of the Foreign Missions of Paris, has sent us the following account of the murder of a young priest who fell on the field of honor, a victim of charity for his Christians.

LETTER OF FATHER CHRISTOPHER MONNIER,
Procurator in Kouang-Chen-Si.

KOUANG-CHEN-SI, October 20, 1904.

Only a short time since, we said to one another: "What a miracle it is, that, in these times of war, we have been living undisturbed, and have suffered so little; and behold! we are called upon to mourn the death of a fellow priest who lost his life by a brigand's shot."

Father Ernest Trecul, who enjoys the honor of being the first victim chosen by God from among our ranks, died at his post in Ta-tsing-chan, October 16, at half-past twelve in the afternoon. He had just partaken of a frugal meal when Ouang, a young Christian, came to tell him that the brigands were in the village and were pillaging his home. The young priest at once set out to help the afflicted family, hoping to check the robbers by his mere presence. His old servant tried to keep him back, but in vain. "There is nothing to fear," said the missionary.

When he arrived at Ouang's home, the first sight to greet him in the yard, was a brigand pursuing a Christian, his gun aimed for the death shot. Realizing the danger which threatened his neophyte, Father Trecul seized the weapon to thwart the murderer's design. The robber,

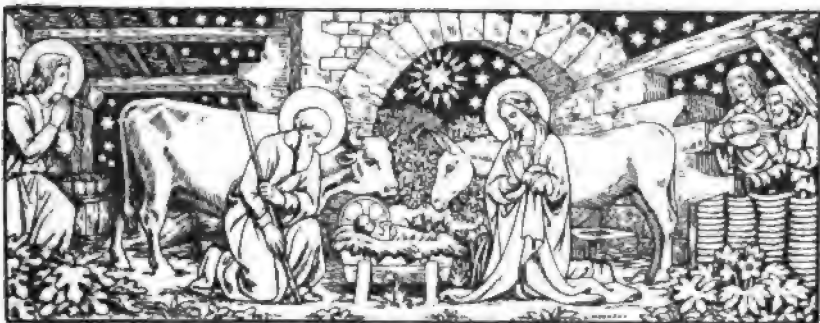
trying to regain control of his gun, called for help. One of his companions responded at once, and fired upon the priest at close range; the bullet passing through the body. Falling on his knees without loosing his hold of the enemy's gun, the priest was speedily surrounded by six men who all fired upon the victim. One ball tore off two of his fingers and lodged in the leg of his old servant; five others penetrated his breast. In convulsions of agony, he sank to the ground; making a feeble effort to rise, his arm fell back lifeless. Six of the seven wounds received were mortal and his soul had been summoned before his God. The murderers mounted their horses at once, and fled, themselves shocked at their crime.

The matter was taken before the tribunal of the sub-prefect of Houai-teu-hien, but will any action ensue? will the culprits be punished? If the mandarins so desired they could easily find the murderers. Two bands of brigands are, at present, in the neighborhood of Ta-tsing-chan, and all facts tend to the belief that the assassins belong to either one of these gangs.

However the case may be, our fellow priest died a victim of charity for his people; the words of the Gospel may be applied to him: "*The good shepherd giveth his life for his sheep.*"

Father Ernest Louis Trecul was born in the Diocese of Chartres, January 9, 1879, ordained priest on June 21, 1903, and left for southern Manchuria on the 22nd of the following July.





VICARIATE APOSTOLIC OF UPPER TONGKING

The vicariate apostolic of Upper Tongking was separated from the vicariate of Eastern Tongking in 1895. It comprises the province of Hung-hoa and the mountainous region bordering on the Yunnan, besides a part of the provinces of Sontay and Tuyen Quang. About 20,000 faithful are scattered over this vast region inhabited by two and one-half millions of souls. The mission numbers 120 Christian settlements. Bishop Ramond is assisted by 24 missionaries of the Society of Foreign Missions of Paris, 14 native priests and 60 catechists. The Sisters of Saint Paul of Chartres have four houses in Upper Tongking.

How a New Christian Settlement is Established—Conversion of Phu-Nghia

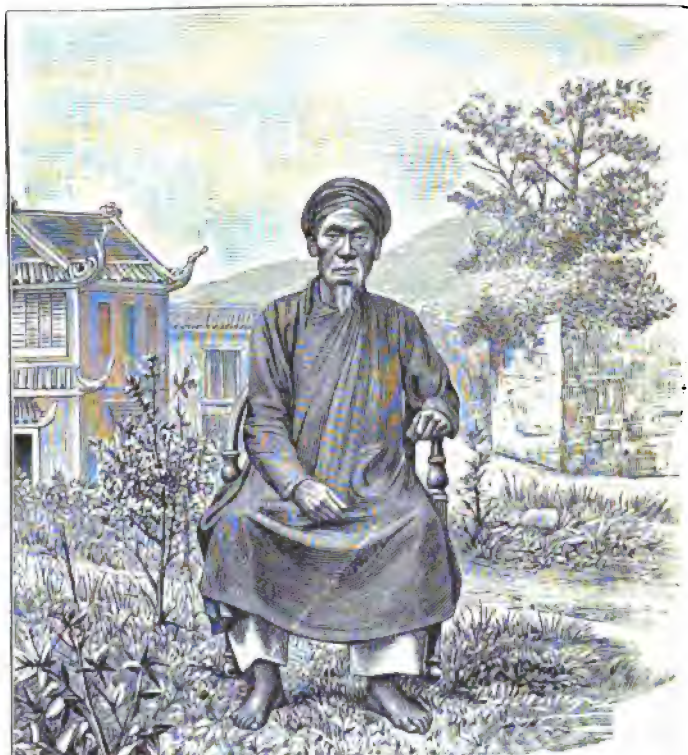
LETTER OF FATHER HUE, P. F. M.,
Missionary in Upper Tongking.

**Origin of Annam
According to a
Popular Legend.—
The Blood of
Martyrs.—Mystery of
Predestination.**

At the foot of Bavi, the holy mountain of Annam stretches a vast plain bounded by the Red and the Black River which the first butresses of rock have forced to change their course. History, as well as legend, places the cradle of the Annam Empire in this region.

In the shadow of the sacred mountain, the legend runs, was fought the famous combat between the Spirit of the Waters and the Spirit of the Mountain. Both of these sought the hand of Mi-Chau, the daughter of Hung-vuong, who decided that whichever one came first to ask her hand should receive her consent the following morning. The spirit of the mountain arrived at daybreak and the prince, faithful to his word, gave him his daughter. Shortly afterwards, the Neptune of Annam presented himself, but it was too late. In his wrath, he called upon

all the spirits of the waters to make a violent assault, but the spirits of the mountains discharged their arrows in numbers so great that they appeared as a cloud enveloping the unfortunate suitor who was forced to withdraw to his own domains. Nevertheless, every year he submerges the land surrounding Bavi as a sign of his anger. Imagination plays a greater part than science in this explanation for the annual overflow of the Red and the Black River. Moreover, if these inunda-



THE OLD BONZE OF PHU-NGHIA.

tions are directed against the spirit of the mountain, their alluvial deposits make the soil of the plain rich and fertile.



In this entire district of the province of Sontay, the true religion numbers not a single believer. However, the blood of martyrs has been shed in the capital of the province and a glorious death has crowned their life of sacrifice. Blessed Cornay was cut into pieces, Blessed Scheffler, decapitated; Blessed Mi, Truat and Duong were

strangled because of hatred of Christ. What is more, these confessors of the faith were dragged from Co-Do to Sontay, one in a cage, the others fastened to the pillory, so that the soil drank in their blood with their sweat.



This divine seed could not fail to germinate. On each side of the route, first in Phu-Nghia, then in Trach-Mi, Dong Phu and Quang-Ngoc, in the furrows traced by the witnesses of Christ, were felt the first motions of mercy and light which promised to reach and arouse other villages still under the shadow of death.

Phu-Nghia (abundance and justice) was the first to be called to the fold of the Divine Shepherd.

In all probability, the Gospel had never been preached there. The only fact known is that, at the edict of dispersion in 1862, a Christian was exiled in this village. A hut had been constructed for him at the entrance gate, but his guard could not have been very strict, for one fine night the prisoner escaped, leaving behind his prayer-books which became the property of Ly Tho, the pagan to whom he had been entrusted. Why Phu-Nghia should have been converted to the faith in preference to so many other villages where the Divine Word is preached every day is a mystery of predestination which St. Paul explained twenty centuries ago: "*Non currentis, neque volentis, sed miserentis est Dei.*" "*It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*" Such a mystery stifles all sentiments of pride in the soul of an apostolic laborer.



**The Ways of
Providence.—A
Bonze Apostle.—
Touching Details
Concerning this
Bonze.—The True
Science.**

Since Constantine and Clovis the tactics of Providence have not changed. Man is always attacked at a weak point. Ly-Ri, a local chief, suffered from crying injustice. Without help on earth, he turned to religion for comfort, hoping to find there even the means of confirming his innocence before the court of the foreign protectorate. For reasons too sad and tedious to relate, his appeal was without effect and he was condemned to eight years of exile. God was imprinting the seal of the cross upon the cradle of religion in Phu-Nghia—a good sign. However, if the missionary understood the doctrine of suffering, to the relatives and friends of Ly-Ri, still weak in the faith, it was an

incomprehensible doctrine, and so a large number of defections was the result of the sentence.

Having no one to look to upon earth, I, too, turned my eyes to Heaven and placed the case entirely in the hands of Blessed Cornay. Hoping against hope, I sent a catechist to Phu-Nghia to teach catechism and prayers. Often I spent several days among the catechumens; many attended evening instructions; some, out of curiosity, others out of sympathy.



TONGKING—THE CHURCH OF KE-VINH.

All were convinced of the truth of the Catholic religion, but the three concupiscences had struck too deep a root to be torn up by a first effort: "*This saying is hard and who can hear it?*" A small band of catechumens alone remained faithful.



Meanwhile, Blessed Cornay had arranged matters by his intercession in Heaven, and, despite complications of every description, the happy prisoner retraced his steps toward Phu-Nghia, September 1, 1902.

The return of Ly-Ri re-animated the courage of all, and every one began to study with renewed fervor. My visits continued as in the past; during one of my short stays, I made the acquaintance of the old bonze who had persuaded Ly-Ri to come to me to be instructed in religion.

Nguyen-van-tin, originally of Phu-Huyen, was a magnificent specimen of manhood; seventy years had not succeeded in bending his tall frame. Having entered the religious state at seven years of age, he was brought up in three pagodas in which he served at the death of their masters. His favorite residence, however, was Phu-Nghia where every one loved and honored him. His talents as a doctor; his knowledge of Chinese, and, above all, his compassionate charity contributed not a little to the universal affection felt for him. About twenty years since, he was obliged to take refuge in Vinh-Yen. The rumor had spread that he had discovered a treasure, a motive more than sufficient to expose him to the attacks of brigands who, at that time, were ravaging the country. Understanding that the walls of his pagoda, which kept the world from him, were an insufficient protection against the vandalism of his countrymen, the old bonze took refuge with his maternal uncle, feared by all because of the important services which he rendered to the French troops in the taking of the citadel of Sontay.



When peace was re-established our good bonze continued to shower benefits upon the country. A very able administrator, he understood how to draw from his fields the money necessary to repair and embellish his temples. By his efforts, seven new pagodas were built. To finish the last he needed funds, and this lack of resources was the exterior motive which led him to me.

"Father," said he, "your religion is vast and grand; you are occupied in doing good to every one and you absolve the sons of men from their sins. We bonzes do the same thing. Just now, I am in want; I am building a pagoda and need thirty piasters to finish the work. If you can lend them to me, you will be doing a good work; I shall return them in a month."

I tried my best to make him understand that any such co-operation was forbidden to me. He could not have followed my argument, because he answered at once:

"That is not so, Father, for I will give you some lumber from my pagoda for your church."

After a short explanation of the difference in the case, he withdrew without further insistence.



In the Home of the Bonze.—A Repast. In the evening I went to see him. He lived on a porch at the entrance of the pagoda. There were no signs of luxury or of comfort. His dwelling seemed more the abode of a spirit than that of a man. His only piece of furniture was a cot which served as couch, chair and divan. The large columns of wood were covered with inscriptions. One, in particular, attracted my attention. It read: "Science, science, all in the religion of Buddha is conformable to science. Vision, vision, all in our cult is vision!"

After having made an act of love with all my heart in a spot where, perhaps, God had never before been loved, I prayed that our Lord might enlighten this bonze in the one only science, which is to know the true God and Him whom He has sent, Jesus Christ.



THE FERRY-BOAT AT PHUC-NHAC.

In the meantime, my host invited me to be seated. Over the cot, he threw a red cloth which time and maggots had transformed into lace work. Our conversation, at once, turned upon religion and my interrogator conceded the Catholic religion to be more perfect than Buddhism. Nevertheless, according to his way of teaching, both religions were good, because bonzes and missionaries are engaged in relieving the miseries of mankind.

When tea and fruit were served, I hesitated to eat. The bonze understood why and said:

"Father, you may eat without fear. These are pure dishes. I know your principles and I should never have presented consecrated offerings to you."

I partook of the refreshments with good grace and went into the house.



The Bonze at Mass. Upon another occasion, early in the morning, the bonze came to see me. It was Friday, a fast day, and I was saying my prayers, preparing for Mass.

Fearing to disturb my "strict silence," the catechumens refused to admit him; the noise of their discussion reached me and I invited him in.

"Father," said he, "I should like to assist at a Catholic Mass."

Having been assigned to a place on the bench, he sat there with uncovered head, his hands in his large sleeves; motionless and respectful, he heard Mass for the first time. I must confess, his presence increased my own fervor and I prayed to Jesus Christ that He might manifest Himself in the breaking of bread to him who had followed Him so long without knowing Him.

After Mass, the old bonze walked gravely back to his pagoda; I joined him a moment afterwards. Some one must have told him that it was a fast day, for he served only such dishes which the Buddhist ritual allows on fast days. Seeing that I persisted in abstaining, he said, with an air of intelligence:

"Oh! Father, I know all. You see these are dishes for fast days; eat without fear."

Necessity compelled me to explain that Catholics fast by abstaining from food and not merely by eating something different. The catechumens, who had accompanied me, came to my assistance with all their knowledge of theology on the question. My host seemed somewhat disappointed and contented himself with offering me tea. We parted good friends, nevertheless, after having exchanged different views on the subject of religion.



First Solemn

Baptism.—

Disinterestedness and Courage of a

Young Catechumen.

Meanwhile, prayers and catechism were studied hand in hand in Phu-Nghia and, in consideration of the desires and excellent dispositions of the catechumens, the day of Pentecost was fixed upon for solemn baptism.

I arrived four days before the feast to preach a retreat to the new Christians. On the vigil of Pentecost, at the public examination, a young boy, sixteen years of age, presented himself. He was a relative of one of the catechumens, but his grandmother had threatened to disinherit him, if he were converted to Christianity.

"Father," said he, with a determined air, "I desire to be baptized with my brothers."

"But," I answered, "only those can be baptized who are sufficiently instructed."

"Father," he answered, "I know my catechism and my prayers by heart."

These words surprised me the more, as I had never seen him study. I examined him and he answered a dozen questions in the catechism without making a mistake. His explanations of doctrine were likewise good.



HANOÏ—BUDDHIST PAGODA ON THE GREAT LAKE.

"Where did you learn all you know?" I asked.

"When you were teaching in the evening, Father," he said, "I hid back of the door and heard every word that you said."

There was no reason why I should hesitate. According to the precept of the Master, he who leaves father and mother for His sake is worthy of the kingdom of Heaven; so I gave him permission to prepare himself for receiving the Sacrament of Baptism with the others.



Pentecost day was celebrated with unusual solemnity. Throughout the country, where there were, as yet, no Christians, the grace of God found hearts ready to receive the gift.

On the vigil of the feast, throngs of old Christians, from all parts, crowded the roads leading to Phu-Nghia. True imitators of the faithful in the early days of the church, some brought an ox; others, a pig; others, rice; and again others enormous fish. In Annam, where religions and civil reunions form occasions for great feasts, the day of baptism is a feast for the body as well as for the soul. Thanks to God and the generosity of old Christians, nothing was wanting and nearly three hundred persons could be seated at the festive board. The neophytes themselves waited upon their elder brethren in the faith.

As for the feast of the soul, every indication manifested that God was pleased to watch over it. The house bore signs of a great celebration. Gardens furnished the most beautiful flowers and woods the most varied foliage to conceal our poverty. The like had never been seen in Phu-Nghia. The evening before, the native priest had come to add to the splendor of the ceremonies and baptized the children. Baptism was administered to adults on Pentecost morning.

**The Last Word of
Divine Grace.—The
"pusillus grex."—
The Finger of God.**

The night before the great day, I slept little. A secret mixture of joy and fear kept my eyes open; under any other circumstances, the extra fatigue of the past few days would have closed them in a deep sleep. Harassed by such sentiments, the sound of a sepulchral voice broke upon my ear, at two o'clock in the morning.

"Father, greeting."

I recognized the voice at once to be that of my friend, the old bonze of Phu-Nghia, who had come to see me.

"Father," said he, "I know that I should not have come at this hour to disturb your rest, but I have a secret to tell you. I am convinced that truth is on your side and I want to be converted to the religion of the Sovereign Lord of Heaven."

Great was my joy upon hearing these words of a new Nicodemus. I really thought, I must be dreaming, but my senses were not deceived. A few words of encouragement with the help of the grace of God, confirmed our new catechumen, and he himself felt sure that he could settle his affairs within the space of two months. Bidding me farewell, he returned to his pagoda.



This interview robbed me of any further desire I might have had for sleep and I spent the remainder of the night in prayer, until

morning should gather around the altar of God those whom He was to regenerate. They were nineteen in number. It was the *pusillus grex* in which the eternal Father was pleased. In this, as in every other instance, many were called but few were chosen. The ceremony



TONGKING—A NOTABLE CHRISTIAN AND HIS GRANDCHILDREN.

was performed with all the rites of Holy Church. The newly "elected" responded in a firm voice to the questions which the priest asked and, finally, the blessed waters flowed upon the brow of these catechumens who promised to burn what they had adored. The act was completed and the Church of Christ numbered nineteen Christians

more. The Sacrament of Confirmation brought the Holy Ghost down into the souls of these neophytes upon the same Pentecost Sunday, and during the solemn Mass, which followed, Jesus in person took possession of these souls which Satan had so long held captive. The mustard seed has been sown. May it thrive and become a large tree!

My duties called me elsewhere, so I left my neophytes to their joy and fervor and set out for No Luc.

**Baptism and Death
of the old Bonze.—
Vengeance of the
Bonzes.—A Flower
of Annam.**

I was not to see my old bonze friend again in this world. In July he was seized with an attack of dysentery which, because of his great age, made rapid progress. The medicines of Annam were ineffective. A few European drugs were given with no better results and the patient grew worse day by day. One of his



TONGKING—THE ROAD TO LAOS.

friends advised the catechist of his condition and he, at once, went to see him. The dying man asked to be baptized, so the catechist finished his religious instruction and exhorted him to renounce all superstition. The good old man made a fervent profession of faith in presence of his fellow bonzes and numerous visitors from the neighborhood. After that, the catechist poured the waters of regeneration on his venerable head, giving him the name of Augustine. It was a touching coincidence that Ly-Ri should act as sponsor—he whom his god-child had advised to embrace religion hardly two years before.

His disciples were not at all pleased with the conversion of their master. They wanted to remove him from the influence of the catechist, but he refused, and begged his Christian teacher to tell him all

that he was obliged to do to save his soul and to administer the sacraments to him. Unfortunately, I was too far away from Phu-Nghia to reach him in time, so the fervent neophyte received only the Sacrament of Baptism.

Meanwhile, the other bonzes insisted upon taking their master to Trach-Mi where they thought he might be cured. This time he acceded to their request after the catechist had given his consent. Upon their asking him how he wished to be buried, he replied:

"I give my soul into the hands of the catechist; my body into the hands of my former pupils."

As it was necessary to give him Christian burial, the catechist consulted me, but my answer did not reach him in time to act. The neophyte breathed his last sigh pronouncing the holy names of Jesus and Mary, and I have the sweet confidence that his soul has winged its flight to the divine Tabernacles.



Scarcely was the old man cold in death when the bonzes, in the absence of the catechist, hurriedly took away his body for burial—not in the sacred ground of the pagoda, a privilege his position merited, but in the plains below. In the eyes of men, this action was the result of mean vengeance on the part of the bonze Co-Phap, who had been severely punished by the deceased for the scandal which he had given to the community. In the eyes of faith, however, the finger of God was there. He did not wish his servant to rest in ground consecrated to Satan. Upon a slight eminence, overlooking three villages, rest the mortal remains of the old bonze awaiting the summons of resurrection.

All the people declare his life to have been without reproach. Since a catechist was installed near him, he has a thousand times declared, in a tone of conviction, when called to the bedside of persons seriously ill: "I can do nothing more for you; if you want anything more, you must send for the catechist." A large number of children owe their eternal salvation to this happy suggestion.

One year has passed since the death of the bonze of Phu-Nghia, and, within that time, the Christian population has nearly doubled.



I shall close with a most touching incident:

At the end of January last, Quen, a little girl eight years old and not yet baptized, was playing with her little friends, Madeleine and Agnes. I was then in Dong Phu, a short distance from Phu-Nghia. The

children were planning a walk to Dong Phu for the next morning. Quen willingly consented to go ; then reflecting a moment, she said :

“ I shall not go to Dong Phu to-morrow ; I am going to Heaven and I shall not come down from there.”

Hardly had she uttered these words, surprising as coming from a child who had never been instructed in Christian truth, when she stood still as though paralyzed. In the absence of the catechist, Ly-Ri baptized her, and her soul fled to Heaven, where she is now praying for her disconsolate parents.





MISSIONS IN AFRICA

VICARIATE APOSTOLIC OF BELGIAN CONGO

The missionaries of the Belgian Congregation of the Immaculate Heart of Mary have received the commission from the Holy See to evangelize an immense district in the Congo region; the vicariate apostolic of Belgian Congo administered by Bishop Camille van Ronsle and the prefecture apostolic of Upper Kassai in charge of Rev. Henri Cambler.

The venerable superior of the seminary of Scheut, Rev. van Hecke, has sent us the following letters from two of his missionaries; the first was written by Rev. Senden to his mother, the second by Rev. Stock to his superior. Both relate very interesting facts concerning the difficulties of the apostolate and the customs of the people in these distant countries of equatorial Africa.

LETTER OF FATHER SENDEN, *Missionary of Scheut.*

**The Missionary on
His Travels.—
Chimerical and
Real Dangers.—Bad
Will of a Chief.—
Without Guide.—
Happy Result.**

After three months of absence, I am again in my residence of Saint Trudon. Three months of travel in Congo! Do not let your imagination drift into ecstasies over my prowess, for when I count up my days of march, they number only thirty.

To return to my post from St. Joseph, I traveled over a new route and was, therefore, obliged to take a guide in each village. The third day I stopped with Shaumba, and left there for Bidouai. On our way, we came across a large pond of which marvelous tales are told. According to the Bena Luluas the water throws back all that is thrown into it, even iron and stones. Besides, this pond is filled with large fish and the bottom is covered with beautiful stuffs and garments, white, black, yellow, red, etc.

"But," said I to Shaumba, "if there is so much beautiful stuff in

this pond, why do you not draw it up and clothe your people who go about almost naked?"

"That would do very well, Father," answered Shaumba, "but the spirit who lives in the water gives us the choice between the fish and the stuffs. If we drew up these, the fish will no longer enter our nets, and we prefer to eat fish and go about half naked, rather than have fine garments without fish."



According to Shaumba, the village of Bidouai was far away and we were obliged to leave early so as to reach there before evening. Consequently, the next day, I set out about four o'clock in the morning with my guide and whole retinue. At six o'clock we came to a small village.

"Halt!" cried the guide. "Why are we stopping here?" I asked, "it will soon be roasting hot and Bidouai is still far off. Let us profit by the cool morning hours."

"That is very true; but Bidouai is still so far off that we could not arrive there before evening and there is no village between here and there. Let us stop here, that we shall not be obliged to sleep in the woods."

Whether I wanted to or not I was compelled to stay with Shamanga Tjondo.

Five men presented themselves to accompany me to Bidouai, so I bade farewell to my guide Shaumba.

The next morning, at six o'clock, I found myself on the shores of the famous pond with all my men. It is a beautiful, clear sheet of water. I asked my men to get me some of the stuffs hidden in the pond, but they refused.

"That pond," they objected, "is the territory of the Bena Luluas; we are Balubas and they would kill us if we trespassed on their ground."

Without stopping to catch any of the large fish, I gave the order to advance and about mid-day we reached Bidouai.



The next day, likewise at noon, I arrived at Tshilolo, surprising the chief in his "morning negligée;" and old worn-out apron girded his loins. When he saw me, he took to his heels, to return from his hut in gala costume. A loose garment, in days long gone by white, concealed his broad, black shoulders, a hat with ventilating holes capped his curly, black head; his feet were covered with a pair of shoes

from which his toe nails protruded with a rather menacing air. I asked him for some water and wood to prepare a light collation. The water he had brought at once; as for the wood, I would be compelled to wait until it was cut. In the meantime, my *attendant* had collected



BELGIAN CONGO—
THE TOMB OF FATHER
DE DEKEN AT BOMA.

a few twigs here and there and cooked me a good cup of coffee, which would suffice me until evening.

After dinner, I called upon the chief three times before His Highness would deign to appear. I saw that he did not suffer from amiability, so I said to him:

"You see, my old man, I must have some water and wood. Are you going to give them to me, yes or no?"

"No."

"Well then, boys," I said to my companions, "set to work and demolish these old hovels; they will give us enough wood for the night."

When Tshilolo saw that the monuments of his capital were threatened, he begged me to spare them, and hastened to furnish me with necessities.



However, I needed a guide to take me back to St. Trudon. After much parley, the chief assigned one of his men to me. The next morning, at an early hour, I rapped at his door. No answer. One thrust of the shoulder opened the door. Behold! the hut was empty. I went to find the chief. That bird had also flown.

What was to be done? Without a guide and totally ignorant of the roads, my situation was far from amusing. Suddenly, I heard a rustling of the dry leaves behind me. A man was crawling out of his hut on hands and feet; before he had time to rise and rub his eyes to recognize me I laid firm hold on him. My men assisted me and made flight impossible.

"My good man," I said, "you are just in time. Serve as my guide and I will reward you handsomely."

We were saved. Now, we could proceed. After a half hour's walk, we no longer watched our guide so closely, not dreaming that he would think of flight then.

In a little while, we came to a small woods, when, all of a sudden, he plunged into the brush and escaped. What were we to do, all alone in an unknown forest. In such a situation a Christian soul raises his heart to Heaven and places himself in the hands of God.

Comforted by prayer, I fearlessly advanced. God protects those who trust in Him. Without allowing myself to be confused by paths that divided, crossed and led into inextricable thickets, I took the direction which I supposed to be northeast and, at ten o'clock, reached Musunga Múana, a village about six hours' walk from the mission.

During my trip, I visited the sick and baptized a large number. The sleeping sickness is spreading day by day. Our hospital is filled. The seminary of Liège has recently sent us two hundred dollars, which has been a great help to us. During the past year, we have spent eight hundred dollars for the ransom and support of the sick.

Dr. Borden has been with us four months, studying all the phases

of this disease from morning till night. He will leave next week without having found any remedy for this terrible plague. The hope of finding a cure is very small. In the meantime, God is making use of us to gain many souls for his kingdom. Since July 1, 1903, we have baptized more than 900 persons.

LETTER OF FATHER STOCK,
Missionary of Scheut.

Moanda, March 17, 1904.

My companion, Father Boumans, has left for Kangu to make his retreat and take a much deserved rest after two years of unremitting work. I have been alone at the residence for a month; alone among our Blacks. My multifarious occupations have left me no time for ennui. By way of recreation, I am going to tell you about my last visit among the Museronges.

**A Visit Among the
Museronges.—Royal
Mourning.—Curious
Customs.—Conver-
sion in extremis.—
Bloody Practices.—
Queen Netona.**

I traveled with six boys to carry my luggage. After leaving the Christian village of St. Louis, we walked through high grass till we reached the swamps of Mamputu, about noon. Crossing these was comparatively easy for me. I had only myself to take care of and, by the aid of my long stick, I could find a firm footing on the trunks of trees lying in the marsh; for my companions, however, passage was very difficult; three of them fell with their loads; to add to our misfortunes, the case containing the necessities for saying Mass fell; all the vestments were ruined. It was impossible to dry anything at all, as the weather was very damp and foggy. "Go back, Kisi, my boy," I said, "and bring me other vestments to Mingiele to-morrow."

I dined on the other side of the swamp in the forest. There was no want of appetite, but the rations were meagre. At two o'clock, I arrived at Netombe, my first halting place. In the evening, there was catechism for the catechumens. Twenty-five boys were present, not a single girl; the attendance was small for a village of its importance. The chief is not friendly to us, and his sentiments influence the people.

Three days afterwards, my little caravan entered Nenimi.



What meant the crowd of men, women and children around the royal hut? I went up to them and looked within. Nenimi, the chief of all the Museronges on this side of the river, was lying dead, en-

veloped in strips of cloth, above a small wood fire the smoke of which was gradually drying his body. Two days before, he had been drowned whilst swimming in Banana creek.

In Europe, the death of a king or a prince is much talked of at first. In a few days, the illustrious departed descends into the tomb; the newspapers make a last mention of his good or bad qualities and immediately afterwards fill their columns with articles on his successor; the dead are forgotten.



BELGIAN CONGO—CHURCH AT LEOPOLDVILLE.

Among the Museronges, conditions are different. As I saw Nenimi the other day, so I shall find him again next month. His dead body will not have changed place; he will be supported by the same frame of wood, above the same fire, never extinguished. The only change is that extra strips of cloth will be wrapped around his body. For long months he will remain so, until his body is completely mummified, when his funeral will be held.

I retired to my hut where my catechist Leo lives when I am not in the village. It is very near the royal dwelling. Since Leo has been teaching, the catechism classes are better attended than before;

besides a number of boys, some girls are present and even a few married men.

Very well satisfied with these results, I went to sleep. In the early morning, before three o'clock, I was aroused by a concert of lamentations performed near the corpse of the chief. The chant, sad and solemn as the *Miserere*, was accompanied by the muffled beat of drums. From time to time, the crowd interrupted the dirge at different intervals with a piercing lament. "*Tata ufuidi, Tata ufuidi.*" (Alas! our father is dead.)

It was impossible for me to go to sleep again. I looked out to see what was going on. Women and children were gathered around fires, singing in a plaintive voice the virtues of the deceased.



On my side, I erected my portable altar. The catechumens came singly, or in small groups, kneeling without on the sand. And there, on two rough boards, under a roof made of palm fibre, Jesus descended. I thought of Bethlehem, the stable, the crib, the bed of straw.

Ah! Nenimi, new Bethlehem, may you become the cradle of a flourishing Christian settlement among my poor Museronges!

Mass and thanksgiving were followed by instruction. Joyfully, I registered several new names. Then, a happiness of a different nature came to me.

One of the old Christians came up to me saying:

"Father, you know Joseph Ditu; he is a Christian, but for three years he has not fulfilled his Easter duty. Now, he is seriously sick; he has been stricken with the sleeping sickness; it would be well for you to see him."

"Thank you, my good man, I will go."

The hut of the sick man was about a mile and a quarter away. Joseph was stretched on a poor rug. I talked to him of his youth, when, taken by the Fathers of the Holy Ghost, instructed and baptized by them, he had tasted so sweet joys. I drew from him the confession that he had been unhappy ever since he left the narrow road. I brought to his mind the thought of death and what follows it—judgment, hell, Heaven—telling him that he must decide, for his hour was near. Then, seeing that he was moved, I added:

"You want to go to confession, do you not? You will find peace now; Heaven hereafter."

As he could hardly speak, he gave a sign of consent and, after he had made his confession, his countenance betrayed the emotions of his heart. I gave him the Holy Viaticum and paid him a visit the next

day. 'Four days afterwards he died, happy to have heard the call of grace at the last hour.

✦

The same day, I beheld a strange sight near the funeral hut of Nenimi. One of his old vassals, chief Kifuku, followed by his people, had come to pay his respects to the mortal remains of his sovereign. The day was waning. The large open space before the hut of the deceased was lighted up by enormous torches of palm branches tied



BELGIAN CONGO—CARRIERS AT REST.

together. Kifuku, with his retinue and the followers of Nenimi, stood on the right, whilst the women and children were arranged on the left, singing a plaintive dirge.

With the men, the ceremony began with copious libations. Was this meant to soften their hearts, or was their grief so great that they felt the need of drowning it? Neither the one nor the other. These people neither feel, nor do they invite, sadness. So long as his personal interest is not at stake, the Congoan has no sense of compassion; his only motive for action is egoism; he lives upon it and dies of it. These

men drank for the sake of drinking, merely to amuse themselves. The performance might even terminate in bloodshed, if any question of self-interest were provoked. Such an issue was, by no means, improbable; chief Kifuku, as a vassal, was obliged to furnish a certain amount of stuff to decorate the dead body. If he refused—which he was likely to do—a fight would ensue.

However the matter stood, after strong drinks, at a given signal, four men leaped into the arena formed by the two groups and, to the accompaniment of tam-tams and boisterous songs, began a series of dances, one more grotesque than the other.

One of the dancers wriggled a long train back of him, whilst his partner gracefully balanced the immense cloak which enveloped him. Two others pirouetted so dexterously as to make the most clever clown in Europe jealous. The sight recalled to my mind the dance of death, about which I learned in my youth; it was a true dance of black spirits moving about in the uncertain and yellowish light of the torches.

Meanwhile the performers, tired out and dying of thirst, withdrew and were followed by two gladiators who threw themselves about in the arena like souls possessed. Uttering the most horrible yells, each one fought alone against an invisible adversary. Terrible blows fell in number; there were leaps in every sense of the word, sudden halts, whilst with breast protruded and arms extended, each fighter brandished a knife which, suddenly thrust, felled the fictitious enemy; his overthrow was greeted with a most savage applause from the throng of spectators.

Finally, one man alone occupied the stage. In his left hand he carried a convex shield of wood with a band of iron, on which he beat loudly with the rusty sword clasped in his right. Then, in about the middle of the open space, he seemed to move about with extreme caution, closely studying the approach of the enemy. Suddenly, he threw his body forward, bent his legs and gave a vigorous lunge against the range of spectators. Had he noticed my presence? Be that as it may, his sword just escaped my breast. Instantly there arose a general cry: "Keba Mundelé, Keba Mpelo (look out for the foreigner, look out for the Father)."

The actor continued to plunge into the crowd, striking with his blade, seemingly desirous of splitting all their skulls and piercing their hearts; but hurting no one.

Suddenly, his attention was attracted by a plaintive wail coming from one end of the arena. Two men crawling on hands and feet, with their faces to the earth, advanced directly toward the armed

actor. At first, they pleaded with him in sweet and fearful tones, then, in agonizing cries, to have pity upon them. The ferocious fighter, however, seemed only to redouble his fury. Preluding his action by repeated knocks of his arm against the shield ornamented with iron, he rushed against the two defenseless men who seemed to be in the agony of death. Apparently not without reason, for the terrible sword passed over their entire bodies with the rapidity of lightning. The man possessed astounding skill, so to calculate his blows as not to cause even the slightest scratch. Finally, he lifted his arm as if to



BELGIAN CONGO—CHURCH AT MOANDA.

give the decisive blow ; however, a last cry for mercy made the sword descend without force ; grace had been granted and the three actors left the scene.



After catechism in the morning, I left for Netona, nearly two miles distant. I had very few catechumens there and I wanted more. God gave them to me.

Netona, like Holland, is governed by a woman. Among the Muse-

ronges, this is no uncommon occurrence. If a king dies, leaving a son too young to hold the reins of government, his mother acts as regent, assembles the people to decide matters of importance and settles disputes. Under such circumstances, the queen of Netona appears in uniform: a baggy, divided skirt, a hat with a hanging brim and on her breast an immense copper medal representing Victor Emmanuel.

When I made my official and diplomatic visit, she appeared with this pomp seated on a little wooden bench for a throne. I received a graceful invitation to be seated on another bench to the right of Her Majesty. The people stood around looking at us. Before inquiring about the purpose of my visit, the queen offered me five chicken eggs for which I expressed my gratitude by signs and deep inclinations of the head. My present, in return, was accepted with delight; and so, convinced of the good dispositions of Her Majesty, I began an address in the Congo language.

"Netona, you are a great queen and numerous subjects obey your orders. Nevertheless, only a few of them come to hear instructions on the great God. Only a few men. Why do not the women and young girls attend catechism? Is Heaven meant for men alone? Are not women as worthy to enter the kingdom of Heaven as men?"

In delivering this piece of African eloquence, I emphasized my words as strongly as possible so that they should make an impression, and I succeeded. During my speech, the queen gave signs that she understood me to be right. Then, taking up the thread of discourse herself, she invited all the boys and girls to be present at the classes of the priest of God.

Unfortunately, the young girls, timid as they are, were very much frightened and seemed as though they were going to run away.

"Do not be afraid of the white Nganga (priest)," said I. "Come back and begin by holding out your hand to Titz, who will give you his paw."

Titz is my brave, large dog. The young girls began to laugh and approached. One of them ventured to hold out her hand.

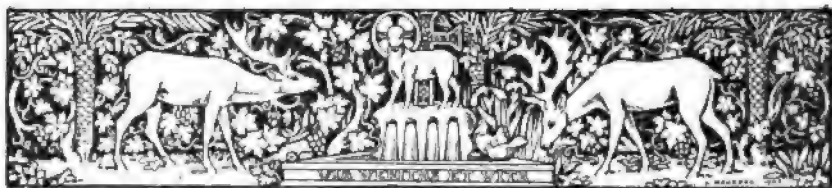
"Your paw, Titz."

Titz quietly stretched out his paw to lay it in the child's hand. The others took courage after this; some caressed his back, others put their arms around his shaggy head. One child even ventured to touch his terrible teeth. Titz is ready enough to growl at any time, but he looked at me with a knowing air, as if he understood the part he was to play. His success was complete. Thanks to him, the children took confidence which was of great value to me.

I arose; the children followed me and the queen herself attended catechism. You may judge of my astonishment, joy and gratitude to God. Until then, I had numbered only 29 catechumens in Netona; upon this occasion, I gained 24 new aspirants among them, seven young girls and three married women together with their husbands.

Two days later, the village of Nesongo made me another present of 13 catechumens, so that my trip gave me the consoling figures of 51 new members for the Church of God. Glory be to God, and thanks to the pious souls who have helped us by their alms and prayers!





MISSIONS IN OCEANICA

TWO MISSIONARIES, THREE BROTHERS AND FIVE SISTERS MASSACRED IN NEW POMERANIA

As Bishop Couppé remarks, the natives are not attacking the Catholic religion, but the *whites*, the foreigners, whom they consider invaders. If the assassins have selected missionaries for their victims it is because these are defenseless.

The vicariate apostolic of New Pomerania, created in 1889, comprises not only the archipelago but New Mecklenburg, the Admiralty Islands and New Hanover. All these islands belong to Germany. Their evangelization has been entrusted by the Holy See to the Congregation of the Sacred Heart of Jesus of Issoudun. Before the recent massacre it numbered in these parts, 20 missionary priests, 29 Brothers co-adjutors, and 17 Sisters of Our Lady of the Sacred Heart. Bishop Louis Couppé was born in 1850 and appointed titular bishop of Lero, December 28, 1899.

LETTER OF BISHOP COUPPÉ,

*Of the Society of the Missionaries of the Sacred Heart of Issoudun,
Vicar Apostolic of New Pomerania.*

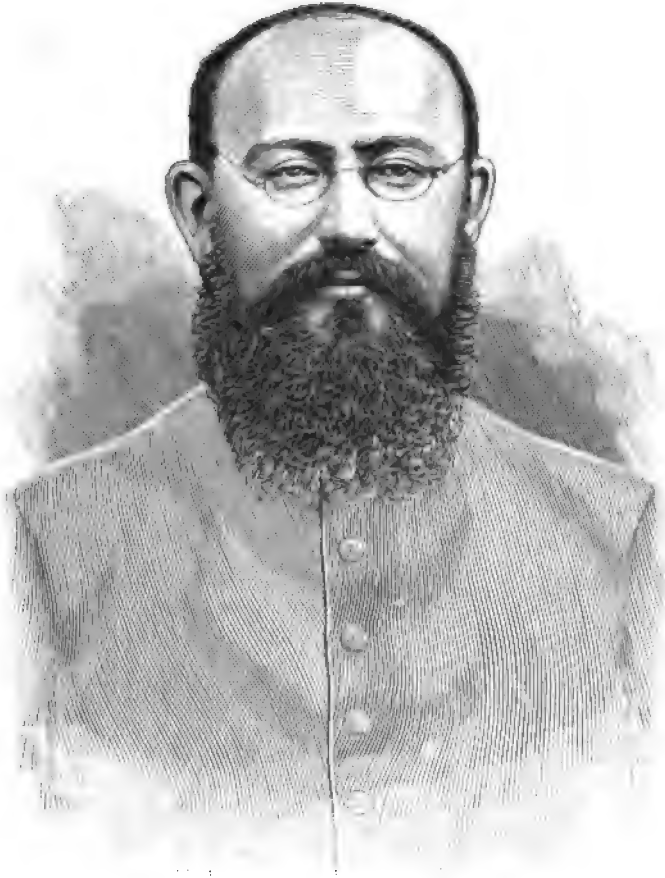
VUNA POPE, August 28, 1904.

Several years since, we founded a new mission center in the mountainous region of the Gazelle peninsula inhabited by the savage and semi-nomadic tribes of the Bainings. It numbers five stations; Ramandu, Vuna Marita, Saint Paul, Nakarunep and Marienhohe. The first two, situated on the coast, are inhabited by the native tribe of the *Livuans*, very different from the *Bainings* in language, physiognomy and character. They are old pirates who settled near the Bainings to carry on their sad trade among them, massacring them by stealth and making slaves of them. The three other stations are situated in the mountains of the interior in the midst of the Bainings.

Toward the end of August, the governor and principal settlers were to meet in St. Paul for the dedication of a new church. It was while the preparations for this solemnity were being made that the massacre took place.

The following are the details of this horrible drama:

On August 13th, a large number of natives from the neighborhood came to Mass. After services, Sisters Bridget and Dorothea went to Vuna Marita with their orphans to get some things brought by the mission boat. Father Rascher was to be one of the crew, but feeling



FATHER RASCHER, MURDERED IN NEW POMERANIA.

indisposed he changed his mind and went to rest on his bed without undressing. According to his custom, To Maria, the priest's huntsman, a resident of the village and a former slave brought up at the mission, asked the brother for his gun, which was given to him. The three Brothers Plasschaert, Schellekens and Aloysius, and the five Sisters were performing their respective duties. Sister Ann, assisted

by a boy, was washing up the floor of the hall in the center of the priest's house. The priest himself was lying down in his room, the window of which, leading upon the veranda, was open.

About eight o'clock in the morning, To Maria climbed upon the veranda and shot at Father Rascher through the window. The full discharge entered his breast; however, he was able to rise and, going to the door, he gave one cry and fell dead at the feet of Sister Ann who had run to his assistance. Pursued by the murderer, she took refuge in the adjoining room and locked herself in. To Maria forced open the door with a hatchet and shot Sister Ann through the brain at close range. She was found under the table with her eyes open and her habitual smile upon her lips. On the road to the new church lay the body of Sister Sophia, who was returning from the village whither she had gone to dress the wounds of some sick. She must have made a struggle, for her habit was torn.

The body of Brother Aloysius was found near the house. He and a young boy named Tandé were working under the dwelling when they heard the gun-shot. Going out to see what was the matter, he called to To Maria:

"Why did you shoot?"

The murderer took aim, but Tandé placed himself before the Brother, saying:

"You shall kill us both."

To Maria told him to get out of the way and when Tandé refused, he shot at the Brother who fell over and was killed with a hatchet.

Brother Schellekens was busy finishing a cement stairs at the entrance of the new church. A Baining split his skull. He was found with his face to the ground, still holding the trowel in his hand. Brother Plasschaert was measuring off boards to cut them into the required lengths. His body was found in a reclining position, with a pencil in one hand and a rule in the other; his skull had been likewise split.

Sister Agatha was dressing the wounds of some natives. She was attacked from the back and her head totally crushed.

Sister Angela was in the temporary chapel arranging the altar. Her body was found lying on the altar steps; at her side lay the tabernacle enclosing the Blessed Sacrament. Her skull had been split.

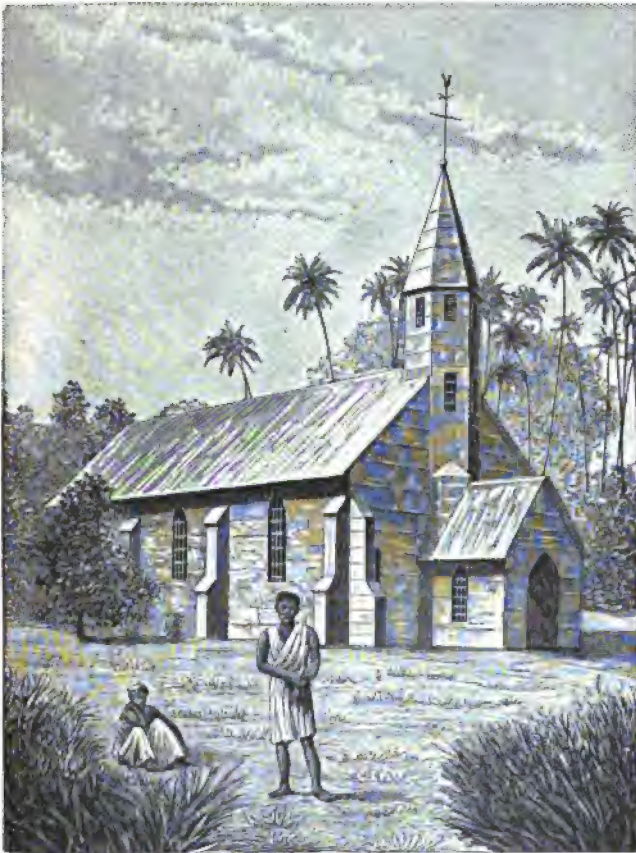
Sister Agnes was working as usual under the porch. Her body bore deep wounds in the head; she had covered her face with her veil.

The murderers accomplished their bloody work in a few minutes. Their different rôles had been assigned beforehand and each one was

at his post awaiting the signal to act. The plot was perfectly organized.

+

At sight of the massacre, the orphans and natives still at the station and in the village took flight in confusion; some went directly to Vuna Marita; others hid in the forest.



NEW POMERANIA—CHURCH AT VLAVOLO.

In the morning of the same day, shortly after the attack in St. Paul, Father Rutten was assassinated in Nakarunep.

His chair was found covered with blood under the porch of his house, whilst a large pool of blood on the floor marked the place where the Father breathed his last. His breviary and a book, entitled *The Martyrs of the Catacombs*, were lying at his side. A few steps away,

his body, wrapped in banana leaves, was buried a foot deep in the ground. His head was severed from his body completely hacked into pieces.

At the news of the massacre, Father Van der Aa, head of the mission, went, in all haste, to St. Paul. On the road he encountered two armed Bainings, who were going to surprise him in Vuna Marita; they fled at his approach.

Towards morning, Sunday, August 14, the Bainings came down to Vuna Marita in large numbers; seeing that our people were on the alert, they withdrew.

+

Father Rascher was buried in the morning. During the holy sacrifice, just after the elevation, the Bainings attempted a second attack. We were obliged to shorten the Mass. When our people rushed out of the church, the assailants withdrew. It was only then that the burial could be made.

Messages announcing the uprising were received at Herbertshohe the seat of government, Sunday morning. Unfortunately, the governor was on a trip to the Carolinas; the vice-governor was in New Guinea repressing a plot; and the imperial judge was attending to affairs in the northern part of the island. At the same time, there was but one boat to command and it belonged to the New Guinea Company.

Preparations for an expedition were hastily completed. Twenty native police, the whole force present in Herbertshohe, left for Vuna Marita, where they arrived Sunday evening.

+

Monday, the 15th, at a very early hour, they went to St. Paul. There they beheld the horrible sight of the mutilated bodies already in a state of putrefaction. The houses were still standing; but linens, clothes, food, knives, hatchets and church ornaments had all disappeared. What was of no value to the murderers, chalices, lamps, books, chairs and tables, had been thrown down in confusion on the ground. The canvas of cots and folding chairs had been cut off and carried away. The dwellings of the village had also been robbed.

The first thing done was to bury the victims in a common grave in the cemetery of the station. Then the whole neighborhood was scoured, but the posse returned to St. Paul in the evening without having found a single offender.

On the 16th, the police went to Nakarunep. On their way they fired on a group of Bainings who, in their flight, dropped a gun which was recognized to be that of To Maria. Near Nakarunep our force

divided into two bands; the one set out in search of Lo Valilika, chief of the district, the father of To Maria and a noted cannibal known to be one of the murderers; the other went to the station of Father Rutten. It was completely plundered. After a long search, the body



A NATIVE OF NEW POMERANIA.

of the priest was found. Torn papers and books were lying around in disorder. The altar in the church had been demolished and the tabernacle containing the Blessed Sacrament carried away. The twenty orphan boys of this station, recently founded, have not yet been heard from.

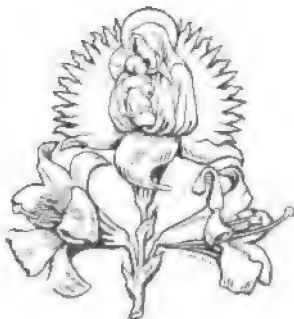
As far as we know anything about the circumstances of the attack upon St. Paul, all evidence tends to the fact that the hatred of the Bainings is not directed against missionaries, as such, but against the whites in general. The uprising was provoked by the universal and inveterate hatred of the savage natives against the whites, who have taken possession of their country and become their masters. If our missionaries have been the first to suffer death at the hands of the Bainings, it is because they occupy outposts and cannot defend themselves.

Meanwhile, it is painful to confess that several of the murderers, To Maria, To Palum and To Mekmek belong to the village of Saint Paul, formed of former slaves liberated and adopted by the mission.

To Maria was ransomed by us a long time ago; in turning against the missionaries to whom he is indebted for nothing but good and joining his father, who instigated the plot, he has yielded to his bad instincts. He was an intelligent boy, but his heart was ruined by vice. That was the cause of his treason. After his marriage, he ran away with the wife of one of his neighbors. Brought back to his lawful wife he swore to revenge himself upon those who opposed his passions. A few days before the massacre he had been reprimanded by Father Rascher.

To Palum had recently been handed over to the mission by the government which had redeemed him from slavery; his father and relatives were also among the murderers. The third, upon whom a strong suspicion rests, is To Mekmek, who has not reappeared. His father is one of the assassins. The others are men of the forest who do not belong to the village of St. Paul and do not often come under the influence of the missionaries.

May God make use of these trials and the blood of these ten victims for His glory and the greater benefit of the mission!





NEWS OF THE MISSIONS

AFRICA

Good Tidings from Abyssinia

His Majesty, the Negus, has revoked the edict of persecution and exile directed against Catholics. The saving telegram was received in Adigrat, September 17. It reads:

"Au choum agamie Desta. Do not interfere with Catholic missionaries. They may remain at their posts. Menelick II."

The Jubilee of Bishop Augouard

Father Gourdy, C. S. Sp., writes from Brazzaville:

"On the holy feast of Easter, we celebrated the *silver jubilee* of Bishop Augouard, our vicar apostolic. Most of the foreigners who live here attended Mass; alas! not out of devotion, but to manifest their sympathy and regard for the bishop. Our little church has a poor attendance on Sunday.

"Twenty-five years of ministry in Africa! How much has been accomplished!

"By Bishop Augouard's efforts religion has spread over a vast district in this part of Africa. The eight mission centers founded by him are so many hearths from which the knowledge of God, the benefits of religion and civilization spread; several thousand slaves have been ransomed and instructed, and we now number 1200 children in our schools."



DESTINATION OF MISSIONARIES

Reported since the November-December Annals

AFRICA

Congo Free State

Rev. Arthur Brielman, S.J.
" Jules Sadin, S.J.

Lunda

Rev. Germain Faroux, C.S.Sp.

Senegal

Rev. Ange Renault, C.S.Sp.

Sierra Leone

Rev. Edouard Kuntzmann, C.S.Sp.
" Charles Rudolph, C.S.Sp.

Lower Congo

Rev. Chas. Luttembacher, C.S.Sp.

Zanguebar

Rev. Etienne Baur, C.S.Sp.
" Alphonse Kuhn, C.S.Sp.
" Louis Demaison, C.S.Sp.

Senegambia

Rev. Jean Leveque, C.S.Sp.
" Augustin Allier, C.S.Sp.
" Henri Joffroy, C.S.Sp.

French Congo

Rev. François Pele, C.S.Sp.

North Madagascar

Rt. Rev. François Xavier Corbet, C.S.Sp.
Rev. Marius Georges Hugé, C.S.Sp.
" François Morin, C.S.Sp.

Central Madagascar

Rev. Jos. Bowin, S.J.
" Louis Verley, S.J.
" Paul Rigot, S.J.

Northern Nyansa

Rev. Jean Buffard, Al. M.
" Paul d'Urbal, Al. M.
" François Robin, Al. M.

Benin

Rev. Emile Schmitt, L.A.M.

Dahomey

Rev. Laubiac, L.A.M.

The Gold Coast

Rt. Rev. Klaus, L.A.M.
Rev. Pfreger, L.A.M.

The Ivory Coast

Rev. Convers, L.A.M.
" Lebert, L.A.M.
" Gruson, L.A.M.

The Niger

Rev. Cermenati, L.A.M.

Lower Niger

Rev. Victor Duhaize, C.S.Sp.

Upper Niger

Rev. Rousselet, L.A.M.

Mauritius Island

Rev. Auguste Haaby, C.S.Sp.
" Jean Marie Pirault, C.S.Sp.
" Honoré Salles, C.S.Sp.

ASIA

INDIA

Calcutta

Most Rev. Menleman, S.J.
Rev. Jacques de Berraly, S.J.
" Melard Vermeire, S.J.
" John Comerford, S.J.
" Michael Moore, S.J.
" Louis Wantus, S.J.
" Alphonse Bockaert, S.J.
" Gustave Mottelet, S.J.
" Paul Feron, S.J.
" Frederic Ernes, S.J.
" Pierre Hipp, S.J.

Ceylon

Rev. Paul Delebecque, S.J.
" P. Gille, S.J.

Madura

Rev. Emile Jongit, S.J.
Mr. Bonhome, S.J.
" Albert Mons, S.J.
" Alphonse Durh, S.J.
" François Lament, S.J.

Malacca

Rev. Henri Germane, P.F.M.
" Eusèbe Chevauché, P.F.M.

Rumbhakouam

Rev. Victor Chaumartin, P.F.M.

Lower Burma

Rev. Jos. Mamy, P.F.M.

Upper Burma

Rev. René Bouffanals, P.F.M.
" Claudius Roche, P.F.M.
" Victor Billé, P.F.M.

Pondicherry

Rev. Jean Bastide, P.F.M.

Kolmbatur

Rev. Louis Perrière, P.F.M.

Malsur

Rev. François Bozon, P.F.M.

Stam

Rev. Louis Calenge, P.F.M.

CHINA

Eastern Oochin China

Rev. Henri Bonhomme, P.F.M.
" Charles Dorgeville, P.F.M.

Kwang-tung

Rev. Leon Lemalre, P.F.M.

OCEANICA

Gilbert Islands

Rev. Alexis Ponoreau, M.S.C.
" Auguste Auclair, M.S.C.

New Pomerania

Rev. Joseph Müller, M.S.C.
" Joseph Hüske, M.S.C.

Dutch New Guinea

Rev. Pierre Smets, M.S.C.
" Jean van der Rooy, M.S.C.

New Caledonia

Rev. Fr. Fraysse, S.M.
" Henri Thoulon, S.M.

New Hebrides

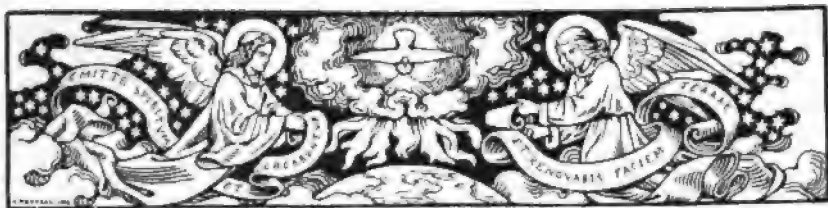
Rev. Pierre Gonnet, S.M.
" Antoine Genevet, S.M.
" Emile Roux, S.M.

Southern Solomon Islands

Rev. Jules Vigne, S.M.
" Joseph Berlin, S.M.

Northern Solomon Islands

Rev. Joseph Grisvard, S.M.



SUPPLEMENT
TO THE
AMERICAN EDITION
OF THE
Annals of the Propagation of the Faith

THE FEAST DAY OF OUR PATRON

A few months ago, St. Francis Xavier, the great missionary of the 16th Century and one of the greatest apostles of all times, was proclaimed Patron of the SOCIETY FOR THE PROPAGATION OF THE FAITH, by Pope Pius X, who, besides, raised his feast to a higher liturgical rank in order, as he said, that "the veneration paid to Him be further increased and that additional honors may enhance His glory still more among men." It was natural, therefore, that the feast should be observed in a special manner by the Associates of the PROPAGATION OF THE FAITH.

At Lyons, the cradle of the Society, the celebration took place, on December 3, in the primatial church, in the presence of the Cardinal-Archbishop of that city and the other members of the Central Council of the Society. The panegyric was delivered by Monsignor Henry, Bishop of Grenoble. At Paris, where resides the other Central Council of the Society, the ceremony took place as usual in the chapel of the

seminary for foreign missions; the sermon being preached by Father Lesserteur, one of the professors of the house. Similar celebrations were held in various parts of Europe where the work has been developed.

In New York the feast of St. Francis was celebrated at the Cathedral, on December 2. Notices had been sent to the different churches throughout the archdiocese, and in response to the invitation nearly six thousand of our helpers gathered to hear Fr. Pardow, S. J. His Grace, the Most Rev. Archbishop, presided and gave Pontifical benediction. In Boston the service consisted of solemn Vespers, on Sunday, December 4. His Grace, Archbishop Williams, presided, and Fr. Gasson, S. J., preached the panegyric on St. Francis. Those celebrations will be remembered as the first public expressions of interest in foreign missions by the Catholics of this country; they are hopeful signs that Americans will soon take a prominent part in the evangelization of the heathen world.

THE SOCIETY FOR THE PROPAGATION OF THE FAITH IN OUR ECCLESIASTICAL SEMINARIES

The SOCIETY FOR THE PROPAGATION OF THE FAITH has been established for many years in several of our ecclesiastical seminaries. There are still some, however, where it is practically unknown. A request was recently addressed to the Presidents of these institutions that it be organized among the students, the aim being not so much to obtain from them much material help as to acquaint them with a work of zeal which cannot but appeal to the heart of young men preparing for the priesthood, and from which they may derive wholesome lessons and inspiring examples. Then, again it is to be hoped that the clerical student once ordained priest and in the ministry, will call the attention of his people to a Society offering so many spiritual advantages.

We are pleased to say that several seminaries gave a most cordial welcome to our request. The first answer came from the Pontifical College Josephinum, at Columbus, Ohio, and we are sure that our readers will be interested in the letter written us by one of the seminarians of that flourishing institution, in the name of his fellow-students:

October 23, 1904.

Reverend and Dear Father:

"We have read the pamphlet, 'The Catholic Foreign Mission Field,' which has recently been distributed among us by our Very Rev. Rector, with great interest. We felt that we ought to do something for the propagation of our Holy Faith, now already in the years of preparation for the priesthood, and have therefore decided to become members of the Society for the Propagation of the Faith. Nearly all of us seminarians, 37, as you may see from the enclosed list, beg to be admitted into the Society. We have obtained permission from our superiors and have arranged with our prefect, who himself wishes to become a member, that he take upon him the direction of the Society. Our alms for the coming month will be forwarded to you in the course of this week. Accept our little offering; it is all we are able to do at present. But after some years when, with the grace of God, we shall be admitted into the ranks of the ministers of Christ, we hope to do more for the Society, and thereby for the propagation of our Holy religion."

Sincerely yours in Christ,

A Seminarian.

Another zealous student of the Seminary of Rochester undertook, with the consent of his superiors, to establish the Society at St. Bernard's. A few days after he had obtained the materials necessary for the purpose, he wrote us: "I can get most of the students, 125 in number, to join the Society." In the diocesan seminary of San Francisco at Menlo Park, Cal., one of the professors was appointed director of the newly established Society.

THE PROPAGATION OF THE FAITH has been for many years a feature of Seminary life in New York, Boston and Baltimore. In the Boston Seminary there is an Academia of Missions. At its monthly meetings, papers on home and foreign missions are read and discussed with great profit by the Seminarians. The feast of St. Francis Xavier, Patron of the Society, is always the occasion of a great celebration in the New York Seminary. This year it was perhaps more solemn than usual and a substantial offering of \$650 was sent to the Society; this sum representing the contributions of professors and students and the

results of collections made by the latter among their relatives and friends.

We hope that those generous examples will be followed, and that we shall soon have the pleasure of enrolling all the students of our ecclesiastical seminaries in the SOCIETY FOR THE PROPAGATION OF THE FAITH.

THE SOCIETY FOR THE PROPAGATION OF THE FAITH IN ARIZONA

The following letter was written to us by the pastor of one of those floating congregations as may be found in the mining camps of a territory. We publish it because it reveals a truly apostolic spirit and describes in an interesting manner what can be done for the spreading of the kingdom of Christ on earth in spite of poverty and under unfavorable circumstances.

LETTER OF AN ARIZONA PRIEST

TO THE REVEREND JOSEPH FRERI,

Director of the Society for the Propagation of the Faith.

December 3, 1904.

I want to write you a few lines about the SOCIETY FOR THE PROPAGATION OF THE FAITH in my parish. As I told you some time ago, I am trying to organize it on a systematic and permanent basis. My plan is the following, which so far has proved a complete success and promises to be such every year; the results obtained are beyond my expectations.

I invited sixteen ladies, of the best and most zealous parish workers, to form a band of Associates. To each one, of course, I suggested to give the example and become a member herself, then, to enroll her husband and other members of her family, either living or dead; the rest of the band to be made up from among her Catholic neighbors. In this manner I have at least one promoter in every section of the parish, and you will be glad to hear that nearly all of the sixteen promoters have already turned in their \$6.00. When this is done, I will ask for a full list of the members and compare it with the list of members of the parish. I shall then make a list of those who have not been asked and appoint one or more new promoters to go and see them. In other words, my intention is that every Catholic family and individual of this parish shall be asked each year to join the SOCIETY FOR THE PROPAGATION OF THE FAITH.

Since you have been working yourself in the field we are trying to

cultivate, you know that it is a poor one from a financial and other view points; nevertheless, I have no hesitation in establishing here the SOCIETY FOR THE PROPAGATION OF THE FAITH, firmly convinced that the sacrifice of a few pennies to help to the conversion of the heathen world, far from being prejudicial to my work, will help it and give to my people a more truly Catholic spirit.

If every parish priest in the country would adopt my system, there is not the least doubt that the \$92,000 collected in the United States, in 1903, would be increased to a round million of dollars, which would gladden the heart of our beloved Holy Father and make him feel prouder of his North American children. Dear Father, I think it is the bounded duty of every pastor in the country to obtain for the PROPAGATION OF THE FAITH as much help as can be expected, considering the means of his parishioners and the importance of the matter in the present circumstances of the Catholic missions.

Because of the sad condition in which the church is to-day in France, very soon we will hear of the great falling off of the contributions for the PROPAGATION OF THE FAITH in that unfortunate country; which falling off will be a veritable calamity for many missions among the heathens, and the cause of stopping, in a great measure, the glorious and gigantic advance the Catholic Church is making nowadays in pagan lands. Who is going to make up for the expected falling off of France? Which nation is going to step in to take up the burden France will be compelled, shortly, to lay down, if not the young, vigorous, up-to-date and wealthy Catholic Church in America? If the Catholic Church in America does not prove equal to the emergency, if she does not answer the call of Divine Providence in this matter, a calamity on the foreign missions and the church at large may shortly be expected. No doubt this sad expectation was in the worried mind of the Pope, when he addressed a letter to the Catholic world, asking it to give a new impetus to the SOCIETY FOR THE PROPAGATION OF THE FAITH. No doubt the Catholic Church in America was uppermost in his mind to make up for the expected falling off of contributions in France.

In order to increase still more the collections for the missions in my parish, I will imitate the example of our separated brethren in their most practical manner of raising funds for their foreign missions, and establish the Society of the Holy Childhood among the children of the Sunday school of the parish. Protestants are raising, in this way, hundreds of thousands of dollars to spread error among the heathens and to convert or rather pervert lukewarm Catholics, why

should we not make at least the same efforts to spread and defend the truth?

The Holy Childhood Society, wherever it is established, produces two excellent results: in the first place it increases the amount collected for the propagation of our Holy Faith, and besides it helps to lay the foundation and cultivate among the rising generation a missionary spirit, which, it must be granted, has been lacking in some quarters.

Finally, allow me to say that it is much to be desired that there be in every diocese, as far as possible, a priest devoting unreservedly his time and efforts to the organization of the SOCIETY FOR THE PROPAGATION OF THE FAITH. Let it not be believed that, while acquainting clergy and laity with the foreign missions and interesting both in them, he is not working for the best interests of the diocese; this noble work has a reflex influence on our missionary labors at home and will contribute to make the priests more zealous and the people better Catholics.

These, Rev. and Dear Father, are the few suggestions I wished to write to you in regard to the development of the SOCIETY FOR THE PROPAGATION OF THE FAITH in a country for which it has done so much, and from which it is fully justified to expect some returns.

Yours very sincerely in Christ,

Sacerdos.



MISSION NOTES AND NEWS

FATHER CORRE'S LEPER MISSION

Father Corre does not need to be introduced to American readers; there is probably no foreign missionary better known in this country than this apostle of lepers in Japan. For years his appeals in behalf of the poor, abandoned lepers entrusted to his care have been received and generously answered by many of our clergy and laity. We asked him sometime ago for a comprehensive account of his work, and he caused his assistant, a native priest, to write us the following interesting letter.

LETTER OF FATHER FUKAHORI, A JAPANESE PRIEST,
TO THE REV. JOSEPH FRERI,

Director of the Society for the Propagation of the Faith.

KUMAMOTO, July 23, 1904.

Reverend Father:—I will endeavor to comply with your desire to hear about our leper-house, but allow me to write my account in poor French.

It is now fifteen years since Father Corre, missionary apostolic, came to evangelize Kumamoto. In 1890, while going about preaching here and there, he came across many poor, miserable lepers, and especially he saw great numbers of them along the road-side when he passed through the town of Hommyoji, so-called from a pagoda much frequented by devout Buddhists. Lepers from all parts of the country flock to that place, above all those who have been driven away and abandoned forever by their families, for they hope to be healed by praying to the god who is worshipped there. But, poor creatures! their hopes deceive them, and cast down by sorrow, they only wait there to die. When Father Corre saw them, his heart was touched so that he burst into tears. Finally, he decided with the help of pious offerings to establish a leper-house, and the work was approved by the Bishop of Nagasaki, in 1891.

During seven years some French Sisters who were already established at Kumamoto, where they had an orphanage, gave their precious aid to this work; and, in 1898, some Franciscan Sisters, called Missionaries of Mary, were called to look after it.

The Lazar house of Kumamoto is situated at Biwazaki and is called

in Japanese, Tairo-in, which signifies, "Come to me." It is placed under the patronage of the famous Franciscan Martyrs of Japan, Saint Peter Baptist and his companions. Biwazaki itself is on a little hill outside of Kumamoto, under the shadow of the Aras mountain, in a beautiful country, about half an hour's walk from the city.

The hospital is a building 216 feet long, by 24 feet wide at the ends



FATHER CORRE, MISSIONARY APOSTOLIC.

and 36 feet at the center; and is divided into two sections, one for each sex, both of which may accommodate from twenty-five to thirty patients. The grounds around the hospital have an extent of nearly ten acres, within which are the houses of the Chaplain, the Sisters and the catechist.

As a rule, there are about thirty men and women sick in the Lazar house, of whom five or six die every year and are replaced by others. Fifty or sixty lepers can be received at a time; but at present no more

than thirty can be taken in because of lack of funds, and it requires about sixty dollars a year for the care of each patient.

Generally, they become Christians after entering, and having no hope for anything in this world, they only look forward to the happiness of heaven.

The Chaplain says Mass and preaches every Sunday in the chapel of



FATHER FUKAHORI, JAPANESE PRIEST.

the hospital; and besides these sermons the catechism is explained from time to time by the catechist and infirmarians.

During the month of April this year, more than twenty lepers received the Sacrament of Confirmation at the hands of the Bishop of Nagasaki.

The good Sisters at present in charge number seven, and are aided in their work by young Japanese women. Every day they wash the wounds of the lepers—wounds which are running sores of a most

offensive odor. In fact, the Sisters take care of the souls and bodies of the lepers, with a kindness only equalled by mothers towards their own children; and their charitable works attract the admiration of every one.

Those who are least ill among the lepers work as carpenters, or joiners, or else cultivate the garden. They unite in the chapel for prayers every morning and evening. They love each other like



LEPER DISPENSARY AT NAKAOMARU.

brothers; for in truth, they have only the Chaplain, the religious women who nurse them, for parents and family; their own relatives, according to the flesh, having wholly abandoned them.

Sometimes scholarly persons are to be met with among them. One day when I went into their large hall, some of these surrounded me and began to propose various objections on the subject of religion; and I was amazed, as well as delighted, at the depth and sagacity of their questions. So, after I had solved their difficulties, I gave them some

cigarettes, and then in their turn they showed such pleasure that, the following day, they sent their thanks written in verses composed by themselves.

Some fields and rice plantations are owned by the Lazar house; these form a good and safe capital stock, and if more can be purchased the future of the establishment will be assured. Therefore, it is much desired to acquire more of them, and alms given for that purpose will be gratefully received.

The government of Japan does nothing to aid the Lazar house, because just now it has no time to attend to lepers, and, moreover, it has great need of money for all other kinds of things, in its effort to civilize this empire.

At Nakaomaru (fifteen minutes walk from Biwazaki) the leper-house has a dispensary; and as many lepers go there, the Sisters from Biwazaki usually visit the place every other day to dress the wounds of the sick, and two Japanese catechists teach them the catechism, or prayers. Generally, about fifty of them are baptized every year.

I am glad to have this opportunity of offering the heartfelt thanks of Father Corre and myself to the American Associates of the PROPAGATION OF THE FAITH, both for the help received from the Society and the alms many of them have sent us directly from time to time. Let them rest well assured of the gratitude of our dear lepers and may God reward their charity by guarding them forever against mortal sin, that leprosy of the soul far more to be feared than the leprosy of the body.

BRITISH COLUMBIA

Ste. Marie's Mission

LETTER OF FATHER TAVERNIER, O. M. I.

Ste. Marie, one of the first missions founded by the Oblates of Mary Immaculate in British Columbia, is gracefully situated on the right bank of the Fraser River. On one side of its modest church is the convent of the Sisters of Saint Ann; on the other, the residence of the Oblate Fathers. The cemetery is not far from the church. There, in the shadow of an humble cross, among their beloved converts, rest the two great apostles of Columbia, Bishops d'Herbomez and Durieu, together with several Fathers and Brothers, like themselves, members of the Congregation of the Oblates of Mary Immaculate. On the outskirts of a forest, several hundreds of yards away from the ceme-

tery, a chapel, surmounted by an elegant cupola, has been built upon a high rock. This is the sanctuary of Notre Dame de Lourdes of the Pacific, erected a few years since, by Bishop Durieu to fulfill a vow made by his predecessor.



The mission of Ste. Marie possesses a boarding-school, conducted by the Sisters of Saint Ann, and one in charge of the Oblate Fathers.

A word in regard to our schools. First of all, permit me to present one of the latest arrivals, a child ten or twelve years of age. A brown face, sunken eyes, thick lips, a flat nose, black hair growing almost direct from the eyes, a careless gait, hardly form an attractive picture. Does the exterior denote an untractable character? Not at all. By means of smiles, caresses and a few goodies the little savage can be tamed. In a short while, you will see him playing with his companions. The majority of these children belong to a wandering tribe known here as the "Stalos;" they live on the banks of the lower Fraser.

Their whole demeanor betokens absolute indifference. Generally, they are contented at Ste. Marie. However, the hours of the class must be too long, nor can a severe discipline be maintained. Our pupils love neither work nor punishment. If we are gentle with them and do not offend their love of independence, our success is assured.

We have no reason to complain of disobedience on their part; on the contrary, we have only words of praise for the respect given to the orders of teachers and priests. Most of them are devoted to those who instruct them. Of mediocre intelligence, with no thought of any higher condition, these children possess little taste for study. Nevertheless, they try very hard to improve, simply to please their teachers and the missionaries.

At Ste. Marie, religious instruction is first in order. Our little savages have quite a good knowledge of their catechism. Their piety, without being fervent, seems to be sincere. They have a very lively faith in the Blessed Sacrament and still they suffer from a thousand distractions even in the presence of our Lord. The following is an instance:

One of our pupils was preparing for confession, when, suddenly, he drew his sling from his pocket and . . . a stone whizzed out of the window of the chapel. What would you do? he had seen a wicked little bird picking at the fruit of a cherry-tree nearby. A slight fault

for a pupil not strong enough to repress the instincts of Nimrod, which possess the soul of every savage.

Our children learn to read and to write; we teach them, besides, the elements of grammar, arithmetic, geography and even drawing. They have a real passion for music; not that they trouble themselves much about its theory; but they have a good ear and, in a few days, can learn to play on different instruments, like the cornet and trombone, with surprising skill.



“Is it necessary to have a school for these children?” you may ask; “is it not sufficient for them to learn the indispensable truths of our religion?”

Since the desire for gold, the wealth of our forests and the fertility of our soil have brought a throng of immigrants into these parts, people of all religions and all sects, it is necessary that our natives be more than believing Christians; they must be able to defend their faith. Without institutions to educate the young, this result cannot be obtained.

The children who come to Ste. Marie will, in future, be lost among an almost entirely Protestant population. Probably, they will be farm laborers, sailors or factory hands, or they will go from door to door selling the product of their hunting or fishing. Most assuredly, they will come in daily contact with the whites. What man or woman, edified by the conduct of these good people, will not speak to them of religion? Perhaps, they will be congratulated upon the fact that they are Catholics; but again, may not some sneer at seeing them faithful to Catholic practices and even invite them to go over to error? Under pretext of compassion, may not some deplore their being poor and not so civilized as the whites, even pitying them for still being under the thralldom of *papacy*?



The school of Ste. Marie can give good reasons for its existence. But how hard it is to defray the expenses of such an institution! We cannot count upon the settlers to relieve our poverty. But may we not appeal to the charity of the readers of the ANNALS?

If we do not harbor the children who beg to come to us, will they not receive only too warm a welcome from the Protestant minister?

There is question of protecting the faith among the children of a

whole tribe converted to the Catholic faith by our predecessors. What have I said? there is question of preventing Protestantism holding sway over a territory indisputably Catholic for a number of years. All Christians who assist in this good work will further the glory of God and the salvation of souls.



SPECIAL DONATIONS

Received since the November-December Number

FOR BISHOP CHATRON, OSAKA.	
Per Rev. James A. Walsh (Diocese of Boston).....	\$113.00
Per Rev. J. J. Dunn (Diocese of New York).....	2.20
FOR BISHOP HANLON, UPPER NILE.	
Per Rev. J. J. Dunn (Diocese of New York).....	11.00
FOR BISHOP VIGANO, HYDERABAD.	
Mr. F. Harper (Diocese of Brooklyn).....	10.00
FOR THE RIGHT REV. BISHOP OF NAGPUR.	
Z. Z. (Diocese of New York).....	3.00
FOR FR. PRICE, N. CAROLINA.	
Per Rev. James A. Walsh (Diocese of Boston).....	1.00
FOR FR. ROONEY, TUCSON.	
Per Rev. James A. Walsh (Diocese of Boston).....	1.00
FOR FR. GRUSON, C. M., ABYSSINIA.	
Mr. F. Harper (Diocese of Brooklyn).....	10.00
FOR FR. MOULLEC, N. NYANZA.	
Mr. F. Harper (Diocese of Brooklyn).....	10.00
FOR FR. TIGNOUS, COIMBATORE.	
Per Rev. J. J. Dunn (Diocese of New York).....	23.00
Per Rev. J. A. Walsh (Diocese of Boston).....	5.00
FOR FR. GUERIN, O. M. I., SASKATCHEWAN.	
Per Rev. James A. Walsh (Diocese of Boston).....	5.00
Mr. O. McGaer (Diocese of Nashville).....	5.00
FOR FR. JOULAR, DAHOMEY.	
Mr. O. McGaer (Diocese of Nashville).....	5.00
FOR FR. CORRE, JAPAN.	
A Priest (Diocese of Philadelphia).....	5.00
Rev. B. de Ryckere (Diocese of Helena).....	10.00
FOR FR. GUITTA, S. M., CENTRAL AMERICA.	
A Friend (Diocese of Baltimore).....	5.00
FOR FR. COYLE, UGANDA.	
Per Rev. J. J. Dunn (Diocese of New York).....	12.00
FOR FR. FERRAND, TOKIO.	
Per Rev. James A. Walsh (Diocese of Boston).....	100.00
Per Rev. J. J. Dunn (Diocese of New York).....	60.00
FOR FR. JEANBOY, C. S. Sp., GABON.	
Z. Z. (Diocese of New York).....	6.00
FOR FR. FRUTTIER, INDIA.	
Z. Z. (Diocese of New York).....	3.00
FOR FR. BERNARDINE, LAHORE.	
Z. Z. (Diocese of New York).....	3.00
FOR FR. CHAVANOL, INDIA.	
Z. Z. (Diocese of New York).....	3.00
FOR DOM BORGATELLO, S. PATAGONIA.	
Z. Z. (Diocese of New York).....	3.00
FOR MOTHER M. PAUL, O. S. F., UPPER NILE.	
Per Rev. J. J. Dunn (Diocese of New York).....	25.00
FOR INDIAN MISSIONS.	
Per Rev. J. J. Dunn (Diocese of New York).....	29.50
Per Rev. D. E. Hudson, C. S. C. (Diocese of Fort Wayne).....	8.50
FOR INDIAN AND NEGRO MISSIONS.	
Per Rev. D. E. Hudson, C. S. C. (Diocese of Fort Wayne).....	34.85
FOR THE SEMINARY FOR AFRICAN MISSIONS IN CORK.	
Per Rev. D. E. Hudson, C. S. C. (Diocese of Fort Wayne).....	25.00
FOR ORPHANS IN JAPAN.	
Per Rev. J. J. Dunn (Diocese of New York).....	14.00
FOR LEPERS IN JAPAN.	
Rev. C. Boehm (Diocese of Cleveland).....	10.00
Total.....	\$561.05

The Society gladly receives sums of money intended by the donors for any particular mission or missionary, and forwards the same at once to its destination in any part of the world.



OBITUARY

The following deceased persons are recommended to the charitable prayers of our Associates:

RIGHT REV. RICHARD PHELAN, *Bishop of Pittsburg*; RIGHT REV. BISHOP CARRIE, C. S. SP., *Vicar Apostolic of the French Congo*; VERY REV. JULES LEBAS, *Superior General of the Society of St. Sulpice*; REV. BENJAMIN DE COSTA, *Diocese of New York*; REV. JOHN T. STINSON, *Diocese of Boston*; REV. JAS. J. DOUGHERTY, *Diocese of New York*; REV. ED. O'CONNOR, REV. JAMES STELLA.

Rev. Mother Ambrosia; Sister Anna, O. S. F.

Mr. Andrew McPartland, *Diocese of Hartford*; Miss Emily Stewart, *Diocese of Baltimore*; Miss Emma Nax, *Diocese of Baltimore*; Michael Blake, *Diocese of Burlington*.

Of the *Diocese of New York* the following: Mrs. Ellen Twohill, Margaret Costigan, Mrs. Peter L. Fay, Mrs. Helen T. Clements, Michael Rude, John Mulligan, Mr. Michel, Mary Webster, Mrs. Catherine Holden, Mrs. Blackwood, Catherine Murray, Johanna Dunn, John Cullen, Margaret Delaney, Edward Holland, William Kearney, Margaret Miller, Ann Reilly, Catherine Castello, Patrick Griffin, Mr. Concklin, James McKenna, Thomas Howard, Peter Kelly, Mrs. Margaret Gilligan, Ann Clark, Mrs. Ann Wrape, Mrs. Christina Caswell, Mrs. Ellen Conkey, Mrs. Anne Harvey, Edward Coffey, Sr., Michael Coffey, Jr., Margaret Coffey, Charles Massey, Mr. Dromgoole, John Ryan.

Of the *Diocese of Boston* the following: Mr. Michael Bathazar, Mrs. Virginia Bouchard, Mr. George Cabot, Miss Annie Leary, Mr. Frederick Shepard, Miss Margaret Newcomb, Miss Bridget Short, Mr. Joseph Flatley, Mr. Patrick O'Connor, Miss Mary Joyce, Miss Annie Joyce, Mr. James Kaveny, Miss Bridget Kaveny, Mrs. Mary Honney, Miss Mary Crosby, Miss Mary Haley, Miss Ellen Hackett, Miss Annie E. Sullivan, Miss Jennie McNaughton, Miss Leah McNaughton, Miss Ann Mulligan, Mr. Wm. A. Palmer, Mr. William Delory, Miss Margaret Christie, Miss Ann McGann, Miss Ann Boyle, Mr. J. J. Lynch, Martin J. Dwyer.

(We shall be glad to recommend all deceased associates whose names are sent us to the prayers of our readers.)

We beg leave to notify the readers of the "ANNALS OF THE PROPAGATION OF THE FAITH" that the dates of appearance of the magazine are changed with this number.

Henceforth it will come out regularly on the first day of the following months: FEBRUARY, APRIL, JUNE, AUGUST, OCTOBER, DECEMBER.

We shall be thankful if notified of any failure to receive the "Annals" on the foregoing dates.

PUBLICATIONS

OF THE

SOCIETY FOR THE PROPAGATION OF THE FAITH.

The Society for the Propagation of the Faith and the Catholic Missions, 1822-1900. Postpaid, 10 cents.

Bishop Favier's Diary of the Siege of Peking, May-August, 1900. Postpaid, 10 cents.

Origin and Causes of the Chinese Crisis. By REV. J. FRERI, D. C. L. Postpaid, 5 cents.

The Propaganda. (A Sketch.) By REV. J. FRERI, D. C. L. Postpaid, 10 cents.

The Catholic Foreign Mission Field. Two papers by the REVS. J. FRERI and JAS. A. WALSH. Postpaid, 5 cents.

ADDRESS:

Society for the Propagation of the Faith,

627 LEXINGTON AVE., NEW YORK, N. Y.

HAVE YOU A MITE BOX

Wherewith to collect your offerings for the Catholic Missions during the year 1905? If not send a postal-card to

THE REV. JOSEPH FRERI,

627 LEXINGTON AVENUE,

NEW YORK, N. Y.

He will gladly send one by mail, free of any charge.

WANTED FOR 1905

MORE NEW PROMOTERS

MORE NEW MEMBERS

OF THE

Society for the Propagation of the Faith.

If the Society is not established in your parish, write for a *Promoter's* card to the

REV. JOSEPH FRERI,

627 LEXINGTON AVE.,

NEW YORK, N. Y.

and try to interest your relatives and friends in that most truly Catholic charity. It will prove a source of blessings to you and to them.

WHAT OUR HOLY FATHER POPE PIUS X

SAYS OF THE

Society for the Propagation of the Faith

"THE SOCIETY FOR THE PROPAGATION OF THE FAITH appears to have originated and arisen among men by an inspiration quite Divine."

+

"If the messengers of the Catholic doctrine are able to reach out to the most distant lands and the most barbarous peoples, it is to the generosity of the SOCIETY FOR THE PROPAGATION OF THE FAITH that credit must be given."

+

"Through the SOCIETY FOR THE PROPAGATION OF THE FAITH, salvation began for numberless people . . . through it there has been gathered a harvest of souls."

+


"We have always been greatly interested in the SOCIETY FOR THE PROPAGATION OF THE FAITH and have helped it as far as our humble resources would permit."

+

"We are filled with hope that this most noble association will grow in strength day by day . . . and may Christ protect it . . . since it is its aim to spread His most Holy Name."

(Extracts from a Brief of His Holiness Pope Pius X, dated March 25th, 1904.)

DEAR FRIEND IN CHRIST, WILL YOU JOIN AND HELP TO SPREAD A WORK SO HIGHLY
PRAISED BY THE VICAR OF CHRIST ON EARTH AND SO DEAR TO HIS HEART.

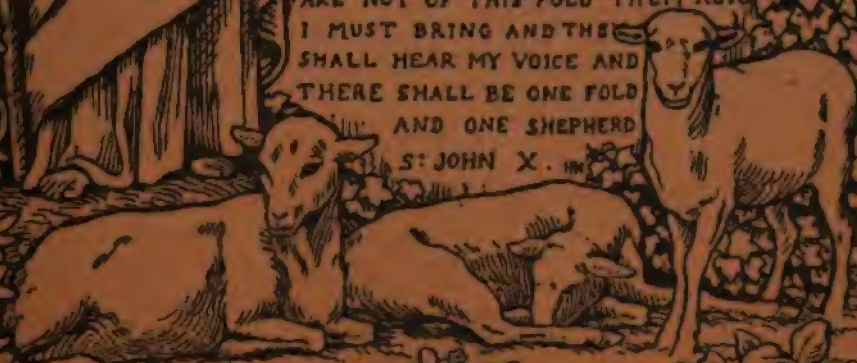


ANNALS OF THE PROPAGATION OF THE FAITH



Published bi-monthly by the
Society for the Propagation
of the Faith, Baltimore and
New York. ∴ ∴ ∴ ∴

OTHER SHEEP I HAVE THAT
ARE NOT OF THIS FOLD THEM ALSO
I MUST BRING AND THEY
SHALL HEAR MY VOICE AND
THERE SHALL BE ONE FOLD
AND ONE SHEPHERD
S: JOHN X. 1904



CONTENTS.

	PAGE
THE SOCIETIES OF CATHOLIC MISSIONARIES.—IV Article.....	55
The Belgian Congregation of the Immaculate Heart of Mary and the Seminary of Scheut-lez-Brussels.	

Missions in Asia.

<i>Kumbhakonam</i> .—Letter of the Right Rev. Mgr. Bottaro, P. F. M.....	66
Sharp Contrasts.—The East and the West Ravaged.—Kumbhakonam Undisturbed.—Report of the Mission, 1904.—The Training of Catechists.—Expected Trials.	

Missions in Africa.

<i>Gabon</i> .—Letter of Rev. Fr. Macé, C. S. Sp.....	74
The Mission of Lambarené.—The Galoas and the Pahouins.—Slavery.	

News of the Missions.

EUROPE.

A Monument to Fr. de Deken in Belgium	81
---	----

ASIA.

The English in Thibet.....	81
Difficulties of the Apostolate in Kan-su	82
Conversions in Kwang-tung.....	83

AFRICA.

Terrible Hurricane in Madagascar.....	84
The Seminary of Kisumu.....	85

OCEANICA.

Importance of Services rendered by Missionary Brothers in New Guinea.....	86
DESTINATION OF MISSIONARIES	86

Supplement to the American Edition of the Annals.

AN ORDINATION OF CHINESE PRIESTS IN S. E. CHILI.....	89
IN THE STEPS OF DAMIAN—Brother Serapion a Victim of Leprosy.....	95
THE RUSSO-JAPANESE WAR AND THE PEOPLE OF JAPAN by Father Maeda, Japanese Priest.....	99
SPECIAL DONATIONS	105
OBITUARY	107



ANNALS

OF THE

PROPAGATION OF THE FAITH

VOL. LXVIII, No. 459.

APRIL, 1905.

THE SOCIETIES OF CATHOLIC MISSIONARIES

The following is the fourth of the sketches of missionary societies published in the ANNALS. Articles on the Fathers of the Holy Ghost, the Society for Foreign Missions of Paris, and the White Fathers founded by Cardinal Lavigerie have already appeared. Three hundred and fifty years ago Saint Francis Xavier proclaimed the worth of Belgian missionaries, when he wrote from the Far East to Saint Ignatius: *Da mihi Belgas!* (Send me Belgians.) The following account shows that the apostles sent forth to-day from Belgium are as zealous and heroic as their predecessors. If the great apostle of India were living now, he need not recall his words.

IV.

THE BELGIAN CONGREGATION OF THE IMMACULATE HEART OF MARY AND THE SEMINARY OF SCHEUT-LEZ-BRUSSELS

The origin of the Congregation of Missionaries of the Immaculate Heart of Mary dates back to the year 1860. In virtue of the treaty signed in Peking, the doors of the Celestial Empire had just been opened to foreign powers, and also to apostles of the word of God. For a long time Father Verbist, chaplain of the military school in Brussels, and director of the Association of the Holy Childhood in Belgium, had cherished the desire of founding a society of Belgian missionaries. In the sixteenth century, Saint Francis Xavier had applied for Belgians to carry on his work in the hard missions of India, and in response to his appeal numerous missionaries set out to preach the Gospel in all parts of the world. It was a great regret that no national institution existed to make it easy for those who felt themselves called to an apostolic life to obey the voice of God. The treaty of Peking put an end to Father Verbist's hesitation. He at once began the necessary preliminaries, and was soon joined by Father Van Segvelt, vicar

of Saint Gudule, and Fathers Vranckx and Verlinden, vicars of Molenbeek-Saint-John.

God always tries those whom he calls to a great work; numerous difficulties faced the new Society. However, the apostolic zeal of Father Verbist and his companions set aside all obstacles and, on the 25th of August, 1865, the first little band set sail for China. They were Father Verbist, superior, and Fathers Van Segvelt, Vranckx and Hamer, and Mr. Paul Spilingaert, Fr. Verbist's servant.¹

The new missionaries received charge of all Mongolia, an immense region comprising nearly the whole of the country lying north of the Great Wall. A small band of Christians awaited them. The Lazarists had already begun to labor in these parts, but were recalled by the Propaganda that they might give undivided attention to their other missions for which the number of priests was insufficient.



In 1866, four new members joined their venerable superior, who was thus encouraged by the hope of seeing his work a success. Nevertheless, two great trials lay in store for the young congregation; for a while, it seemed as though its foundation were tottering. On the 5th of April, 1867, Father Van Segvelt died in Siao-miao-eul-kau and, on September 12 of the following year, Father Verbist passed away in Lao-hou-kau. Contrary to human points of view, the death of the two founders was only the means of showing to their disciples that generous hearts make a joyous sacrifice of all, even life, for the conquest of souls.

The first cross aroused fresh ardor. Father Vranckx, successor of Father Verbist as superior, returned to Europe to direct the work in Scheut. Of the first little band of four, Father Hamer alone remained in China; he received his reward, the crown of martyrdom, only after thirty-five years of apostolic labor.

At home the membership of the congregation continued to increase. Thanks to the generosity of the Catholics of Belgium and Holland, the patronage of Bishops and the assistance of the Society for the Propagation of the Faith, sufficient alms were received to provide for the increasing necessities of successful missions.

In 1874, Mongolia became a vicariate apostolic, with Mgr. Bax as first Bishop. During the same year, Fathers Devos and Verlinden

¹ Mr. Paul Spilingaert's life was one of extraordinary success. He became a mandarin of the Empire, the happy husband of a Chinese Christian and rendered the missionaries many valuable services.

undertook the evangelization of the Ortos territory, while at the same time the Christians of Tli, exiles in Turkestan for the faith, applied to Mgr. Bax for missionaries. In 1878, the Holy See added the Chinese Turkestan to the missions of Mongolia, besides the vast region



THE VERY REV. FR. VAN HECKE, SUPERIOR-GENERAL OF THE MISSIONARIES OF SCHEUT-LEZ-BRUSSELS.

of Kuku-nor and the whole province of Kan-su. Situated south of the Great Wall, the last mentioned district belongs to China proper, to which Mongolia is tributary. Formerly in charge of Italian Franciscans, Kan-su was made a distinct vicariate apostolic; Mgr. Hamer, its first Bishop, likewise presided over Kuku-nor and Turkestan.

In 1883, flourishing missions and the constantly increasing number of missionaries demanded the division of Mongolia itself. Mgr. Bax remained in charge of central Mongolia; Mgr. Devos became vicar apostolic of southwest Mongolia (Ortos), and Mgr. Rutjes was placed over eastern Mongolia.

In 1884, Fathers Jansen, Steeneman, and de Dekan, missionaries in Kan-su, arrived among the poor Christians of Tli after a painful journey of three months. Later on, this region was also made a distinct mission.



The missionaries of Scheut were thus in charge of five contiguous missions in Northern China, stretching over a territory measuring 1700 miles from east to west and 1000 miles from north to south. The burden seemed overwhelming. God, however, blessed the work of his laborers. His grace multiplied conversions, peopled the growing Christian settlements as if by magic, and, at the same time, generated vocations in Europe.

The necessity arose to regulate and unite the vast work whose laborers were scattered over so large a field. In 1887, a general meeting called at Eul-che-san-hao, in Central Mongolia, brought together the delegates from the mother-house in Scheut and those from the different vicariates. Very Rev. Van Aertselaer was elected superior-general and the following year the Holy See approved the constitution of the congregation for ten years.

In 1888, a new field was opened to the zeal of these missionaries. By a brief, dated May 11, His Holiness Leo XIII created the vicariate of Belgian Congo, and confided the evangelization of this district to the missionaries of Scheut. The new vicariate comprised the whole of Congo Free State, excepting the region of Tanganyika already confided to the White Fathers.

The first missionaries destined for Congo left Antwerp, August 28, 1888. They were Father Gueluy, former missionary in China, and Fathers Huberlant, de Backer and Cambier, all natives of Tournai. In 1891, a novitiate of Brothers coadjutor, destined specially for missions in Africa, was added to the seminary of Scheut.



A short but violent persecution tried Eastern Mongolia at the close of 1891. Several hundred Christians and the native priest Lin were massacred by the Tsai-li-ti, one of the numerous secret societies in China.

When this sad but glorious news was received in Scheut, Very Rev. Fr. Van Aertselaer, superior-general, was about to leave for a voyage of exploration in Congo. He was accompanied by Father de Deken, former missionary of Kan-su, who had shortly returned from the celebrated trip across Thibet, China, and Tonking made with the Prince of Orleans and Mr. Bonvalot. After an absence of two years, the superior-general, well satisfied with the progress of the Congo missions, returned to reassume charge of affairs.



The year 1896 was marked by the elevation of Mgr. Van Ronslé to the dignity of vicar apostolic of Belgian Congo, and the year 1898 by the meeting of the general chapter at the mother-house. Provincial superiors and delegates from the different missions in Africa and Asia discussed the general interests of the congregation and of the missions. Very Rev. Fr. Van Hecke, former missionary of Kan-su, was elected superior-general to succeed Very Rev. Fr. Van Aertselaer, destined to take the place of Mgr. Bax, deceased, in Central Mongolia.

In 1899, thanks to the generosity of a noble patron, the house of Sparrendaal, in the diocese of Bois-le-Duc, Holland, was opened. Finally, on July 20, 1900, a decree of the Sovereign Pontiff crowned the labors of forty years and assured the stability of the Society by approving its constitution. Perpetual vows, until then optional, were made obligatory for all members who had kept the vows for five years.

Whilst the Holy See, by its supreme authority, was consecrating the work so prosperous under the protection of Mary, Providence confirmed its success still more gloriously by accepting the sacrifice of its first martyrs. On the very same day, July 20, that the decree of approbation was signed in Rome, Mgr. Hamer, the first of the seven martyrs of 1900, commenced to suffer his horrible tortures. Christ called to the joys of this triumph those whom He had first associated in His sufferings during their work of the apostolate.

To this brief outline of the origin and development of the Congregation of the Immaculate Heart of Mary, we add a short account of its present status.

I. MISSIONS OF SCHEUT IN CHINA.

The immense territories of Northern China are settled by a dense population composed of two races, the Chinese and the Mongolian, each having its own language, character, and customs. The Chinese, for the most part farmers, occupy the southern part of Mongolia and



BISHOP ABELS
Vic. Apost. of E. Mongolia.

BISHOP OTTO
Vic. Apost. of Kan-su.

BISHOP BARMYN
Vic. Apost. of S. W. Mongolia.

BISHOP VAN RONSLE
Vic. Apost. of Belgian Congo.

BISHOP VAN AERTSLAER
Vic. Apost. of Central Mongolia.

THE MISSIONARY BISHOPS OF THE SOCIETY OF SCHEUT.

Kan-su. The Mongolians, more or less nomadic shepherds, tend their flocks in the steppes of the north, even to the frontiers of Siberia.

The great distances between settlements oblige missionaries to almost daily travels, made more painful by the rigor of the climate. The winter is long and severe; 30 degrees and 40 degrees below zero is not a rare temperature. On the other hand, summer heat, especially in the south, is almost equal to that of the tropics. The unparalleled purity of an atmosphere, ordinarily very dry, more than compensates for these extremes, so that missionaries in Mongolia nearly always enjoy good health.

At the beginning of the year 1900, Christian settlements were flourishing. During the last few years a strong tide of conversion passed over the country. It would seem as though God, in face of the approaching storm, would have all souls of good will brought into the fold of the church.

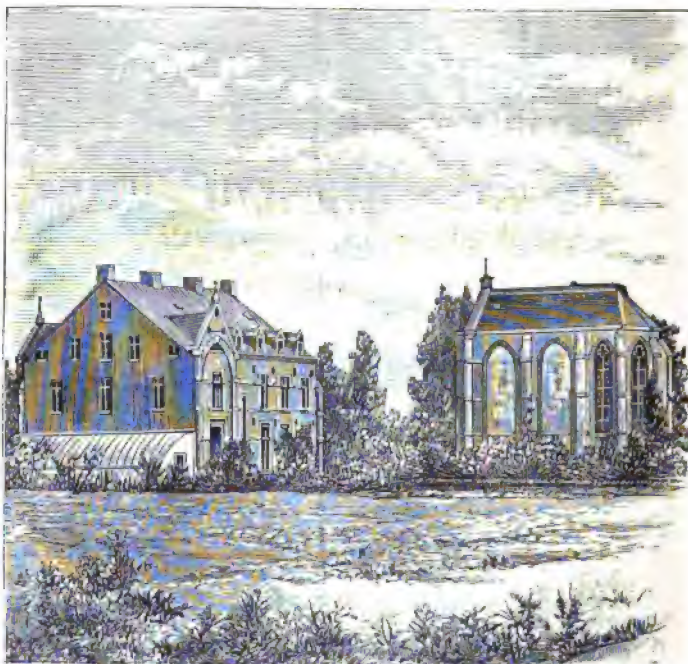
At present one hundred and ten missionaries of Scheut, assisted by twenty Chinese priests, are administering to the spiritual wants of 40,000 Christians. One hundred and seventy-three schools are attended by 3300 pupils. Two seminaries and seven colleges are preparing young men showing the marks of a vocation for the priesthood. Sixteen hundred orphans sold by their infidel parents are cared for by Chinese sisters and a few Franciscan missionaries of Mary from Europe. One hundred young girls, besides, have been placed in Christian families.

In 1904, there were 170 priests in Mongolia and Kan-su, 142 Fathers from Scheut and 28 native priests.

Jealous of these magnificent results, the devil instigated one of the most terrible persecutions ever waged against missionaries and Christians in China. The exact and complete account of the events in 1900 can not yet be written. There is no doubt, however, but that the annals of China will furnish a glorious page in the history of the Church, manifesting the power of the Gospel to transform the most barbarous people; with a few exceptions, Chinese Christians have proved themselves possessed of heroic courage. Their constancy before death is not less admirable than that of the early martyrs.

In Mongolia the number of Christians who sealed their attachment to our Lord with their blood is estimated at three thousand, and God alone knows the hosts who, deprived of all their goods, have died of misery since the persecutions. Others during the struggle assembled in the principal residences and, under the direction of missionaries, bravely defended themselves against the Boxers. Thanks to their

strong resistance, sustained in several instances by a providential intervention bearing the character of a miracle, all was not destroyed. In some districts, however, it was impossible to take measures of defense. Thus it was that in Tai-hai and Hau-pa, in Central Mongolia, all was destroyed. In the northwestern part of the vicariate of Mgr. Hamer, fifteen missionaries expelled by Mongolian soldiers were forced to travel forty-two days across the desert to reach Europe by way of Siberia.



CHAPEL AND SEMINARY OF SCHEUT IN 1870.

Of the ninety-five missionaries that remained at their posts, seven enjoy the glory of having shed their blood for the faith (July-August, 1900). The following year, in December, two others were massacred in Ortos.

We have lamented the death of these noble victims, but our tears have not been without joy. Near the throne of God, these conquerors are powerful intercessors in behalf of the work for which they sacrificed their lives. Moreover, despite the material losses caused by the Boxers, we have the firm hope that an era of prosperity is about to

begin for Mongolian missions and that the earth watered by the blood of martyrs will produce a rich harvest of Christians.

Besides, far from diminishing apostolic zeal in Christian countries, the terrible events of 1900 have served only to give it a stronger impulse; a larger number of vocations is a proof that, in Belgium, truly religious families consider it the greatest honor to give up their children for the holiest of works, the salvation of souls.

II. MISSIONS OF SCHEUT IN CONGO.

Since the creation of the vicariate of Congo Free State, other religious societies have united their efforts with those of the missionaries of Scheut for the evangelization of the Dark Continent. They are the Jesuits, Norbertins, Trappists, Priests of the Sacred Heart, Redemptorists, Sisters of Charity of Gand, Sisters of Notre Dame, Franciscans of Mary, Trappistines, and the Sisters of the Sacred Heart of Mary of Berlaer.

Distinct missions have been made of two countries separated from the vicariate, the mission of Kwango under the Jesuits and the prefecture of Uelle in charge of the Norbertins. The rest of the region is in charge of the Congregation of Scheut and forms the immense vicariate of Mgr. Van Ronslé. By a pontifical decree of July 16, 1901, the region of the Kassai and its affluents has been separated from the vicariate apostolic of Belgian Congo and forms a distinct mission under the name of Upper Kassai. One of the oldest missionaries, the Rev. Emeri Cambier, was appointed prefect apostolic in March, 1904. We shall mention only the posts founded by the missionaries of Scheut and cared for by them.



CONGO FREE STATE.—The first mission on the coast at the mouth of the river is *Moanda*. Two missionaries and five Sisters of Charity are in charge of a large number of catechumens and a flourishing orphanage.

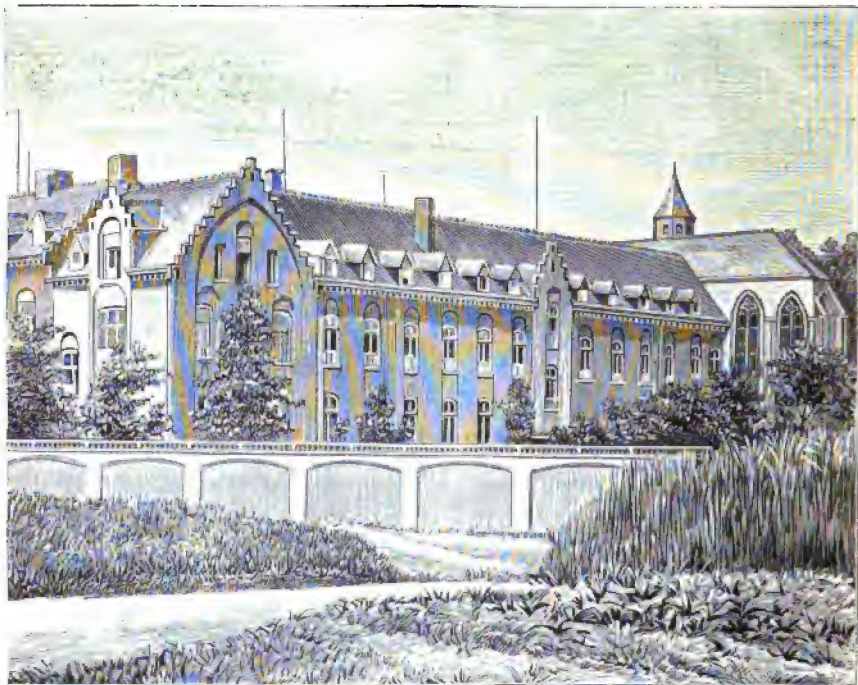
At *Boma*, five missionaries, three of whom are priests, perform parish duties, attend the hospitals and schools and direct the state academy. Eight Franciscan sisters are also stationed there.

A railroad has recently been built from Boma to Majumbe. A missionary of Scheut is chaplain of the company, as well as of the military encampment in Iuki. In Kangu, a little farther distant in the region of Majumbe, is the young mission of *Moll-Sainte-Marie*. The missionaries here are instructing a number of catechumens, also free children that have come from the neighboring villages.

Leaving the forests of Majumbe for Matadi, the railroad stops at Leopoldville. So in a few hours the famous "caravan route" is crossed which cost explorers and early missionaries so much suffering.

Leopoldville is the residence of Mgr. Van Ronslé, vicar apostolic of Congo, of Rev. Father de Clerck, superior provincial, and of the two missionaries in charge of the parish and the hospitals in the city and the military camp of Kinshassa.

"Our Lady of Perpetual Help," the small mission steamer, sails



THE SEMINARY OF SCHEUT, NEAR BRUSSELS, IN ITS PRESENT CONDITION.

from Leopoldville. Her captain is a missionary who visits the posts on the river. At the mouth of the Kassai stood the once flourishing mission of Berghe-Sainte-Marie, of which there is now no trace. The strange "sleeping sickness" has converted these once populous regions into a mournful, silent waste.

Farther up the river, on the other side of the equator, is the mission of *New Antwerp*, among the Bangalas. Here there is a flourishing Christian settlement; the missionaries are evangelizing the neighboring villages and attend the government post not far away. They also

direct a state academy similar to the one in Boma. Seven Franciscan Sisters assist in the work.

UPPER KASSAI.—Ascending the river and its affluents from the other side, we arrive at several very important missions in the region of Luluabourg. Saint Joseph, founded in 1891, is the largest and most beautiful one in Congo. Rev. Father Cambier is in charge. He is assisted by five missionaries and eight Sisters of Charity.

All the missions of Scheut in Congo have been founded by large donations and usually bear the name of their generous benefactors or those of patron saints chosen by them. In all, this congregation has twelve posts or centers of evangelization; these are attended by 72 missionaries, of whom 55 are priests and 17 Brothers coadjutor.

No member has, as yet, suffered martyrdom; many, however, have sacrificed their lives in their prime to apostolic devotion. In fifteen years thirty-three missionaries of Scheut have fallen victims to climate or the exceptional fatigues attendant upon first settlements.

III. THE SEMINARY OF SCHEUT.

The oldest part of the present seminary building was erected near the chapel of Notre Dame de Grâces in 1870. At that time there was neither a school nor a novitiate. Unordained aspirants finished their course of studies at Louvain, Rome, or elsewhere. As soon as the membership permitted, a mother-house was established.

Most of those who now apply for admission have finished the college course. All aspirants, even priests, spend a whole year in the novitiate, the many spiritual exercises of which are designed to foster apostolic virtues. Instruction is likewise given in the Chinese and Congo languages. After a novitiate of one year the future missionaries take the religious vows for a term of five years only. Later, they make their perpetual vows. To be admitted as a novice, one must, as a rule, be of Belgian or Dutch birth, have received a college education, and be possessed of the qualities of mind and body indispensable for their future career.

During the present scholastic year, 1904-1905, Scheut numbers 38 novices and 55 students of philosophy; 84 aspirants are taking the course of theology at Louvain.

Fifteen Brothers are preparing themselves at the mother-house for the different trades useful to the missions. Young men from 18 to 30 years of age are admitted, provided they possess the necessary physical and moral qualities and are born of honest, Christian parents.



MISSIONS IN ASIA

DIOCESE OF KUMBHAKONAM

The territory which composes the diocese of Kumbhakonam is bounded on the north by the Vellar river, on the west and south by the Cavery, and on the east by the Bay of Bengal and the French district of Karikal. This vast mission was detached from the archdiocese of Pondicherry by a decree of August 28, 1899; it is evangelized by 20 missionaries of the Foreign Missions of Paris and a few native priests, and numbers 108 churches, 400 chapels and a Catholic population of 85,000 souls.

REPORT OF THE RT. REV. MGR. BOTTERO, P. F. M.,

Bishop of Kumbhakonam.

**Sharp Contrasts.—
The East and the West
Ravaged.—Kumbha-
konam Undisturbed.**

When I was a young man, it was my delight to climb the heights of my native country and satisfy my eye with the varied scenery before me. Below me lay fertile fields; in nearer view, shaded valleys; to my right dense forests of fir trees; to my left a cascade dancing down into a chasm of rolling stones and thrown back in iridescent spray. Sometimes at one point of the horizon great clouds charged with electricity would suddenly gather. In an instant the plain before me would disappear; under my feet the thunder crashed and hail spread ruin and desolation over a country smiling and animated a moment before.

All around me, however, would be calm and serene; not a cloud to be seen in the azure vault. The sun's rays played among the leaves and bathed me in floods of light. The contrast between the heavens above me and the stormy atmosphere below lifted my thoughts to the powerful God who has created all things and whose voice the elements obey. My heart re-echoed the words of wisdom which my good mother so often repeated to me:

"My child," she would say, "here below, joy is intermixed with sadness; there are days when fortune smiles upon us and again we

experience nothing but trials and contradictions. But, whether the storm rages or the sun shines, preserve thy soul in peace. Fear nothing but sin; seek and desire but one thing, to love God."

This dream of the past frequently haunts me, and my mother's words come back to my mind, when I consider the events that are taking place in the designs of Providence as I write.



In the east, two powerful nations, the one Christian, the other, alas! Gentile, appealing to our love less by their heroic bravery and deep affection for their native land than by the deeply founded hope which they hold out to the church of their conversion to the true faith, are waging a furious war against each other. Their blood has flowed in streams on the plains of Manchuria and at Port Arthur; the earth trembles under the weight of large cannons; night and day, the air resounds with the detonation of a thousand engines of war, one more murderous than the other; the sea itself is troubled to its depths by the explosion of torpedoes in touch with strong vessels. Nevertheless, it seems as though these two nations, killing without pity or mercy, were intended to hearken unto each other's voices; unfortunately, they have been excited beyond control, pitted one against the other, doing evil that good may ensue. Woe to those who follow so infamous a policy.

In the west, France is a prey to a religious and social cataclysm which, alas! recalls the darkest days of her long history.

All around the country in which I live, in fact throughout most of India, for the last seven or eight years, thousands of men and women have fallen victims to epidemics. Every week 20 to 30,000 beings die of the plague, which resists the prayers and cries of anguish from Hindu hearts and scorns the obstacles which European science has set in its way. Cholera, fever, and small-pox, in their turn, glean what has escaped the terrible reaper.

Whilst far and near the collision of forces is spreading ruin and desolation, Kumbhakonam is delighting in peace and enjoying a security which is the envy of others. Here the air is calm, the sky serene, the sun makes everything bright during the day, and a thousand stars brighten the night. In most of our districts, Hindus, Turks, and Christians help one another. Everywhere our missionaries, beloved by their people, esteemed by the government, and respected by their Mohammedan or idolatrous neighbors, are profiting by this Heaven-

sent peace to organize the parishes in their charge on a solid basis. By their zealous efforts churches and schools have multiplied and the Christian spirit has penetrated hearts in which the grace of God has nurtured a thousand blossoms of virtue and merit.

We enjoy full liberty. The Blessed Sacrament and the sacred images are carried in triumphant procession through our cities and villages, receiving the public homage and veneration due to them. Only yesterday Catholics in great number could be seen wending their way from fifty different points to follow the blessed statue of the Holy and Immaculate Mother of God. It was the close of the jubilee year.

The route of the procession was covered with flowers, the streets were festooned with garlands; hundreds of pious banners floated in the breeze. Bells of churches, chapels, and religious houses sent forth loud peals mixing their joyous tones with the happy voices of Christians who sang the praises of Mary from the depths of their hearts. Amid torches and lights, to the sound of music, somewhat barbarous, it is true, though original and strictly in time; in the glow of red, white, and green lights, shedding a fantastic glow over men and things, the statue of the Queen of Angels was carried through the streets of the Gentile and the Christian alike. Returning to the holy place, the church was surrounded, the porches filled by an immense crowd. Benediction was given and all returned home with the regret that the feast was over so soon. In remembrance of the solemnity, all children, boys or girls, born within the three months of celebration, have received in baptism the blessed name of Immaculate Conception, "Amalanaden" or "Amelorpavi."

I have said that, in this part of India, we
Work to be Done. are enjoying a blessed peace which missionaries are making use of to organize their many parishes. The work is a difficult one, for the converted Hindus live scattered in small groups among their Gentile or Mohammedan relatives. The moral atmosphere which they breathe is poisoned. Idolatry, superstition, and sensuality reign; around them all is corrupt; peoples, temples, gods, the ceremonies of the pagan cult, family feasts, the fine arts, books, journals, all, even to the language of the country, is tainted with the virus of impiety and immorality. Our neophytes live and move in the middle of pernicious example, and to believe that they are easily preserved from contagion would imply that human nature in them bears a different character.

We cannot, in conscience, be satisfied with increasing their number. We must educate and civilize them, making them more con-

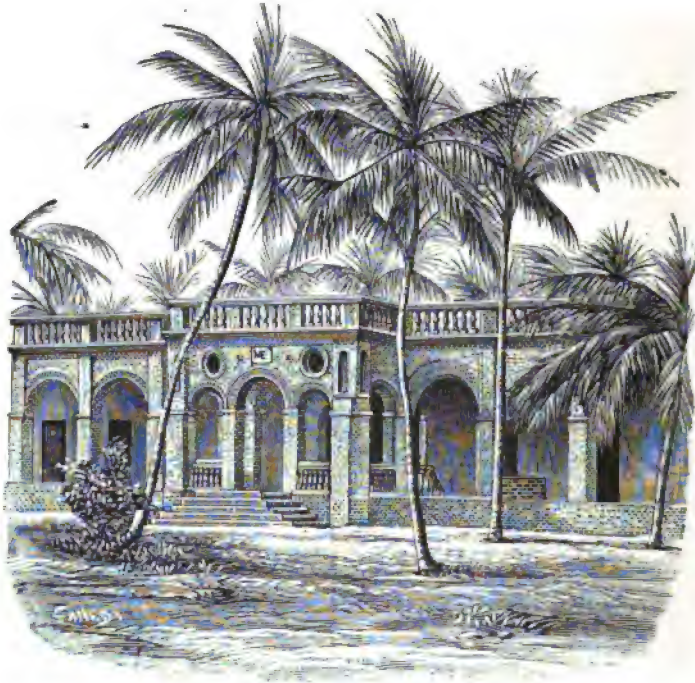
formable to our model, Jesus Christ. The work is one not readily accomplished. If we should be unfortunate enough to neglect it, we should be unworthy of our holy vocation. What would be said of a prince who, having collected large pieces of stone and marble, rare wood and all required to construct a palace, would leave his materials idle in a corner, without thinking of disposing of them according to the rules of architecture. The example applies to us in Kumbhakonam. Much material is already prepared; but it must be fashioned and arranged for a fine edifice. To effect this result, marble and stones must be united by the cement of divine charity. Missionaries are devoting their lives to this great purpose. All are making the effort; some succeed better than others; perhaps they are more gifted than their fellow priests; perhaps God has allotted to them individuals of higher intellectual and moral endowment. Results are not, and can not, be the same; at times they are not even commensurate with the effort made; but I believe I can say, without presumption, that on the whole the work of instructing and perfecting our Christians in the moral life is making very satisfactory progress.

During the past year only 26 priests, European and native, have been able to do active service. These heard 99,092 confessions of adults and 5500 confessions of children; 120,300 persons received Holy Communion and 2400 children were prepared for their First Communion; 1010 marriages were blessed by the church; 1112 sick received Extreme Unction, but only 361 Holy Viaticum, which shows that, in most instances, death resulted from cholera; only 141 adults, alas! were converted from paganism.

With the grace of God, four other priests are going to join their efforts to ours, so that we hope to bind a larger sheaf of new adorers next year. I am happy to add that we have recorded 135 conversions from Protestantism, 60 in excess of the number for the year preceding. Such a result fills our heart with joy. What awakens in us the deepest feeling of gratitude to God is the success which has crowned the zeal of priests and sisters in finding and baptizing pagan and Mohammedan children *in articulo mortis*. Paradise was opened for 1949 children who are now enjoying the possession of eternal glory. Such is the record for the diocese of Kumbhakonam. I had hoped that the number of the preceding year would be double and behold! it has been nearly tripled.

Of these 1949 souls regenerated *in extremis*, the missionary Cate-

chist Sisters of Mary Immaculate baptized over 1100. At the cost of what sacrifices and suffering, God alone knows. These holy women have traveled over a large part of the diocese either on foot or in ox carts. A tropical sun, rivers or mountains—nothing intimidates them. Three of them risked their lives in crossing a river; three others were hooted at and stoned out of a pagan village, returning to the mission center glad to have been thought worthy of suffering for the justice and glory of God.



EPISCOPAL RESIDENCE AT KUMBHAKONAM.

These sisters have opened dispensaries in Kumbhakonam and Tranquebar. The kindness and love they show to the sick win over many hearts.

“Your Sisters are ideal women,” a Brahmin wrote to me a few months since; “We have nothing in Hinduism which can compare with them.”

Their dispensaries are gaining in popularity every day. Patients, especially women, apply by the hundreds. At the government hospital, as at the Catholic dispensary, care and medicines are free. How-

ever, the official doctor works for himself; the Sister of Charity for the love of God; the doctor on duty contents himself with treating his patients according to the prescriptions of the *Codex*; the Sisters look upon them as their children and slip in a few words of consolation that reach the heart and re-enkindle hope.

The training school of catechists and teachers continues to make satisfactory progress, despite the absence of its founder, Father Mette. Several of the missionaries are assisted by young men educated in this school, and they are loud in their praise of their services. On October 28, Father Barralon wrote to me:

The son of my Paudharam (catechist pariah), Aya Cannop, who has finished the course at Father Mette's school, has wonderfully profited by the lessons received. He performs all kinds of invaluable services and is especially helpful to me with the religious instruction of children. He travels through all the pariah villages of the district, assembles little boys and girls around some stump, teaches them their prayers and catechism, and brings them to me when they are sufficiently well informed. Thanks to his efforts, a number of children made the jubilee.

Father Deltour recently wrote to me of a similar instance of zeal on the part of his catechist:

"I cannot praise his piety and devotion enough. He goes about in the neighborhood of my station, mingles with the pagans, argues with them, corrects the erroneous ideas which they have and explains to them the principal dogmas of our holy faith. He shows the same zeal in preparing Christian children for confession or for their First Holy Communion. What valuable services he does for me!"

I am persuaded that this young institution is destined, in the near future, to produce great results of good, not only for this diocese, but for neighboring missions. God has granted us the means to develop it. One of our fellow priests from a distant vicariate has interested himself so greatly in this charity as to give a large part of a legacy left to him to the bishop of Kumbhakonam for that purpose. Thanks to his liberality, we are able to place the school on a better footing; in a short time we shall receive official recognition by the government as a "normal school," and will be able to provide for a much larger number of pupils.

I have just finished a pastoral visit through the diocese of Kumbhakonam. Traveling four months in the year, it took from July, 1900, till November, 1904. My impression is that this

A Pastoral Visit.

mission is one which holds out the greatest promise for the future. None other contains so many Catholics in as small a territory. None other possesses as many buildings consecrated to God. Here and there are old villages with a population of 1700 to 1800 souls, in which scarcely two or three pagan families are to be found. In all parts of the diocese churches lift the august sign of our redemption on high. The mass of the people practice their religion. Without any feeling of human respect they wear on their naked breasts the crucifix or the scapular. The confraternities of the Sacred Heart, Our Lady of Mount Carmel, and the Suffering Souls in Purgatory are established in all parishes; their membership is large and all receive communion once a month.



I have known the time when aspirants at the seminary of the Foreign Missions of Paris showed very little enthusiasm for the missions of India.

"Oh!" they used to say, "What can we do there? It is but a poor country, burned by a tropical sun. Foreigners are established there; we should find but the same old routine of parish work. We want to go to Corea, China, and Thibet."

At that time "persecuted" missions, where there was a chance of winning a martyr's crown, were the only ones which excited any ambition. In the end, what has been the percentage of those whom the executioner's axe has crowned with glory? Probably one out of fifty. The other forty-nine realized at once that all was not poetry in Corea, China, and Thibet. During the day they were compelled to lie concealed. At night only they could venture out, like wild beasts, afraid of falling into the hands of the enemy every moment. More than once they deplored the fact of not being able to do their work of apostles but by the intermediary of catechists.

In India the situation is different. Priests work in the open day. It is true they live poorly, but they preserve their cheerfulness, because the country is one of bright skies and broad horizon. The priest himself baptizes; he converts pagans himself; he visits his flock; he can carry sacred images publicly through cities and villages; the sick call for him; on his way to them, sun and rain alike, according to the season, the expression of joy is on his face, for he carries on his heart the Blessed Sacrament. Ah! the happiness of carrying the Divine Master through forests, tall grass, and the harvest field. The road is never long in such sweet company. With Him, we fear nothing; we never turn our back, whether plains must be traversed, mountains

climbed, or rivers crossed by ford, in boats or on willow or bamboo rafts covered with buffalo skin. Is not our life in the open air, which gives us occasion to exert all our heartfelt energy, preferable to that in China and other localities where days must be spent in some obscure den? Places which hold out the promise of the shedding of blood for our Lord are undoubtedly beautiful fields of labor, but those where missionaries offer the sweat of the brow, drop by drop, for the glory of God are not less inviting. After all, the most desirable for each one are those selected by superiors.

I conclude my parable. During my youth, when on the mountain heights I too often yielded to the pleasure of contemplating the marvelous beauties spread before my eye, I was more than once the victim of my curiosity. The wind would suddenly change and the clouds which enveloped the plain beneath me would rise to the level on which I stood and I would be without shelter against thunder and hail.

Just now nothing disturbs the peace about me; but tears attend upon every feast, and the calmness and serenity of any one day is no guarantee against shadows and storms for the morrow.

There is already a forerunner of approaching trials. The black plague is making its mournful progress over India; its approach to us is near. The priests of Mysore and Coimbatore have been unable to save their Christians from infection. In all probability our turn will come next. We have already noticed several isolated cases in our settlements.

During the coming year we shall have not only the plague to fear, but famine also. There have been no rains and the harvest is dried up. If God does not hasten to our assistance, there is no hope for us. May He show us mercy in our bitter affliction! Moreover the Society for the Propagation of the Faith is handicapped by recent events in France and can, therefore, not remit to us the usual amount of alms. Whence shall help come to us in case misfortunes overtake us?





MISSIONS IN AFRICA

VICARIATE APOSTOLIC OF GABON

The Mission of Lambarené

The following letter gives us a picture of one of the most flourishing missions in French Congo, Equatorial Africa. The abolition of slavery has been promulgated in principle, but it will be some time before it is realized.

LETTER OF REV. FATHER MACÉ, C. S. SP.

According to an old axiom, to live is to possess the principle of motion; motion is what Lambarené lacks less. All who labor here know that Lambarené of the past sees nothing to envy in Lambarené of the present.

Our Schools.

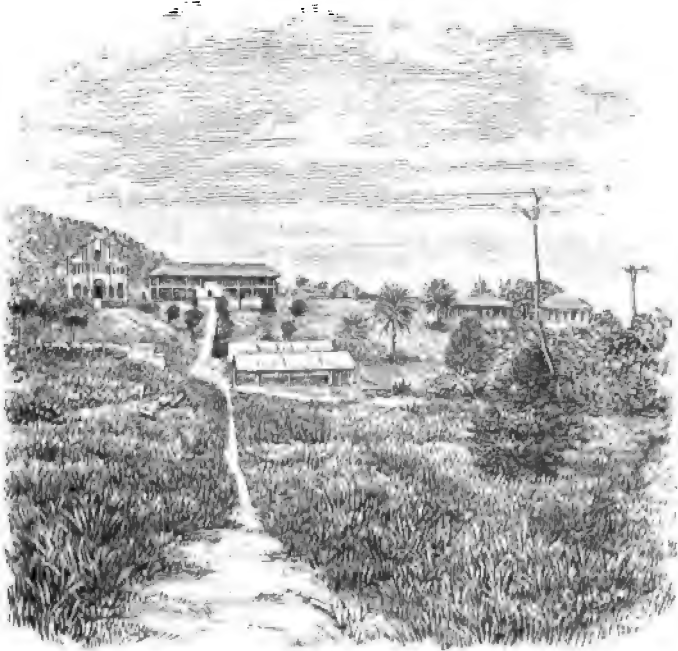
In 1902, the mission received a very valuable aid to our boys' school in the Brothers of Saint Gabriel. The three classes now formed number 140 pupils. During the years 1902-1903 the attendance averaged 107. This number has been considerably increased by the addition of the Pahouin element. We have been compelled to transform the refectory into a class room and, to provide sufficient accommodation, have added a light brick building 51 feet by 15; this has only three walls; the fourth side is closed by a whitewashed framework with window panes, which produces a very good effect.



The girls' school is likewise developing under the direction of the Sisters of the Immaculate Conception; it numbers 45 pupils. This year we have been able to erect a fine building. Workroom, refectory, and class room are on the ground floor; on the second floor there is a dormitory with 70 beds and a room for two Sisters. Added to this are a laundry and kitchen for the pupils and a hospital with 40 beds for the sick. The whole forms quite a little community.

Besides catechism and the elements of reading and writing, the pupils learn all that it is necessary for girls in their state of life to know: sewing, cooking, and housekeeping. They have their own little banana grove and their fields of pistachios, corn, etc. The most important service they perform is the making of clothes and the washing of linen, not only for residents of the mission, but for foreigners.

This work, which is particularly difficult to establish, has already produced good results. Since 1902, we have blessed the marriage of eight of our young women with men brought up at the mission.



CHURCH AND MISSION AT LAMBARENÉ—GABON.

Gardeners, Carpenters, and Bricklayers. The number of apprentices varies from 25 to 35. Ten are carpenters, the others, all Pahouins, are gardeners, planters, and builders, as the occasion demands; Brother Sylvain is often called upon to change trades; nevertheless, he remains a master in each. His garden means a great deal to us, and our merchant neighbors often obtain produce from it. The apprentices are of greatest assistance to us as sailors on our apostolic rounds, which can not be made but by water. Our greatest encouragement is that

they are all well instructed Christians; several have become good catechists and maintain our influence among the Pahouins.

The work of training laborers is hard; the school is easily filled, but as easily emptied, homesickness being one of the most prevalent diseases among the Pahouins. However, the good seed has been sown; it is very seldom that any one who has become a Christian leaves without returning sooner or later. Even so, they carry away with them the great lesson of work, a most important acquisition in a country where the ideal of the greater number is absolute idleness.



Brother Dioscorus, who has been laboring in Africa for years, with unimpaired health and undaunted spirit, has succeeded Brother Sylvain as director of the carpenter shop. A large number of carpenters have been placed in very advantageous positions. This year three who finished the course of study were at once engaged by commercial associations.

We also keep up a brick yard and make about 50,000 bricks and 5000 tiles every dry season. Unfortunately, this work is not very remunerative. Yet our barren soil yields little else. The cacao does not take root here, coffee scarcely thrives, and even bananas do not produce fine fruit. We have made application for an island formed by two arms of the river opposite the mission, in view of planting a grove, but nothing definite has been accomplished. Though our children have not always the best heads, their stomachs are in excellent condition. When manioc is scarce, we become apprehensive, but St. Joseph, the patron of temporal affairs, usually saves us from distress.

**The Holy Ministry.—
The Galoas and Pa-
houins.—An Edifying
Death.**

The work of a priest among the various peoples that are beginning to acquire the vices of civilization is not always a grateful task. Nevertheless, we see that some good has been done. Unfortunately, only two

Fathers have been stationed in these parts and for the last two months the superior, Fr. Monnier, has been alone. One of them attends the Pongons, the other the Pahouins.

The Galoas, who were falling a prey to corruption, seem to be returning to God. Is the movement to be attributed to their disillusionments of the commercial companies, which have no further use for them? Is it to be laid at the door of Protestants because of their calumnies against us? Or are we to recognize in it the last grace for the salvation of these poor souls? Each of these three causes no doubt plays

some part. Be that as it may, the movement toward good is a fact. The large majority of young men, at least, are well disposed; the old men, unfortunately, are still very influential.

Our young men often say to us:

"Ah! Father, if you knew how hard it is to be a Christian. We want to send boys and girls to the mission, but the old men, and, above all, the old women, object."

They speak the truth. What prevents the Galoas from coming over to us is, first of all, the question of marriage. These gentlemen and ladies love change. Then there is fetichism, in which the old men are adepts. Furthermore, there are the mothers-in-law. To take their daughters, send them to the mission and marry them in church would be to deprive them of their little gains; they would be prevented from earning much money, God knows how!

Our young men are seeking to bring about a reaction; it does not seem just to them that, considering their number and their intelligence, they should be treated as pariahs.

"We want," they say, "to found families; we want Christian women for wives and not those whom others have refused."

This is the main reason for the return to truth which we notice in the young.



As checkered as their life has been, a deep spirit of faith lives in these youths. If some, by reason of the pitfalls set for them, have gone astray, they easily come back to us when experience opens their eyes. Lazarus, our catechist in Satanga, is an example.

During the past year Father Monnier was obliged to correct him in public for having participated in fetichist ceremonies and neglected his Christian duties. He bore the reprimand bravely. All was going on well in Satanga this year; the chapel had been repaired and ornamented by a beautiful altar and a belfry that is the envy of our neighbors. Unfortunately, at the close of the summer Lazarus was mortally wounded by a fall from a boat.

As soon as he was injured he sent his brother for me. I tried in vain to cure him. In perfect resignation he faced death with surprising firmness. Having received the last sacraments, he called the faithful around him and confided his three little children to his brother, asking but one thing of him, to make Christians of them. Begging pardon for the bad example he had given, he asked that the prayers for the dying be recited, especially the litany of the Blessed Virgin, during the third recital of which he breathed his last sigh.



Here, as everywhere else, the Pahouins are not models of wisdom. We return good for evil. These old man-eaters are beginning to soften and do not make as great opposition as heretofore in confiding their children to us. Of course, their motive is one of self-interest, but, nevertheless, good will result from their action. We have more than sixty children at the mission; forty-eight of these attend our school. Perhaps we shall be able to draw them in greater numbers. It is only such a purpose that can give us patience to listen to their interminable harangues.



GABON.—SCHOOLS AT LAMBARENÉ.

Catechists.

Since 1902, a catechist school has been organized in a very important village of the Esesobas tribe. The magnificent region of Samkita, where we have two posts, has suffered many changes in the past two years. The establishment of a military post has forced several large villages into the interior; the inhabitants are returning in small numbers and seem well disposed. A passing visit is not sufficient for them; they need a real mission or, at least, a residing priest. Alas! when shall we realize this dream? Two things fail us, laborers and resources.

The village of Esicourge, on Lake Ejanga, formed by the Mboule, has a chapel and catechist. Many of our apprentices are natives of this village. The good work has commenced.

At Ntangatele we have resumed work by maintaining a young Christian household in a hut offered to the mission by an old settler.

In Ntambe we are not so successful; catechists have been forced to withdraw because of the bad will of the people.

At Mpendo and at Melen the catechist is doing good work.

Frequent visits have been made to Lake Azingo, where we were able to see several children; Obego, the catechist, has resumed his duties there and also attends a neighboring Pahouin village. In a few months we shall station a catechist on the other side of the lake, where a beautiful hut has been offered to us. Father Dubrouillet has just returned from an eight days' stay in these parts; he found the people in good disposition and has brought back eight children with him. On the whole, our catechists are a great help to us.

Since July, 1902, we have redeemed five slaves. It is said that slavery is no longer in vogue here; that is true in principle, but the practice still obtains. Every year a large number of slaves are brought from Ngounie and Upper Ogooue; the traffic is not carried on openly, but it exists none the less.

There are villages, or rather plantations, which swarm with slaves. These unfortunate creatures represent all classes. Some sold by their families are carried far away from home to work plantations. Others, sold while they are very young, are transported to perform the same labor or even tasks more shameful. All are reduced to the ranks of beasts of burden. They are considered only as long as they are capable of working and serving the passions of their masters. For this last purpose every effort is made to destroy any vestige of nobility in the nature, so that moral sense is completely stifled. They are transformed into inferior creatures; indeed, the term is too mild; they are placed on a level with brutes. A slave is nothing more than an instrument.

The comment of a rich negro, a man of judgment, and who was even considering conversion, is, to my mind, a just judgment on the state of slavery among the Galoas.

Father Monnier, superior of the station, learned one day that an old woman had died during the night; she was a slave. Passing through the village, the priest asked her master why he had not summoned him to baptize her. Filled with astonishment, the man answered coldly:

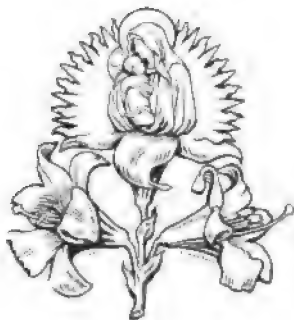
"Oh! Father, baptism is very good for us, but what can it do for an old woman like that, a slave, all covered with wounds? You see, we do not even bury any one like that; we simply throw them into the river."

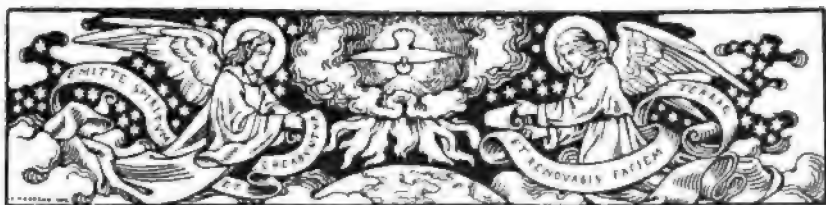


Recently, we have had the happiness to rescue an unfortunate young man from such a life of moral and intellectual degradation.

Two of our Brothers left with several children for a trip on the river. When they halted in a cove of brush, they found two men preparing their camp for the night. Their odd behavior, embarrassed manner, and loaded gun made the Brothers suspicious of what their business might be. Going into the forest, they found a young man, with hands tied and mouth gagged. He seemed overjoyed to see them, and when questioned by the children informed them that he had been taken captive. Giving up all idea of their trip, the Brothers returned to the mission, taking the victim and his two captors with them.

The superior being absent, Father Dubrouillet took the matter in hand. After much difficulty, being ignorant of his language, we gleaned a few facts from the captive's history. He belonged to the Ishogo tribe, which inhabits the banks of the Ngounie river, was called Mondjo, and had been sold by his parents to two Adiombas, neighbors of ours. The two culprits were at once taken to the post and delivered into the hands of the governor of the district. Young Mondjo was set at liberty and returned to his tribe. To obtain this end, we were obliged to have at least ten interviews with the commander of the post. However, the cost was not too great for the consolation of having saved a fellow creature from a horrible life of slavery or a frightful death. We hope that he will remember in the future what he owes to the missionaries of God. Let the readers of the ANNALS continue to assist them with their prayers and alms.





NEWS OF THE MISSIONS

EUROPE

A Monument to Father de Deken in Belgium

On September 14, the monument erected to the honor of Father de Deken in Wilryck, his native town, near Antwerp, was unveiled. The imposing ceremony brought together a large crowd of all social ranks: delegates of the king and of the Congo Free State, the governor of the province, military commanders from Antwerp, senators and representatives, magistrates and members of geographical and different State societies.

The statue, which is bronze with a granite base, represents Father de Deken standing, holding his crucifix in one hand and extending the other in benediction and protection over a negro humbly kneeling at his feet. The statue has been erected by public subscription and is a truly national monument, having been paid for by the three provinces of Antwerp, Grussels, and Gand.

We need not inform our readers of what Father de Deken has done; the glorious part which he took in the memorable trip across Central Asia with Mr. Bonvalot and Prince Henry of Orleans is known to all. A great missionary and explorer, he died in his prime in Africa, whither he had been sent by his superiors to propagate the faith and give to Christians the helps of their religion, beloved of all who knew him. Men of all opinions united to attest his merits, admire his virtues and perpetuate his memory.

ASIA

The English In Thibet

Bishop Giraudeau, vicar apostolic of Thibet, writes from Tatsien-lou, September 27, 1904:

"The news of the entry of the English into Lhasa, August 3, is now generally known. A less widely reported fact, however, is the rather cowardly flight of Dalai Lama, about whom so much has been written.

"Five days before the English entered Lhasa, the grand lama left his sacred residence and took the road leading to the north, carrying some of his treasures with him. It is believed that many of the lamas traveled with him, but the army which he had gathered for his defense at once scattered to the four points of the compass.

"The only act of note which this supreme Thibetan diety performed before his flight was to take vengeance on the imperial legate of China for not having given him sufficient protection. Several attacks were made upon the representative of the Chinese Emperor with no other result than the death of several Thibetans. The emperor deprived him of his titles of the great living Buddha and king of Thibet. Unfortunately for us, he has appointed as his successor his adversary, the living Buddha of Tchrachilhumbo. It is to be hoped that England will not omit the clause of religious liberty in her treaty.

"At all events, a mortal blow has been struck at the prestige of the capital of Buddhism, which henceforth will be only a military center. I trust that the missionaries of Thibet will be able to take possession of the cradle of the mission, Bonga, and raise the standard of the cross in the Babylon of the lamas. An immense but very poor region is about to be opened. I recommend the conversion of the people to the prayers of Catholics. At the same time, I appeal to their charity that their alms may help us to enter the new field of labor before preachers of false doctrines take possession."

Difficulties of the Apostolate in Kan-su

Rev. Father Van Poeck, of Scheut-lez-Bruxelles, writes from Juen-tau-kau:

"In Kan-su, we, like our fellow priests in other vicariates, have been able to throw our lines at large and see it torn by the weight of a counter-draught. From time to time only do we succeed in drawing a soul from the waters of paganism. Cases like the following are the more consoling, as they are so rare.

"One day a pagan came to see me at my residence, declaring that he desired to become a Christian in order to save his soul. As I learned later, he was one of those upright and sincere souls that are

so seldom found in this immense country, to whom the words of our Saviour can be applied, *in quo dolus non est*. I give his history:

"Ten years ago, this man was working with our Christians. Impressed by the sublimity of our doctrines, he resolved to be converted and began to study the catechism. He was serious in his decision, but just at that time his brothers came for him to adjust some family affairs. He never came back; however, the spark of faith which seemed extinguished still smouldered under the ashes. He never forgot. After his brothers could take care of themselves and their children were grown, he bade them farewell and returned to us for religious instruction and baptism.

"Another example proves that God does not abandon to themselves those who seek Him in all sincerity. A brave pagan, Wang-je-sin, had searched books and manuscripts for a number of years to find out the truth. Meeting one of our Christians in his travels, he entered into conversation with him, and introduced the subject of religion:

"‘My brother,’ said the Christian to him, ‘what you seek you will find with us and nowhere else.’ He then explained to him in simple and concise words the principal points of doctrine. Wishing to know more, the pagan came to his companion’s house and borrowed a few books on religion. As soon as he had read them, he declared himself a catechumen. His friends spared neither flattery nor threats to dissuade him from his purpose. He remained firm, weathered the storm and was baptized. Not satisfied with having found the truth, he is its staunch defender.”

Conversions in Kwang-tung

We have already had occasion to mention the marvelous effects of grace in the prefecture apostolic of Kwang-tung. Nowhere else do we believe is a stronger movement of conversion to the truth noticeable. Let us thank God for this magnificent growth in apostolic fields and let us, by prayers and alms, gain a share in the merits of the laborers who are reaping this spiritual harvest.

"In the district of Shaokwan," Father Montanar writes, "we number more than a thousand catechumens. I could have prepared at least two hundred for baptism if my duties had allowed me to stay long enough to give them the necessary instruction.

"In the month of September I went to visit the old Christians of

Lien-chau. In a few weeks more than ten thousand persons came to me to be admitted as catechumens. My heart beat for joy. The words of our Lord, *Videte regiones quia albae sunt jam ad messem*, came to my mind, and a hymn of gratitude burst forth from the depths of my soul.

"I do not know how many catechumens will persevere, but I hope to baptize a large number. Mandarins, notables, and shop-keepers—all seem in good disposition. A larger chapel where neophytes can assemble on Sundays and holydays is an absolute necessity. I have said a chapel; but, after the baptism of these new converts, other buildings must be erected. A collection is being taken to raise money to buy ground and build a chapel, school, and residence. The poverty of the neophytes cannot guarantee sufficient resources. Will you help me to procure the required amount for the buildings and the maintenance of catechists?

AFRICA

Terrible Hurricane in Madagascar

The cyclone which recently devastated the north of Madagascar has cruelly injured the Catholic works of this large island. Our readers can judge of the damage by the following touching appeal from Bishop Corbet, who writes from Diego Suarez, December 20, 1904:

"The press has informed you of the terrible catastrophe which has afflicted this island. But you can not form a suspicion even of the horror of our situation and the extent of the disaster. God's will be done!

"On December 13, I returned from a pastoral visit to the western shore of the island, when at Majunga, the next day, Thursday, December 15, a terrible cyclone suddenly swept over the country. I have seen many terrible hurricanes in the West Indies and in the Reunion Island, but I have never heard of any more frightful. For a whole day the wind blew with unabated rage, destroying everything in its path. Houses were unroofed and others crushed by the debris carried by the wind. Not a building was spared.

"The mission itself suffered great damages; the church was partly unroofed. The storm burst so suddenly that the Blessed Sacrament could be removed only at the cost of great danger. The roof of our dwelling was split in the center. The workroom of the Sisters was entirely unroofed. Their house was also damaged.

"To add to the suffering, a heavy rain continued during the wind-storm; for one whole day we had not a corner in which to take shelter, and were forced to be passive lookers-on of the work of ruin and desolation.

"All our institutions, established lately at great cost, if not totally destroyed, are in a state of collapse impossible to describe. The furniture of the church and sacristy, ornaments, altars, vestments, library, the book-bindery, and carpenter's shop—nothing has been spared; all is soiled, damaged, and, for the most part, unfit to use. If Providence and charitable souls do not come to our relief in our great distress, I do not know how we can support this trial.

"I have mentioned only what I have seen in Diego Suarez; the same sad sight is presented at Anamakia and Amber Mountain. No news has yet come from Vohemar, St. Marys Island, and Tenerivo. May these stations have been spared; still I can hardly cherish the hope."

The Seminary of Kisubu

To form a native clergy is always the purpose and supreme ambition of missionary societies.

"I have in my school," writes a White Father from Villa Maria, "more than a hundred boys between six and twenty years of age. The greatest punishment is dismissal from class; they are so willing to learn; all are good children, docile and pious, more attached to the missionary than to their own fathers.

"With such characters for material, it was not a difficult matter, ten years ago, to form an apostolic school, the first fruits of a native clergy for Central Africa, and the preparatory seminary of Kisubu was founded. This nursery has produced a number of catechist instructors, valuable assistants of the missionary in their laborious work of evangelization."

No further action was taken until the end of December, 1903, when Bishop Streicher, vicar apostolic of Northern Nyanza, considered the moment opportune for taking the next step forwards. Father Manceau writes to one of his former teachers in the seminary of Angers:

"I am now in Kisubu, and you could never guess why I am here. I have been appointed superior of the seminary. Perhaps you have not heard of our preparatory seminary. . . . The bishop has selected six of the strongest pupils, most zealous and gifted in mind, and hold-

ing out the promise of perseverance, since they have been here since the beginning, to form the basis of the seminary. In three days they will begin their studies after a retreat of six days, just as the custom is at Saint Sulpice.

"Our pupils, with whom I have a very slight acquaintance, are not eagle-eyed, as far as science goes, but they are admirable young men. The oldest is twenty-five, the youngest twenty years of age. All know enough Latin to understand the New Testament and the breviary. That is all their intellectual baggage, besides the elements of ecclesiastical history, geography, and arithmetic. You can understand what a task it will be to explain philosophy and theology in Ruganda. My duties affright me. The vernacular is so little adapted to convey such ideas.

"Give me your prayers for the success of the work and for the poor priest in charge. When shall we see a Ruganda priest? In ten or fifteen years? Our Divine Lord alone knows. As for myself, I hope to see that from Heaven."

OCEANICA

Importance of Services Rendered by Missionary Brothers

The following letter by Rev. C. Meyer, missionary of the Sacred Heart of Issoudun, gives a very just idea of the work done by Brothers coadjutor:

"Although missionaries are invested with sacerdotal rights and are the depositaries of faith and the ministers of the Gospel, they need the help of the faithful for the carrying out of the work. It has always been so, as St. Paul testifies in his beautiful letter to Philemon, whom he calls 'his co-operator' and whom he asks to send Onesimus that he may become 'not his servant, but his beloved brother.' Missionaries find valuable assistants in the Brothers coadjutor and the Sisters. This point of resemblance with the primitive church appeals to me so strongly that I feel constrained to express my appreciation for the work of these humble assistants.

"Let us take, for example, what is being done in the mission of Papua by the Brothers. I was filled with astonishment at the progress made in New Guinea—twenty-eight churches and as many stations and schools. To estimate the results at their proper value, the different settlements must be visited one by one. I myself have been to all, and shall describe the first, by which all may be judged.

"The native villages are all built on the same plan, symmetrical and picturesque. In the center is an open square, from 450 to 600 feet long and 120 feet broad, in perfect order, weeded and graveled; this is adapted for a promenade for men, a playground for children and a dancing lawn for solemn occasions. On each side, in regular rows, one against the other, like sparrows on a branch, stand the huts of the natives; four of such lines, back to back, on the right and the left of the square, constitute the village.

"So as not to interfere with the general symmetry, missionaries build their stations a little apart, by preference at one end of the large square; an avenue leads up to it. The churches, which recall the poverty of the stable at Bethlehem, are the grandest structures ever beheld by these savages. Built on piles of native wood, they have no other grandeur than that of large proportions; some of them measure a hundred feet in length. To construct them, the Brothers have been obliged to be wood-cutters, builders, carpenters, locksmiths, etc.; to build the altar and finish the decoration of the sanctuary, they have played the part of cabinet-makers, painters, and decorators.

"Work is hardly finished in one station before other demands are made and the Brothers leave with their utensils on their backs to repeat their services.

"As the stations are scattered, roads must be cut through the forest. These are something unknown to savages. An almost imperceptible footpath through the grass of the undergrowth, or on the edges of mountain bridges, suffices for them. The government can do no more than pay the salaries of its functionaries. It is missionaries who penetrate thickets, bridge over rivers, lay out the zig-zag roads over mountains, throw planks over swamps, and so make communication easy, if not always agreeable.

"Besides their many other services, Brothers also perform the duties of catechists and school teachers. In these they not only comfort the priest, but take his place. God has often blessed their ministry in an extraordinary manner.

"Thus Brothers coadjutors live, suffer, and die on the mission field. Neither their life nor their death is barren of fruit. But alas! how incommensurate their number with ever increasing demands!"



DESTINATION OF MISSIONARIES

Reported since the February Annals

NORTH AMERICA

UNITED STATES

Rev. Alphonsus Colgnard,
C. S. Sp.
" Maurice Raelpsaet,
S. H. Pic.

WEST INDIES

Cuba
Rev. Regis Gerest, O. P.
" Epiphanius Vernay,
O. P.
" Marcel Seigneurin, O. P.
" Amedée Flogère, O. P.

Hayti

Rev. Valery Dubuc, C. S. Sp.

Martinique

Rev. Chas. Wechter, C. S. Sp.
" Leon Delaval, C. S. Sp.

SOUTH AMERICA

The Amazon District

Rev. Henri Maurice, C. S. Sp.

AFRICA

Gabon

Rev. Mathias Schmitt, C. S. Sp.

Lower Congo

Rev. Mathurin Le Courtols,
C. S. Sp.

French Congo

Rev. Cyril Moulin, C. S. Sp.

Cimbebasia

Rev. Joseph Roussel, C. S. Sp.
" Aug. Muller, C. S. Sp.

Lundi

Rev. Manoel Alves, C. S. Sp.
" Alvares Alves da Silva,
C. S. Sp.

" Honoré Tritsch, C. S. Sp.

Zanzibar

Rev. Ferdinand Luc, C. S. Sp.

Senegambia

Rev. Joseph Perez, C. S. Sp.

Cunene

Rev. Jean Steinmetz, C. S. Sp.
" Joaquin Pereira, C. S. Sp.
" Felix Villain, C. S. Sp.
" Joseph Le Borgne,
C. S. Sp.

Sierra Leone

Rev. Francis Joseph Sinner,
C. S. Sp.

Dahomey

Rev. Fr. Imoberdorf, L. A. M.

Ivory Coast

Rev. Fr. Dubreull, L. A. M.

Gold Coast

Rev. Fr. Riber, L. A. M.
" Fr. Mutscheler, L. A. M.
" Fr. Schmitt, L. A. M.

Benin

Rev. Fr. Delfosse, L. A. M.
" Fr. Schmidt, L. A. M.

Madagascar

Brother Acaire Meyer.

ASIA

POLYNESIA

Sandwich Islands

Rev. Olivier Bogaert, S. H. Pic.
Tahiti
Rev. Gustave Nouviale,
S. H. Pic.



SUPPLEMENT
TO THE
AMERICAN EDITION
OF THE

Annals of the Propagation of the Faith

AN ORDINATION OF CHINESE PRIESTS

She was a dear, good old soul, whose life was filled to overflowing with faith, more precious to her than all the world beside. She knew her Butler's Catechism from cover to cover, and could quote like a theologian passages from it that would put to flight the strongest adversary. Her religion was part and parcel of her very being, and what she did not know of it and about it is not worth recording.

Some months ago there was issued by the Society for the Propagation of the Faith a picture of a group of ecclesiastical students in Canton, China. A copy fell into her hands, and as one of our directors was minutely explaining its meaning, and was about concluding his talk with the information "that all these Chinese students would be ordained within a year and a half," he was rather startled with the remark: "Glory be to God, Father, did I ever think I'd see a heathen a priest!"

There may be others who do not fully appreciate the meaning of the Catholicity of the Church, and to them we commend the following letter of Fr. Héraulle, S. J., some of the details of which might well have been written about our own students in our home seminaries.

VICARIATE APOSTOLIC OF S. E. CHILI, CHINA

HSIEN-HSIEN, March 20, 1904.

For his first ordination of priests Bishop Maquet, S. J., chose the feast of St. Joseph, the special patron of China. As at all the great

feasts of the year, the Christians came from twenty-five to thirty-five miles about, to hear Mass, to receive Holy Communion and to assist at the ordination of five young priests. You can have no idea of the crowd that assembled in the church at eight o'clock when the ceremony commenced.

The feast was as imposing as any I have ever seen in Europe. The assemblage was less brilliant, to be sure, simple peasants for the most part in their workaday clothes—all their wardrobe contained—but no one minded that. One thing alone riveted the attention, namely, the crowd of Christians, both men and women, kneeling on their simple mats or even on the earthen floor. In that posture, I may add, they remained more than three and a half hours, occasionally resting themselves by sitting on their heels.

The ordination itself brings before one a picture of the early ages of the Church when the Bishops ordained those who were to fill up the ranks depleted by the bloody edicts of the emperors. When I saw these future priests prostrate in the sanctuary, I said to myself: These are the relatives of martyrs, and even the youngest of them may one day celebrate the glorious feast of a father, a mother, a sister, or a brother. The Bishop and the priests who assisted him are, as it were, in the catacombs, the survivors of the persecutions, for they had withstood the Boxer siege for more than three months, expecting each day to have their rampart battered down as were those of Fr. Mangin, S. J., and his 2000 Christians.

The little ones had climbed the steps of the sanctuary, some of them hanging to the altar railing, their wondering eyes following with attention all that was going on. To look at them one would believe that they understood what was taking place between the Bishop and the superior of the mission, who was acting as archdeacon.

"The holy Church asks you to raise these holy deacons to the rank of the priesthood."

"Do you know them to be worthy?" asks the Bishop.

Father Superior answers unhesitatingly. He has every guarantee that human prudence can afford. He has been for years with those young men before him. They have been under his observation in college during their Chinese studies and later in the seminary.

Before admitting them to the Sacred Orders which will bind them for life he has sent them out to a district to act as catechists or teachers in the schools. He, therefore, answers in a firm tone, dwelling on each word:

"As far as it is permitted for human weakness to know anything, I know and I testify that they are worthy."

The whole assemblage, the little ones clinging to the altar railing, the fathers and mothers in the back of the church are prepared to give the answer of the Superior: "Yes, Rt. Rev. Bishop, they are worthy. The pagans of our villages have observed them while they were among us, studying their solitary lives so contrary to our mode of living, and never have they seen in them any sign of weakness. We have received



BISHOP MAQUET, S. J., FR. SÉNÉCAAL, S. J., AND THE FIVE NEWLY ORDAINED PRIESTS.

from them only good example. Do not be afraid, Rt. Rev. Bishop, they are worthy."

And Monsignor, his soul overflowing with joy, pronounces the words of the pontifical, "Thanks be to God."

There is nothing out of the ordinary about this ceremony of ordination; it is the same ceremony of the Catholic Church the wide world over, and everything is conducted with becoming gravity and admirable dignity.

The first Masses were said on Passion Sunday. The new priests left the sacristy at six o'clock and grouped themselves around the steps

of the main altar, each one having at his side the priest who was to assist him; a short distance away stood the sanctuary boys. After the *Veni Creator* was intoned and sung, the Masses of the young priests began. In procession walked the relatives and friends directly to the altar, where their loved one was to celebrate the Holy Sacrifice. One of them, Fr. Tchang, who was born in the town, gave fifty communions to the various members of his family. Another, Fr. Stanislaus Tchong, formerly an old student of Tai-ming-fou, had fewer assisting at his Mass, in fact only three men, one of them a pagan. They lived three hundred miles from here and spent twelve days on the journey. How the heart of that other young priest must have throbbed with joy at the sight of the following incident. The day previous his parents had waited on the Bishop, whom they had known when he was in charge of their district, and the uncle said to him: "I and my family from this time forth are Christians." It was the fulfillment of a promise made some ten years previous, when, having been exhorted by his nephew to become a Christian, he had then replied: "Very well, we shall all be Christians when you are a priest." He had come to assist at the ceremony and in the course of his visit had received the light of faith. At the main altar the celebrant was Fr. Raymond Li, assisted by his brother, Fr. Simon Li, of the Society of Jesus.

One could clearly perceive that the devotion of the Christians was indeed genuine, and I could read on the faces of those around me the joy that I knew to be in their hearts. The following incident will illustrate this. The men of a family came to thank the spiritual father of the seminary before leaving and begged of him to watch over a cousin of theirs who was in the little seminary, at the same time expressing their hope that he also would become a priest. "But, my friends, that is not for me to say. It is God who calls, and it is He who will watch over him." "Yes, yes," said the men, "we recommend the little one to the good God, but we hope that the father too will watch over him."

Those studying philosophy and theology live in the large seminary, but are separated into two divisions. The chapel and refectory are the only places where they assemble together. Studies, of course, are no longer in Chinese, but in the tongue of the Church, Latin. In three or four years they become quite proficient in it, and after a certain time spent at preparatory subjects they pass on to the study of philosophy, which they pursue for two years, then they are sent to some districts to work as catechists or school teachers.

In this course of training, practical proof is given as to the fitness of those aspiring to the holy priesthood. They are now no longer children, but men of twenty years or more, who, if they were in the world, would be directing the affairs of a household. Their years of study have developed in them a serious, solid character. They have acquired the habit of daily meditation and spiritual reading. By constant examination they have found out their weaknesses and safeguarded themselves against later sudden surprises. From a missionary who has acquired wisdom and practical knowledge they receive occasional talks which will help them in the years to come. During their days spent in the seminary they have had the graces and helps which come from daily Mass and frequent Communion. These, it is true, they will now miss when away from their seminary life, but their souls have been strengthened to face all difficulties.

Take, for example, the life of any individual student, the details of which are the same for all. In the village to which his Bishop sends him, he will conduct a children's school, will teach the catechism to the new Christians, or the catechumens, will lead in their prayers or will preside over the congregation in church. It may be that he will have charge of a small boarding school in his district, and his life in such a case will be more confined. He must not, even for a little while, leave the children alone. After class work is over, he watches over them while at study, takes part in their games, eats at the same table with them, and sleeps in the same dormitory. On Sundays and feast days he preaches to them, always adapting himself in simplest language to their intelligence. Little by little, better even than the European, he succeeds in impressing the hearts of those erstwhile pagans with the spirit of Christianity.

After two or three years of this kind of life he returns to the seminary. When he first made application to be a priest he was told: "It is all very well, my child, but do you know what it is to be a priest? You will have less comfort than is given to a catechist or even than a peasant may enjoy, whereas in the world you might perhaps have a life of ease. Think of the matter seriously and some time later we will talk it over again." The courageous young man, however, has weighed and calculated all these before he went to his spiritual director. The yearning is not born of the enthusiasm engendered by the glowing description of some missionary, but a strong determination based on the highest motive, viz., His Lord and Master had suffered and labored for him, and now he would labor and suffer, and repay the debt. A month or two passes, and his spiritual director

again opens the subject: "Well, my boy, how now do you feel about your vocation?" His resolve has not changed; the answer is almost invariably the same: "I think now as before; I want to be a priest to save my own soul as well as the souls of others."

And when he enters theology, after his years of trial, the young man is stronger and more trustful to the grace of God which has victoriously sustained him in all his difficulties and sufferings. His directors know him better also, for they have seen him at work, and they know that when souls are confided to his keeping he will be watchful and zealous, if he is faithful to his rules. They go back to his life in the seminary and they remember how he renounced his liberty and applied himself to the regulations imposed on him; they follow his career during his three years of probation in his mission life. And when at the age of twenty-eight or thirty he is advanced to the priesthood, the Archdeacon can very well reply to the interrogation of the Bishop, "I know him and can testify that he is worthy of this charge."

After the stormy days of 1900 the work of the seminary, as in fact all other works, received a fresh impetus. To it Bishop Maquet gave his whole attention. He immediately opened a course of theology for those who had finished philosophy, the priests in the neighboring districts supplying the college and the seminary from their schools. Always careful to select only those who had intelligence and good sense, and were anxious to devote themselves to the service of the Church, they succeeded in securing young men who would do effective work as catechists or as teachers in schools.

A word will not be amiss about these schools and their students. The boarding school is conducted on the same lines as the better class of European schools, and furnishes many future priests. The year is divided into two terms. Children who are about to enter must know their prayers, the catechism, the rosary, and the way of the cross. Then commences the study of their own Chinese works, at which they continue until proof is given of their piety, their character, and their general ability. At 14 or 15 years of age they are admitted, if they so desire it, into the little seminary, where they continue their Chinese studies, to which is added Latin for an hour each day. Consent of parents is secured to allow the young students to follow their vocation, and to waive the custom of betrothing them while still young, but the promise does not always hold. It often happens that some fine morning the professional matchmakers have decided that such a one should marry such a one, and all arrangements are completed without the knowledge of either father or mother.

Our little seminarians finish their Latin studies at 16 or 17 years of age. This is almost equivalent to entering the religious state. They spend their last vacation days with their relatives, and finally bid them farewell. They will now return to see them but rarely; occasionally they may do so, but it is compulsory on the young student to return to the college the same night. They now belong to God and the Church. The parents pay no tuition for them nor do they clothe them, a privilege of which they hasten to avail themselves.

The results that have been obtained thus far are most encouraging to Mgr. Maquet and those who have given themselves to the training of the seminarians. At present two are about to enter philosophy after Easter, and year after year the good work will go on. In the little seminary there are 48 boys studying the rudiments of Latin, which gives bright promise for the coming years.

IN THE STEPS OF DAMIEN

Brother Serapion a Victim of Leprosy

The name of Damien, the leper priest, the hero of charity, is loved and revered throughout the world. He stands out vividly as an example of Christlike disinterestedness and love for suffering humanity. There are men indeed who give their lives in attempts to save others, men who shrink not from dangers and conditions demanding undaunted courage and extraordinary bravery. There are circumstances, however, which help one to bid defiance to fear. For instance, the battlefield has always furnished types of heroism, and yet the majority of us can be brave to more or less extent in the surroundings in which war places us. It is a different story when one is called on to go forth alone without blare of trumpet or beat of drum to become a life prisoner amid the most fearful conditions, until death comes to end the tragic tale.

Damien consecrated his life to alleviating the sufferings of men who had been cursed with the most loathsome of all diseases. He went among them in the flush of vigorous young manhood, entered into the living charnel-house of Molokai and labored there through the ceaseless sight and touch and smell of long-drawn agony until the Master called him from the scene. He has gone, but only to be succeeded by other not less heroic souls. In the appended letter we find his living, breathing spirit; in the one pathetic sentence, "I am a leper," Brother Mary Serapion presents to the world another hero of charity, a living martyr of his love for Christ and his fellow-men.

The following letter was written by the good Brother to some of his friends giving them the dreadful news.

KALAUPAPA, August 22, 1904.

I have at last summoned sufficient courage to-day to write you a few words, the writing of which will not be without an effort and with no small amount of grief. For the past six months I have lived through days of such anxiety and melancholy that I had not the courage to talk with you.



FATHER DAMIEN AFTER HIS ORDINATION
(1863).

You will pardon me for not replying more promptly to your well wishes for a happy year, but I could not. Even to-day it is very hard for me to tell you the sad news, but I feel it necessary at last to break silence and let you know my condition. Will you kindly break the news to my brothers and sisters, because I can not tell them myself.

A little while after your letter came I discovered that I had no feeling in my elbow. I remarked the fact to Rev. Fr.

Maxime, who immediately commanded me to go to our physician. After he had examined me he declared that the want of feeling appeared to him to be a symptom of leprosy, but to make sure he took from my elbow some pieces of flesh for a microscopical examination. After a few days he came to see me and informed me that very probably it would prove to be a case of leprosy. He did not care to decide definitely, however, as all cases of the kind are left to the doctors at Honolulu, to whom he suggested that I should go. Our Very Rev. Provincial had been stopping with us for a fortnight, and on his return to Honolulu I accompanied him. When we arrived there I was examined by Doctor Herbert, who also took a piece of flesh from my elbow, causing me quite a little pain. The operation, however, brought no result.

Two days later there was a new operation with similar uncertainty. The following day I was examined by another doctor in the hospital, who brought in consultation the physician in charge of the Board of Health. This time a small piece of skin was taken from a red patch which had appeared on my cheek, as well as a piece from my forehead. In both of these cultures they found the microbes of leprosy. There is no doubt of it, I am a leper!

These experiments were made on the 11th of this month. That same night I left Honolulu to return to Molokai, where I will be compelled to remain for the rest of my days.

You may be sure that this last trip was not exactly a very pleasant one. Just as soon as I arrived at the Lazaretto, my first care was to turn over all the affairs of the house to Father Maxime, with whom I had lived up to that time. I then took up my residence in a hut where I will live absolutely alone until my superiors decide otherwise. It is certainly a very great trial for me, but I am sure that God will not forsake me. This is why I ask you, my dear friends, to remember me often, but especially in your prayers.

BROTHER

MARY SERAPION VAN HOOFF,
S. H. Pic.

Not alone will the relatives and friends of this heroic soul pray for this new leper, but all the members of the SOCIETY FOR THE PROPAGATION OF THE FAITH will not fail to recommend him to the intercession of Fr. Damien. Like him whom he resembles in so many details he has now commenced to walk step by step that sorrowful journey which will end only when his mangled body rests neath the shadow of the tomb.



FATHER DAMIEN THE LEPER—(1888).

The Rev. Fr. Maxime André, S. H. Pic., missionary at Kalaupapa, writes on the same subject under date of November 21, 1904:

"You know that Brother Serapion is a leper. Three or four doctors besides the one officially appointed to examine the sick before they come here, have found the bacilli of leprosy in his blood. Our dear Brother is only in the first stage of the disease and there is, therefore, almost no external evidence of it. He suffers more in the fingers of his right hand than in the rest of his body. He experiences no feeling whatever, even when pricked with a pin. At times his right hand becomes very weak and occasionally two or three of his fingers are powerless and are as it were paralyzed. He has not yet been set down



BISHOP BOEYNAENS, S. H. PIC., AND LEPER BOYS AT THE GRAVE OF FATHER DAMIEN.

in the official list of lepers, because to do this the person must appear before a commission composed of six doctors who are stationed at Kalihi, near Honolulu. He remains my helper, for there is not, I believe, any danger of contagion for me as yet, and I feel no repugnance for the disease.

"I have taken ordinary precautions, however. He is not permitted in our house, but may come to the veranda or work in the kitchen, which is separated from the main building. But although we are forbidden to receive the lepers in our own rooms, we are not forbidden

to go to them. I make spiritual reading with him by going to an apartment near his bed-room. The other exercises are conducted in the chapel, where all are admitted without distinction. Our recreation, when our duties permit such, we take together on the veranda or in the enclosure surrounding our mission house. Often I take the Brother with me in my visits to the lepers, and I am going to secure for him a pony so that he will be able to visit from time to time our other Brothers at Kalawao."

Brother Serapion is a young man but thirty years of age!



GRAVEYARD AT MOLOKAI.

THE RUSSO-JAPANESE WAR AND THE PEOPLE OF JAPAN

BY FATHER MAEDA, JAPANESE PRIEST.

Father Maeda, ordained in 1894, is the first native priest of the Archdiocese of Tokio, and for several years past he has been devoting himself to the apostolate of the press. Alone, or collaborating with Father Ligneul, he has published a "Course of instructions to Christians," besides a number of pamphlets and leaflets.

A pious and educated priest, he is also an orator whose talent is appreciated by pagans and Christians alike. On many occasions he has been invited to deliver a series of lectures before audiences composed of professors and school directors.

The following sketch by him will interest our readers for the light it throws upon the attitude of the Japanese people towards the war now going on.

"For the past thirty years," he writes, "probably no country has been more talked of than Japan, and particularly during the last few months, the Russo-Japanese war has engrossed the attention of the world. Japan has attempted the almost impossible, and achieved results which even she in her wildest fancy had never anticipated. What country in Europe would have ventured to draw the sword against so great an adversary as Russia? And yet, so far, events seem to prove the old adage, 'Audaces fortuna juvat.' The Japanese are victorious.

"The shot fired in the extreme point of Asia has been heard throughout the world, and the nations are not only astonished but dumbfounded at the sight of such heroic bravery and such unlooked-for



success. They seem to say: What kind of people are those Japanese who are making their first appearance before the world?

"To see those little yellow-faced soldiers and sailors, with their oddly shaped heads and awkward carriage, walking in the streets of the capital in European shoes and clothing, nearly always too large in size, no one would detect an active mind and a high degree of intrepidity and valor beneath such a careless ease and heavy gait.

"To foretell the outcome of the war requires light, which certainly very few at present enjoy. Time alone will disclose what is now obscure. All developments in the undertaking are so extraordinary that, on many points, the most clear-sighted policies will certainly fail in their promised issues.

"As events are making their course and leading up to the fulfill-

ment of the decrees of Providence, this war has already had a most important result in its effect, and first of all upon the Japanese themselves. Before the war, and especially during the past four years, the ancient spirit of the Japanese has suffered a decided change. The principles of materialism which ruled their educational methods, had very much lowered the old ideals of the nation, ideals of honor, honesty, and patriotism. Self-interest and money held an undisputed sway in the estimation of this people. Material civilization brought in its train many vices. What was luxury before, now became a necessity, at least to many who were forced to appear as prosperous when in very truth they were not. Every day created new deeds, and in order to make provision for them, means formerly considered dishonest were looked upon as legitimate. Venality in particular, at one time looked upon as a disgrace, became no longer a secret sin, and the public morals naturally went the downward course. Public conscience was relaxed on all points and the united efforts of educators and moralists were powerless to check the movement.

"Politics became more complicated day by day, by the confusion of opinions and rivalry of parties. And how to preserve peace at home became a most difficult question. The dissolution of the congress, repeated several times in succession, showed the predicament of the central power. In the general disturbance and discontent, socialism spread rapidly, numbering many and powerful adherents. In a word, to state the matter plainly, selfishness in all its forms seemed on the verge of succeeding, bearing with it, as is always the case, division in society.

"With the declaration of war an entire change took place. As soon as word came announcing the news to the people in all parts of the empire, the whole nation responded. From one end of the country to the other a single thought, war, brought about a sudden union. The soul of ancient Japan, which had lain dormant, was aroused. This people, numbering forty million souls, had at once but one thing in view, the honor of their country; but one resolution, victory or death.

"The new congress which in the meantime had been re-elected, forgot its rancors and abandoned its opposition, and in three days closed its sessions, voting upon all the motions of the government without dissent. 'Country, first of all!' The people cut down their expenses, those in better circumstances gave up their luxuries, and even the poor gave their mite to pay the expenses of the war. The tax of blood, a greater sacrifice than money, was demanded and paid with the same generosity. All the soldiers that had fought in the war with China

were called to arms. They could support their younger comrades; what mattered it that they were men thirty-five years of age and above, with wives and children? They left for the field of action, and relatives, friends, children, and wives, yea, whole villages, accompanied them to the neighboring docks. Among those crowds there was no evidence of weakness; those left behind were as courageous as those departing, the determination of both was the same, the strength of their farewell left no doubt of their readiness to face every danger.

"With such men all things are possible. No one need be astonished, therefore, when the time comes for some extraordinary act of valor and the general calls for ten volunteers to do or die, if two thousand rush forward to crave the honor.

"When the fatal, nay, the glorious news is received in Japan, that a son, a father, or a husband has fallen, tears flow, nature demands its rights; but this tribute to human weakness only keys them up to greater courage. Congratulations are extended to those who have lost relatives in battle for their country. All must die some day, the dead were brave, there is no reason to grieve for them; moreover, the bereaved do not dare to complain, for they are not abandoned; in every village families unite to support the widows and orphans.

"No doubt the war is imposing a heavy weight upon the whole nation, but the patriotism, union, and endurance which it has called forth are truly admirable. A celebrated thinker has said that the greatness of man is measured by his power of devotion. What is true of individuals is likewise true of peoples, they are great according to their devotion. Applied to the Japanese in their present line of conduct, this rule would raise them to the first rank among nations.

"Can we call them a great people? Not yet, for their education is incomplete. Among contemporary powers, Japan is only thirty years old; its age, therefore, is too young. We must wait and be patient before learning what that nation will be; for the moment it is an infant amusing itself with the most formidable weapons, playing with death and not considering the danger.

"The lessons which it has learned from its teachers in the last thirty years it is now applying on land and sea. No one can deny that it has profited by their teaching. Admiral Makaroff, probably the most highly esteemed and feared of all men by the Japanese, is one of those from whose books they have learned the most. Undaunted by an adversary of that merit and an immense country like Russia, their enthusiasm and passion for glory have been raised to the highest pitch.

"Even formerly, when their country was ignored by the rest of the world, and they were warring among themselves, the one thought of making their family illustrious, and leaving their names inscribed on the pages of history, sufficed to urge them on to deeds of heroic valor.

"Now that this war has placed them on the stage of the world, as it were, with the eyes of all nations upon them, need we marvel at their bravery? Even the children at home are possessed of the same enthusiasm and passion for glory. Great excitement prevails in the girls' schools, and no mercy is shown to any student who remains cold



CHURCH OF MYAZU—DIOCESE OF OSAKA.

or indifferent to the success of the Japanese arms. To be insensible to the honor of the country is in their eyes the greatest of crimes.

"A certain class of men exists to-day whose one idea and ambition are to elevate themselves, amass wealth and live for the enjoyment of the hour. In the eyes of such men 'country' is simply a name; the interests of their native land affect them only in so far as they represent personal gain. They care little for her honor provided their extravagant tastes are satisfied. In the judgment of such egoists, the ardor of the Japanese for glory, their contempt for suffering and death seem exaggerated and extravagant like the follies of youth.

"Measured according to the standard of the almighty dollar, such

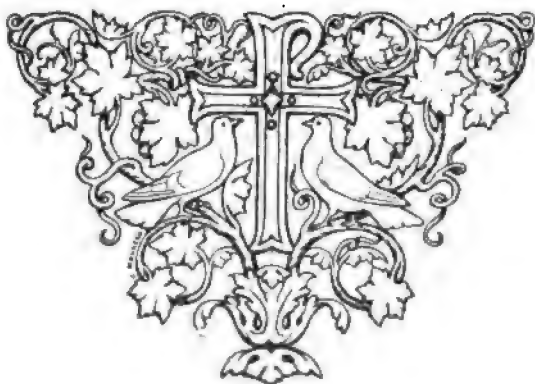
conduct is absurd. To those, however, who have read the history of the past, one thing is clear with nations as with men; the future does not belong to enjoyment, but to suffering and self-sacrifice. Notwithstanding all its bravery, any nation may experience reverses.

"The Japanese in this war are not placed beyond the possibility of grave losses; but if the spirit of devotion remains, a people is invincible even in its defeat. That is why Russia is not the strongest enemy that Japan has, despite the great power of the Russian people.

"Japan does not fear her, because, even though finally defeated, defeat would not mean dishonor. The enemy to be feared is not without but within. Up to the present day the Japanese have lived more for the ideal than the real. Their nature will not change; they will always need an ideal. Their misfortune will be to lose the one they had and replace it by a different one, the enjoyment of money and the luxuries of life.

"If the time ever comes that the Japanese people shall become materialists from their education and shall cease to believe in virtue and honor and degenerate into egoists, their enemies need not war against them. The destructive force shall come from themselves.

"Many are already conjecturing as to the course that Japan will pursue if she is victorious, but the question is premature. Whatever may be the final outcome of the war, the gravest and most important factor to be considered in Japan's future is, on what Faith her people will base their moral laws and upon what system they will found their policies. Before dreaming of the splendor of the edifice, thought must be given to its foundation."



SPECIAL DONATIONS

Received since the February Number

FOR ARCHBISHOP OSOBY, P. F. M., TOKYO.	
Anonymous (Diocese of New York).....	\$10.00
FOR BISHOP BERLIOZ, P. F. M., HAKODATE.	
Anonymous (Diocese of New York).....	5.00
FOR BISHOP CHATRON, P. F. M., OSAKA.	
Per Rev. J. A. Walsh (Diocese of Boston).....	202.53
Anonymous (Diocese of New York).....	5.00
FOR BISHOP COUSIN, P. F. M., NAGASAKI.	
Anonymous (Diocese of New York).....	5.00
FOR BISHOP OSSI, O. C. D., QUILON.	
Anonymous (Diocese of New York).....	5.00
FOR THE BISHOP OF ALLAHABAD, INDIA.	
Anonymous (Diocese of New York).....	5.00
FOR BISHOP O'GORMAN, C. S. Sp., SIERRA LEONE.	
Per Rev. J. A. Walsh (Diocese of Boston).....	10.00
FOR BISHOP HANLON, E. F. M., UPPER NILE.	
Per Rev. J. J. Dunn (Diocese of New York).....	28.00
Miss E. Krampe (Diocese of St. Louis).....	2.00
FOR BISHOP COUPPE, S. H., N. POMERANIA.	
Anonymous (Diocese of New York).....	3.00
FOR BISHOP STARINA, LEAD, S. D.	
Anonymous (Diocese of New York).....	3.00
FOR BISHOP CASPAR, P. F. M., N. COCHINCHINA.	
Anonymous (Diocese of New York).....	3.00
FOR BISHOP MASSARD, P. F. M., W. COCHINCHINA.	
Anonymous (Diocese of New York).....	3.00
FOR BISHOP O'REILLY, BAKER CITY, ORE.	
Per Rev. J. J. Dunn (Diocese of New York).....	16.00
FOR FATHER LUCCHESI, S. J., ALASKA.	
A Priest (Diocese of Newark).....	10.00
FOR FATHER BRUECK, O. M. I., SASKATCHEWAN.	
A Priest (Diocese of Newark).....	10.00
FOR REV. B. COURBIS, O. M. I., SASKATCHEWAN.	
A Priest (Diocese of Newark).....	10.00
FOR FATHER FERRAND, P. F. M., JAPAN.	
Per Rev. J. A. Walsh (Diocese of Boston).....	818.13
Per Rev. J. J. Dunn (Diocese of New York).....	60.00
A Priest (Diocese of St. Paul).....	50.00
Anonymous (Diocese of New York).....	3.00
FOR FATHER CELESTINE, MALABAR.	
Anonymous (Diocese of New York).....	3.00
FOR FATHER MAXIM, S. H., HAWAII.	
Anonymous (Diocese of New York).....	3.00
FOR FATHER JOSEPH, S. H., HAWAII.	
Anonymous (Diocese of New York).....	3.00
FOR FATHER WALKER, OSAKA.	
Anonymous (Diocese of New York).....	4.00
FOR FATHER BERTRAND, P. F. M., JAPAN.	
Anonymous (Diocese of New York).....	3.00
FOR FATHER HAIDEGGER, BOENHO.	
A Priest (Diocese of Concordia).....	8.00
FOR FATHER SIMAL, O. M. Cap., ASIA MINOR.	
A Priest (Diocese of Concordia).....	8.00
FOR FATHER CIVATTI, M. F. M., HYDERABAD.	
Per Rev. J. A. Walsh (Diocese of Boston).....	5.00
FOR FATHER TOUR, P. F. M., COIMBATORE.	
Per Rev. J. A. Walsh (Diocese of Boston).....	17.00
FOR FATHER DUPE, O. M. I., ATHABASKA.	
Per Rev. J. A. Walsh (Diocese of Boston).....	11.00
FOR FATHER VUYLSTEKE, PORTO RICO.	
Per Rev. James A. Walsh (Diocese of Boston).....	7.00
FOR FATHER COYLE, E. F. M., UPPER NILE.	
Per Rev. J. J. Dunn (Diocese of New York).....	2.00
FOR FATHER TIGNOUS, P. F. M., COIMBATORE.	
Per Rev. J. J. Dunn (Diocese of New York).....	5.00

FOR FATHER CAVALIERE, P. F. M., KUI-CHAU.	
ANONYMOUS (Diocese of New York).....	\$3.00
FOR FATHER PELLION, S. M., S. SOLOMON ISLAND.	
ANONYMOUS (Diocese of New York).....	3.00
FOR FATHER GUITTA, S. M., MUA TONGA, O.	
ANONYMOUS (Diocese of New York).....	3.00
FOR FATHER JULIETTE, S. H. PIC., MOLAKAI.	
ANONYMOUS (Diocese of New York).....	3.00
FOR FATHER MOULLEC, W. F., N. NYANZA.	
ANONYMOUS (Diocese of New York).....	3.00
FOR FATHER LICHTENBERGER, C. S. SP., AFRICA.	
ANONYMOUS (Diocese of New York).....	3.00
FOR FATHER FREYNET, P. F. M., RANGOON, BURMA.	
ANONYMOUS (Diocese of New York).....	3.00
FOR FATHER CANCE, P. F. M., C. BURMA.	
ANONYMOUS (Diocese of New York).....	3.00
FOR FATHER JANEAU, S. H. PIC., POLYNESIA.	
ANONYMOUS (Diocese of New York).....	3.00
FOR FATHER GUERIN, O. M. I., SASKATCHEWAN.	
ANONYMOUS (Diocese of New York).....	3.00
FOR FATHER JOULLARD, LY. AP. M., DAHOMY.	
ANONYMOUS (Diocese of New York).....	3.00
FOR FATHER ROUSSET, O. M. I., ZULULAND.	
ANONYMOUS (Diocese of New York).....	3.00
FOR FATHER LEJEUNE, C. S. SP., OLD CALABAR, AFRICA.	
ANONYMOUS (Diocese of New York).....	3.00
FOR FATHER GRANDMAIRE, P. F. M., COCHINCHINA.	
ANONYMOUS (Diocese of New York).....	3.00
FOR FATHER MONTANAR, P. F. M., CARE BISHOP MEREL.	
Per Rev. J. A. Walsh (Diocese of Boston).....	5.00
ANONYMOUS (Diocese of New York).....	3.00
FOR FATHER CHAVANOL, P. F. M., INDIA.	
ANONYMOUS (Diocese of New York).....	3.00
FOR FATHER SAURET, P. F. M., JAPAN.	
ANONYMOUS (Diocese of New York).....	20.00
FOR FATHER PAQUETTE, O. M. I., SASKATCHEWAN.	
ANONYMOUS (Diocese of New York).....	20.00
FOR FATHER DUPIN, P. F. M., TONGKING.	
Per Rev. J. A. Walsh (Diocese of Boston).....	10.00
FOR FATHER TAVERNIER, O. M. I., B. COLUMBIA.	
ANONYMOUS (Diocese of Boston).....	2.00
FOR FATHER CORRE, P. F. M., JAPAN.	
Two Priests (Diocese of St. Paul).....	25.00
Miss C. Casey (Diocese of Hartford).....	1.30
Anonymous (Diocese of New York).....	3.00
Anonymous (Diocese of Boston).....	2.00
Miss E. Krampe (Diocese of St. Louis).....	2.00
FOR MOTHER PAUL, O. S. F., UGANDA.	
Per Rev. J. J. Dunn (Diocese of New York).....	13.50
FOR SCHOOLS IN EGYPT.	
A Priest (Diocese of Newark).....	50.00
FOR THE REDEMPTION OF CHILDREN OF INFIDELS.	
A Priest (Diocese of St. Paul).....	22.00
FOR THE BALDWIN HOME, MOLOKAI.	
ANONYMOUS (Diocese of New York).....	3.00
FOR JAPANESE ORPHANS.	
Per Rev. J. J. Dunn (Diocese of New York).....	2.00
FOR THE LEPROS MISSION, MOLOKAI.	
Per Rev. J. J. Dunn (Diocese of New York).....	23.00
FOR THE REDEMPTION OF CHILDREN IN AFRICA.	
Per Rev. J. A. Walsh (Diocese of Boston).....	12.00
FOR MISSIONS IN ANNAM AND MONGOLIA.	
Per Rev. D. E. Hudson, C. S. C. (Diocese of Fort Wayne).....	5.00
FOR ARMENIAN MISSIONS.	
Miss M. Bulman (Diocese of Albany).....	6.00
FOR MISSIONS IN JAPAN.	
Miss E. I. Stuart (Diocese of Baltimore).....	1.00
FOR INDIAN AND NEGRO MISSIONS.	
Per V. Rev. J. Schoenhoeft (Diocese of Cincinnati).....	5.00
FOR INDIAN MISSIONS.	
Per Rev. J. J. Dunn (Diocese of New York).....	43.00
FOR FATHER STROEBEL, OLD PROVIDENCE.	
Per Rev. J. J. Dunn (Diocese of New York).....	6.00

The Society gladly receives sums of money intended by the donors for any particular mission or missionary, and forwards the same at once to its destination in any part of the world.



OBITUARY

The following deceased persons are recommended to the charitable prayers of our Associates:

RIGHT REV. FELIX DE GRASSE, O. S. B., *Abbot of the Sacred Heart Mission, Oklahoma*; RIGHT REV. MGR. G. H. DOANE, *Diocese of Newark*; VERY REV. T. J. C. MOORE, *Diocese of Leavenworth*; REV. LOUIS BOSCOAT, C. M., *Procurator of the Lazarist Missions in China*; REV. JOSEPH CARRIER, REV. C. B. REILLY, *Diocese of New York*.

REV. BROTHER DOMINIC, *Diocese of New York*.

Mr. Fougereux de Campigneulles, Treasurer of the Society in Belgium; Miss Mary F. Walsh, Diocese of Baltimore; Mr. James Cantillon, Diocese of San Francisco; Mrs. Margaret O'Connor, Diocese of Peoria; Mr. M. Blake, Diocese of Burlington; Mr. Patrick Morissey, Diocese of Peoria.

Of the Diocese of Boston the following: Mr. Luke Quinn, Mrs. Mary Cosgrove, Hugh Morgan, Dennis D. Mahoney, William McCabe, Owen Curley, Michael Curley, Neil Murphy, John Murphy, John Maloney, Mrs. Hannah B. Moriarty, Mrs. John Walsh, Mrs. Owen Curley, Owen McGonagle, William Collins, Mrs. Achille Lessard, Lucy Surette, Mary McNiff, William Pendergast, Mrs. Mary Shea, Mrs. Mary Driscoll, Bernard McNulty, Miss Elen Lang, John H. O'Connor, Miss Bridget M. Clancy, Mrs. Margaret M. Rountree, Miss Anna Whelton, Miss Agnes G. Ring, Miss Annie Leary, Miss Mary Monahan, Martin J. Dwyer, Miss Ellen Goss, Rev. T. J. Tobin, Mrs. Ellen Campbell, Felix Nolan, Sister De Paul, Denis Foley, Mrs. Anastasia Maloney, Miss Mary Sinnott, Mrs. Catherine Casey, Mrs. Ellen Doyle, Charles Carney, Mrs. Catherine McCarthy, Herbert Carty, Patrick Wm. Gettings, Richard H. Gettings, Mrs. Margaret K. Gettings, Patrick Gettings, Miss Mary O'Neil, Thomas Holton, John McMorro, Patrick Nolan, Edward

Willock, Miss Barbara McSweeney, Miss Mary Hickey, Miss Eliza Myers, Miss Mary Russell, Miss Bridget McMorro, Charles Moore, Mrs. Annie Dunn, Mrs. Elizabeth McManamy, Mrs. Mary O'Neil, Mrs. Ann Roach, Miss Anna Brady, Miss Nellie Keefe, Mrs. Bean.

Of the Diocese of New York the following: Leonie Ryan, Margaret Miller, Mr. Keating, Bridget Fitzpatrick, William Kearney, Miss McNab, Mrs. Anderson, John Dunn, John Collins, William Kearney, John Thomas Ryan, Andrew Clark, James Nugent, Miss Mary Dunne, Matthew Rogers, Michael Kearney, Peter A. Simcox, Mrs. Catherine Bauer, Sarah Ryan, Mrs. Mary Flemming, Miss Catherine Hines, James Harrison, James Hanrahan, Edward Hanrahan, Mrs. John Mullally, Daniel Clark, James Thornton, Michael Fay, Joseph McCormack, Francis McCormack, Joseph Ralph, Mrs. Polard, John J. Prial, Charles Maurer, George Bieg, May Keegan, Anna Diodati.

(We shall be glad to recommend all deceased associates whose names are sent us to the prayers of our readers.)



NOTICE TO REVEREND PASTORS:

REVEREND PASTORS are respectfully informed that if they find it impossible for the present to organize the **SOCIETY FOR THE PROPAGATION OF THE FAITH** in its usual form, and are still willing to let their parishioners take part in this great charity, they may do, so by placing in the church a contribution box to receive the offerings of the faithful for the Missions. Steel boxes with suitable inscriptions will be furnished, free of charge, by the Society. Address:

SOCIETY FOR THE PROPAGATION OF THE FAITH,
627 Lexington Avenue,
NEW YORK, N. Y.

MITE BOXES....

wherewith to collect offerings for the missions may be obtained by persons living in the Diocese of New York from:

The Rev. J. J. DUNN,
462 Madison Avenue,
NEW YORK, N. Y.

by persons living in the Diocese of Boston from:

The Rev. JAMES A. WALSH,
75 Union Park Street,
BOSTON, MASS.

by persons living in other Dioceses from:

The Rev. JOSEPH FRERI,
627 Lexington Avenue,
NEW YORK, N. Y.

"Make a little chest for alms at home, near the place where you pray, and as often as you go to pray, first deposit an alms and then send up your prayer."

—St. John Chrysostom.

DEAR FRIENDS IN CHRIST:

DO YOU KNOW

that your prayers become more valuable in God's sight if accompanied by the alms of a few cents for the work of the **SOCIETY FOR THE PROPAGATION OF THE FAITH?**

DO YOU KNOW

that this alms entitles you to a share in the merits of 65,000 **MISSIONARIES** who, laboring in infidel countries, are praying daily for their benefactors.

DO YOU KNOW

that over 10,000 **MASSES** are offered every year by the missionary Priests for the living and dead Associates?

DO YOU KNOW

that if you love the Sacred Heart you should be interested in this work of the Propagation of the Faith amongst the heathen and the infidels?

DO YOU KNOW

that charity is the most saving of virtues, covering a multitude of sins?

THEREFORE,

this being the highest and most precious form of charity, practice it and with your prayer mingle the alms of

A FEW CENTS

a month to help on this good and holy work.

THE SOCIETY FOR THE PROPAGATION OF THE FAITH,
627 Lexington Avenue,
NEW YORK, N. Y.

ANNALS OF THE PROPAGATION OF THE FAITH



Published bi-monthly by the
Society for the Propagation
of the Faith, Baltimore and
New York. ∴ ∴ ∴ ∴

OTHER SHEEP I HAVE THAT
ARE NOT OF THIS FOLD: THEM ALSO
I MUST BRING AND THEY
SHALL HEAR MY VOICE AND
THERE SHALL BE ONE FOLD
AND ONE SHEPHERD
S: JOHN. X. 11

CONTENTS.

	PAGE
REPORT FOR 1904.....	109
Receipts from all Dioceses Contributing to the Work in 1904.....	110
THE SOCIETIES OF CATHOLIC MISSIONARIES. V Article.....	119
THE SOCIETY OF AFRICAN MISSIONS OF LYONS. By the Rev. E. Chautard,	
L. A. M.....	119

Missions in Asia.

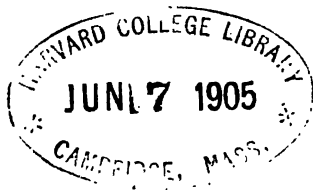
CEYLON.

Letter of Father Aloys Kieger, O. M. I.....	137
From Genoa to Ceylon.—In Columbo with Archbishop Mellizan.—The	
College of the Oblate Fathers.—The Mission of Moratuwa.—	
First Efforts and Consolations.—The Feast of the Immaculate	
Conception.	

Supplement to the American Edition of the Annals.

THE LAST LETTER OF BISHOP FAVIER AND COMPARATIVE REPORT OF THE	
VICARIATE APOSTOLIC OF PEKIN.....	143
AN AMERICAN NUN IN THE HEART OF AFRICA.	
Letter of Mother Paul, O. S. F.....	146
NEED OF NATIVE CATECHISTS AND NURSES IN JAPAN.	
Letter of Father Sauret, P. F. M.....	152
AN APPEAL FOR AMERICAN MISSIONARIES IN CHINA.	
Letter of Father Fraser, Missionary	159
SPECIAL DONATIONS	164
OBITUARY.....	165

Entered at the Post Office, Baltimore, Md., as second class matter.



ANNALS OF THE PROPAGATION OF THE FAITH

VOL. LXVIII, No. 460.

JUNE, 1905.

ACCOUNT OF THE WORK OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH IN 1904

The alms received by the Society for the Propagation of the Faith during 1904 amounted to \$1,352,017.07, an increase of \$104,596.07 over the preceding year. In the beginning of the past twelve months His Holiness Pius X, in answer to the petition of the Central Council of the Society, solemnly proclaimed St. Francis Xavier the patron of our work. This act of the Sovereign Pontiff, we are firmly convinced contributed greatly to the happy result, and we now beg leave to express to him our filial and heartfelt gratitude. We wish to sincerely thank those also who so devotedly and zealously co-operated with us.

The countries of Europe, it is consoling to state, have not diminished their offerings, and, in some instances, have given even larger amounts than in 1903. Moreover, one of our dearest hopes has been realized. In North America, the great Church of the United States, mindful of the help it received from the Society in its struggling days, has truly increased its offerings. Worthy of special mention is the Archdiocese of Boston, which, thanks to a magnificent personal bequest, now stands the first of all the Dioceses of the world. South America has also made progress, and it is a touching detail to note the recently converted peoples of Asia, Oceanica, and Africa striving to extend help to others. After God, the interest created in our work in America is in great part due to the devoted Directors, who have zealously pleaded our cause before the people, and who, under the direction of the Sovereign Pontiff, were so warmly seconded by the members of the Hierarchy.

In the United States, the Rev. Joseph Freri, Missionary Apostolic;

in Mexico, Rev. Fathers Devoucoux and Hagenbach, of the African Missions of Lyons; in South America, Fathers Cyprien, Barbé, Marladot, and Chenivresse, of the White Fathers; in Chili, Father Darbois, of the Assumption Fathers—all have unselfishly labored to bring about the success of the past year. In the name of the missionaries of the entire world and our own, we beg leave to assure them, their co-workers, and their associates of our deepest gratitude.

May the good God watch over a work, which is pre-eminently His own, for in it is realized the noblest ideal of charity which helps to carry light and life to the nations that as yet are sitting in the shadow of death.

RECEIPTS FROM ALL DIOCESES CONTRIBUT- ING TO THE WORK IN 1904

EUROPE

France

Aix	\$ 3,533.65	Le Puy	\$11,200.64
Ajaccio	1,418.10	Saint-Flour	3,906.37
Digne	1,155.97	Tulle	1,504.09
Fréjus	3,578.89	CAMBRAI	34,324.87
Gap	1,879.77	Arras	11,604.08
Marseilles	15,633.70	CHAMBERY	2,587.49
Nice	2,004.82	Annecy	6,187.45
ALBI	5,590.48	Saint-Jean-de-Maurienne .	1,809.77
Cahors	4,064.00	Tarentaise	1,472.16
Mende	4,059.29	LYON	80,383.64
Perpignan	1,479.03	Autun	10,085.20
Rodez	15,548.98	Dijon	6,538.66
AUCH	6,432.53	Grenoble	10,141.42
Aire	7,110.24	Langres	3,207.32
Bayonne	12,360.88	Saint-Claude	3,490.83
Tarbes	2,963.39	PARIS	33,183.88
AVIGNON	3,585.34	Blois	2,428.30
Montpellier	5,659.60	Chartres	1,358.37
Nîmes	3,587.34	Meaux	1,060.51
Valence	6,075.73	Orléans	3,332.34
Viviers	8,498.43	Versailles	5,330.08
BESANÇON	7,386.42	REIMS	9,414.82
Belley	9,995.89	Amiens	5,609.58
Nancy	7,156.76	Beauvais	2,548.96
Saint Dié	8,601.00	Chalons	1,581.65
Verdun	5,535.60	Soissons	5,760.00
BORDEAUX	9,261.96	RENNES	23,324.70
Agen	2,124.02	Quimper	30,721.61
Angoulême	2,635.29	Saint-Brieuc	36,000.42
Luçon	6,428.00	Vannes	11,418.62
Perigieux	2,449.86	ROUEN	9,447.55
Poitiers	5,821.51	Bayeux	7,788.61
La Rochelle	1,535.53	Coutances	11,966.84
Bourges	3,072.71	Evreux	2,325.51
Clermont-Ferrand	15,363.63	Séze	6,816.10
Limoges	2,663.20	SENS	1,530.38

France—Cont.

Moulins	\$ 3,889.54	Tours	\$ 2,444.08
Nevers	2,330.21	Angers	9,916.94
Troyes	2,104.33	Laval	11,114.96
Toulouse	10,489.00	Mans	6,762.69
Carcassonne	3,990.38	Nantes	36,778.49
Montauban	2,750.00		
Pamiers	1,814.35	<i>Total</i>	<i>\$702,008.64</i>

Monaco

Monaco	\$ 480.00
--------------	-----------

Alsace-Lorraine

Metz	\$36,003.86
Strasbourg	31,104.33
<i>Total</i>	<i>\$67,108.19</i>

Germany

COLOGNE	\$13,704.54	Wanne	\$ 725.00
Munster	7,457.92	FRIBOURG	3,707.56
Paderborn	7,769.88	Fulda	263.26
Treves	12,593.31	Limburg	183.75
POSEN AND GNESEN	4,964.00	Mayence	125.51
Culm	40.90	Rottembourg	11,104.32
Breslau	3,058.33	Saxony	310.00
Osnabruck	64.97		
		<i>Total</i>	<i>\$66,073.15</i>

Switzerland

Basle	{ Basle	\$ 5,130.95	}	\$ 5,481.99
	{ Tessin	351.04		
Chur				2,075.04
St. Gall				3,184.16
Lausanne	{ Lausanne	\$ 3,086.90	}	5,062.96
	{ Geneva	1,976.06		
Ston	{ St. Maurice	2,225.87	}	4,863.37
	{ St. Maurice	2,637.50		
		<i>Total</i>		<i>\$20,667.52</i>

Austria

Lalbach	\$ 5.00	Gurk	\$ 1.71
Trieste and Istrai	60.00	Seckau	133.45
LEOPOL	124.00	Trent	1,434.98
Przemysl	113.40	VIENNA	1,700.65
Tarnow	232.40	San Polten	387.03
OLMUTZ	59.58	Linz	506.46
PRAGUE	2,186.44	ZARA	47.25
SALZBURG	875.88	Cracow	2,769.98
Brixen	1,213.68		
		<i>Total</i>	<i>\$11,851.89</i>

Hungary

Szathmar	\$ 40.00	Grand-Varadin	\$ 1,030.00
GRAN	90.62		
Raab	6.70	<i>Total</i>	<i>\$ 1,167.32</i>

Belgium

MALINES	\$15,945.53	Namur	\$ 7,501.80
Bruges	13,100.40	Tournay	14,977.30
Gand	12,031.15		
Liege	9,790.97	Total	\$73,347.15

Holland

UTRECHT	\$ 551.29	Haarlem	\$ 1,268.28
Bois-le-Duc	7,766.61	Ruremonde	6,152.68
Breda	813.15		
		Total	\$16,552.01

Duchy of Luxembourg

Luxembourg	\$ 5,764.57
------------------	-------------

British Isles

IRELAND

ARMAGH	\$ 2,727.91	Ross	\$ 585.00
Ardagh .....	.50	Waterford and Lismore..	224.02
Derry	46.87	DUBLIN	9,839.22
Down & Connor	87.75	Ferns	16.04
Dromore	60.72	Kildare and Leighlin ...	200.98
Kilmore	25.00	Ossory	309.17
Meath	456.67	TUAM	30.42
Raphoe	67.46	Clonfert	10.83
CASHEL	340.83	Elphin	5.42
Cloyne	1,000.00	Galway	4.25
Cork	914.10		
Kerry and Agadoo	225.48	Total	\$18,842.47
Limerick	1,663.83		

ENGLAND

WESTMINSTER	\$ 1,768.23	Northampton	\$ 85.85
Birmingham	334.39	Nottingham	97.79
Clifton	348.06	Plymouth	109.41
Hexham and Newcastle ..	347.33	Portsmouth	352.91
Leeds	100.00	Salford	123.39
Liverpool	1,048.42	Shrewsbury	357.27
Menevia	196.66	Southwark	595.67
Middlesborough	25.00		
Newport	200.00	Total	\$6,090.38

SCOTLAND

ST. ANDREWS AND EDIN- BURGH	\$ 5.41	Dunkeld	\$ 25.00
Aberdeen	438.42	Galloway	255.75
Argyle and Isles	2.75	GLASGOW	170.19
		Total	\$897.52

Spain

BURGOS	\$ 674.20	Mondonedo	\$ 341.94
Calahorra	76.97	Orensa	587.19
Leon	156.89	Oviedo	630.95
Osma	130.00	Tuy	162.15
Palencia	952.03	Granada	214.50
Santander	433.71	Almeria	158.94
Vitoria	7,203.61	Carthagera	134.96
COMPOSTELLA	466.60	Guadix	90.00
Lugo	501.79	Jaen	200.00

Spain—Cont.

Malaga	\$ 160.00	Toledo	\$ 432.12
SARAGOSSA	550.00	Coria	20.00
Barbastro	24.20	Cuenca	66.15
Huesca	117.08	Madrid	4,645.96
Jaca	33.70	Plasencia	287.60
Pampeluna	1,291.30	Siguenza	253.40
Tarazona	169.32	Valencia	621.54
Teruel and Albaracin	202.60	Majorca	402.40
SEVILLE	1,197.40	Minorca	224.46
Badajoz	357.14	Orihuela	51.60
Cadiz	470.77	Segorbe	262.95
Cordova	282.22	VALLADOLID	185.00
The Canaries	130.74	Astorga	116.82
San Cristoval de Laguna	427.73	Avila	207.20
TARRAGONA	186.64	Ciu Rodrigo	305.79
Barcelona	2,907.67	Salamanca	882.34
Gerona	107.00	Segovia	90.35
Lerida	83.80	Zamora	179.60
Solsona	51.00	Cuidad Real	56.00
Tortosa	9.10	Gibraltar	27.00
Urgel	99.26		
Vich	340.00	<i>Total</i>	\$31,633.40

Portugal

BRAGA	\$2,418.91	Beja	\$ 35.29
Braganza	285.54	Faro	151.98
Colmbra	415.62	LISBON	638.75
Lamega	41.37	Angra	652.11
Oporto	589.84	Funchal	125.91
Vizeu	59.87	Guarda	811.96
EVORA	39.05		
		<i>Total</i>	\$6,266.20

Italy

ROME	\$2,090.46	Tivoli	\$ 32.48
Albano	40.76	Veroli	40.00
Palestrina	12.56	Viterbo and Toscanella ..	16.36
CAMERINO	66.00	BOLOGNA	287.65
FERRARA	150.00	Faenza	43.60
PERUGIA	108.80	Imola	49.14
SPOLETE	4.80	Fermo	54.00
Acquapendente	66.20	Macerata and Tolentino ..	58.16
Alatri	16.40	Montalto	27.72
Amelia	22.00	Ripatransone	20.00
Ancona and Umana	26.64	RAVENNA	49.20
Assisi	31.42	Bertinoro	17.51
Citta di Castello	36.40	Cervia	9.00
Civita Castellana	25.10	Cesena	34.20
Corneto and Civita Vecchia ..	6.00	Sarsina	21.00
Fabiano and Matelica ..	50.00	URBINO	37.11
Fano	40.00	Cagli and Pergola	55.00
Iesi	76.00	Fossombrone	17.79
Nocera	80.00	Pesaro	76.50
Norcia	12.47	Senigaglia	80.00
Osimo and Cingoli	7.00	Sarzanne and Burgnato ..	48.00
Recanati and Loretto ..	113.64	GENOA	9,036.00
Rieti	10.00	Albenga	300.00
Terni	66.00	Robbio	54.00
Terracino and Piperno ..	24.84	Chiavari	220.00

Italy—Cont.

Savona and Noli	\$ 180.00	Grosseto	\$ 12.95
Tortona	608.79	Massa Marittima	34.41
Vintimello	247.90	Sovana and Pitigliano ..	29.99
SASSARI	46.40	MODENA	526.70
TURIN	12,408.00	Carpi	79.80
Acqui	100.00	Massa di Carrara	53.00
Albe	198.40	Reggio	303.25
Aosta	527.31	AQUILA	7.06
Asti	1,004.00	CATANA	855.07
Coni	464.00	GAETA	30.00
Fossano	752.00	ROSSANO	1.44
Ivree	1,460.00	Acì Reale	182.49
Mondovi	1,054.20	Aquino Sora and Ponte-	
Pignerol	468.00	corvo	13.20
Saluces	634.00	Aversa	326.00
Susa	174.00	Trivento	12.00
VERCELLI	1,958.57	Valva and Sulmona	4.86
Alexandria	104.00	ACERENZA AND MATERA ..	11.76
Bielle	1,191.00	Barl	21.20
Casale	893.00	Bojano	30.52
Novare	1,217.71	Larino	35.77
Vigevano	411.20	Cajazzo	19.20
UDINE	242.64	Calvi and Teano	45.58
MILAN	5,141.95	Caserte	5.66
Bergame	600.00	Isernia and Venafro	2.40
Brescia	720.84	Sessa	2.00
Como	275.68	CHIETTI	20.00
Cremona	419.16	LANCIANO	1.00
Lodi	500.00	MESSINA	40.98
Mantua	30.90	Lipari	1.36
Pavia	220.43	Nicosie	16.58
VENICE	358.46	MONREALE	76.52
Adria	170.65	Caltanissetta	131.88
Belluna	109.73	Girgenti	52.66
Ceneda	34.86	NAPLES	3,283.23
Chloggia	14.65	Pouzzoles	10.96
Concordia	29.04	Otranto	20.00
Padua	212.90	Leccee	60.00
Verona	157.96	PALERMO	147.73
Vicence	199.50	Mazzara	117.48
LUCCA	243.43	Trapani	147.02
Arezzo	77.70	REGGIO	20.00
Cortona	37.93	Cassano	1.40
Montalcino	19.38	SALERNO	93.20
Montepulciano	24.24	Diano	10.42
Plaisance .....	.53	Nocera del Pagani	20.00
FLORENCE	758.87	Nusco	3.00
Colle	49.95	SORRENTO	1,600.15
Fiesole	23.31	Castellamare	18.60
San Miniato	93.43	SYRACUSE	313.45
Modigliana	39.52	Noto	30.90
Pistoie and Prato	55.50	Piazza	3.44
PISA	87.46	TARENTE	22.52
Livurna	127.17	Castellaneta	28.84
Pescia	66.60	TRANI AND BARLETTA	26.49
Pontremoli	27.04	Andria	28.00
Voltena	59.20	Abbey Montevergine	12.00
SIENNA	99.55		
Chiusi and Pienza	34.72		
		Total	\$60,337.39

The Levant

Malta	\$ 9,994.01	Gozzo	\$ 116.20
-------------	-------------	-------------	-----------

GREECE

Syra	\$ 32.00	CORFU	\$ 24.00
Tine	48.33		

TURKEY IN EUROPE

CONSTANTINOPLE	\$ 1,011.17	Candle	\$ 8.00
SCUTARI	62.60		

ROUMANIA

Jassy	\$.40		
-------------	--------	--	--

<i>Total</i>	\$11,333.71
--------------------	-------------

Russia and Poland

Russia	\$ 152.84
Warsaw	48.00

<i>Total</i>	\$200.84
--------------------	----------

Various Northern Countries..	\$123.54
------------------------------	----------

ASIA

SMYRNA	\$ 137.96	PONDICHERY	\$ 52.55
Rhodes	5.00	Colimbatoer	5.50
Syria	135.86	Maissour	36.92
JERUSALEM	222.40	Tongking	56.00
Sem. Sainte Anne	33.60	S. Burma	90.47
Mangalore	50.18	Yun-nan	2.00
COLOMBO	124.70	Corea	154.72
Nagpore	48.40		

<i>Total</i>	\$1,156.26
--------------------	------------

AFRICA

ALGIERS	\$ 1,292.40	Gabon	\$ 14.79
Constantine	1,140.60	Benin	27.60
Oran	1,040.54	Senegal	128.40
CARTHAGE	120.00	St. Denis	360.04
Egypt	25.00	Port Louis	100.00
Delta Egyptian .....	.50	Port Victoria	20.00
French Soudan	10.71	Mozambique .....	.50
W. Cape Colony	446.85	Madagascar	20.00
French Congo	26.50		

<i>Total</i>	\$4,774.43
--------------------	------------

NORTH AMERICA

Canada

Antigonish	\$ 1,536.30	St. BONIFACE	\$ 404.46
Peterborough	1.43	London	70.00
MONTREAL	105.88	VICTORIA	50.00
Pembroke	102.84	New Westminster	178.80
QUEBEC	308.63	Various dioceses in Canada	8,145.15
Rimouski	77.10		

<i>Total</i>	\$10,980.59
--------------------	-------------

Newfoundland

St. George's	\$ 102.00
--------------------	-----------

United States*

BALTIMORE ¹	\$ 1,119.19	Davenport ¹¹	\$ 1,284.00
Charleston	38.36	Lincoln	5.00
Richmond	19.00	Omaha	533.49
Savannah	423.99	Sioux City	500.00
St. Augustine	84.78	MILWAUKEE ¹²	2,817.04
Wheeling	477.21	Green Bay	906.30
Wilmington	112.50	La Crosse ¹³	719.25
N. Carolina	15.00	Marquette	346.89
Boston ²	83,029.25	NEW ORLEANS ¹⁴	1,195.35
[REDACTED]		Dallas	32.90
Burlington	326.00	Galveston	352.87
Hartford ³	2,324.34	Little Rock	163.00
Manchester ⁴	1,425.22	Mobile	349.36
Portland	770.60	Natchez	164.80
Providence	2,678.38	Natchitoches	55.25
Springfield	1,780.42	San Antonio	163.00
CHICAGO ⁵	3,772.35	Brownsville	175.30
Alton ⁶	609.70	Indian Territory	156.50
Belleville	320.00	NEW YORK ¹⁵	16,648.71
Peoria	102.45	Albany	695.08
CINCINNATI ⁷	778.15	Brooklyn	673.06
Cleveland	1,999.73	Buffalo ¹⁶	1,147.98
Columbus	204.60	Newark ¹⁷	2,130.87
Covington	249.38	Ogdensburg ¹⁸	327.00
Detroit ⁸	381.45	Rochester ¹⁹	45.60
Fort Wayne ⁹	598.90	Syracuse	772.10
Grand Rapids	529.28	Trenton	694.76
Indianapolis ¹⁰	797.50	OREGON CITY	197.85
Louisville	966.28	Alaska	13.00
Nashville	54.25	Boise	219.00
DUBUQUE	1,386.49	Helena	132.85
Cheyenne	85.50	Nesqually ²⁰	361.25
		PHILADELPHIA ²¹	2,279.23

* Special mention is made of single donations of \$40.00 or over.

¹ Including a donation of \$100.00.

² Including 153 perpetual memberships, a donation of \$100.00, and legacies amounting to \$45,619.97.

³ Including a perpetual membership, \$40.00.

⁴ Including a perpetual membership, \$40.00.

⁵ Including a donation of \$225.00, a legacy of \$236.00 and a perpetual membership, \$50.00.

⁶ Including a perpetual membership, \$40.00.

⁷ Including donations of \$100.00 and \$40.00.

⁸ Including donations of \$100.00 and \$50.00.

⁹ Including a legacy of \$100.00.

¹⁰ Including a perpetual membership, \$60.00.

¹¹ Including a legacy of \$500.00.

¹² Including a donation of \$600.00.

¹³ Including a donation of \$100.00.

¹⁴ Including a perpetual membership, \$40.00.

¹⁵ Including 152 perpetual memberships, \$6,080.00.

¹⁶ Including a perpetual membership, \$40.00.

¹⁷ Including a donation of \$100.00 and a perpetual membership, \$50.00.

¹⁸ Including a perpetual membership, \$40.00.

¹⁹ Including a perpetual membership, \$45.00.

²⁰ Including a perpetual membership, \$40.00, and a donation of \$50.00.

²¹ Including donations of \$600.00, \$100.00 and a perpetual membership, \$40.00.

United States—Cont.

Altoona ^a	\$ 1,228.16	Fargo	\$ 30.80
Erie ^a	785.95	Lead	79.70
Harrisburg	6.60	St. Cloud ^a	492.56
Pittsburgh ^a	2,087.15	Sioux Falls	126.00
Scranton	502.00	Winona	600.13
St. Louis ^a	1,576.68	SAN FRANCISCO ^a	1,122.50
Concordia	272.80	Los Angeles ^a	270.70
Kansas City ^a	393.83	Sacramento ^a	390.00
Leavenworth ^a	558.90	Salt Lake	1.00
St. Joseph	178.05	SANTA FE	212.40
Wichita ^a	251.00	Denver	190.00
ST. PAUL	1,350.05	Tucson	313.95
Duluth	203.12		
		<i>Total</i>	<i>\$156,942.92</i>

Mexico

Angelopoli	\$ 37.60	LINARES	\$ 160.00
Haujuapam de Leon	30.00	San Luis Potosi	37.50
ANTEQUERA	845.59	MICHOACAN	18.00
Yucatan	2,992.85	Leon	2,508.36
DURANGO	210.32	Queretaro	2,514.28
GUADALAJARA	8,495.00	MEXICO	1,378.00
Aguas Calientes	1,738.04	Vera Cruz	595.78
Colima	50.40		
Tepic	634.00	<i>Total</i>	<i>\$22,245.72</i>

Central America

GUATEMALA	\$ 3.00	Roseau	\$ 50.27
Honduras	35.00	Basse Terre	201.12
San Jose (Costa Rica)...	.64	Saint Pierre and Fort-de-	
San Salvador	5.00	France	1,016.64
PORT-AU-PRINCE	5.00		
		<i>Total</i>	<i>\$ 1,516.67</i>

SOUTH AMERICA

U. S. of Columbia

CARTHAGENA	\$ 83.66		
Panama	113.10		
		<i>Total</i>	<i>\$ 196.76</i>

Venezuela

CARACAS	\$ 287.44		
Barquisimeto	6.40		
		<i>Total</i>	<i>\$ 293.84</i>

^a Including a donation of \$500.00^a Including a donation of \$50.00.^a Including a perpetual membership, \$46.00.^a Including a donation of \$300.00.^a Including a perpetual membership, \$40.00.^a Including a legacy of \$100.00.^a Including a perpetual membership, \$40.00.^a Including a perpetual membership, \$50.00.^a Including a donation of \$100.00.^a Including 6 perpetual memberships, \$240.00.^a Including a perpetual membership, \$50.00.

Guiana

French Guiana\$ 320.00

Ecuador

QUITO\$ 26.20
 Quayaquil 14.00
 Loja 2.00
 Total\$ 42.20

Peru

LIMA\$ 588.10

Brazil

BAHIA\$ 5.20 Rio Grande\$ 4.28
 Goyaz 162.60 Saint Paul 679.24
 Olinda 24.00
 RIO DE JANEIRO 94.00 Total \$969.32

Chili

SANTIAGO\$ 5,139.12 d'Autofogasta\$ 18.73
 Concepcion 688.67 Tarapaca 279.57
 St. Charles d' Ancud 251.17 Various dioceses in Chili. 8,466.13
 Serena 1,640.82
 Total\$16,484.21

Argentine Republic

BUENOS AYRES\$10,391.91 San Juan\$ 452.62
 Cordova 6,519.31 Santa Fe 3,403.47
 La Plata 3,436.80 Tucuman 2,167.76
 Parana 1,955.14
 Salta 814.23 Total\$29,141.24

Paraguay

Assumption\$ 166.40

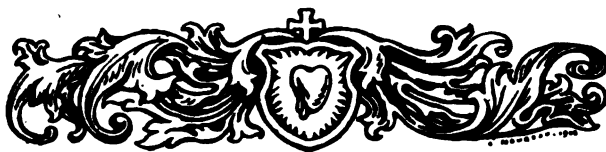
Uruguay

MONTEVIDEO\$ 3,897.40

OCEANICA

ADELAIDE\$ 580.39 Tahiti\$ 300.00
 Auckland 552.20 Gilbert Islands 5.20
 Christchurch 15.00
 Total\$ 1,452.79

Grand total for all countries, 1904, \$1,352,016.86





THE SOCIETIES OF CATHOLIC MISSIONARIES

The following article on the Society of African Missions of Lyons is the fifth of the series, published in the *ANNALS*, on missionary societies occupied with the conversion of pagan countries. Father Eugene Chautard, its author, has divided his labors between the two great groups of missions confided to this Society; the missions of the western coast of Africa and the prefecture of the Egyptian delta.

V.

THE SOCIETY OF AFRICAN MISSIONS OF LYONS AND ITS MISSIONS

BY THE REV. E. CHAUTARD, L. A. M.

I. ORIGIN OF THE SOCIETY.

In 1854, a young missionary bishop, Rt. Rev. Melchior de Marion Brésillac, bishop of Pruse and first vicar apostolic of Coimbatour, returned from India to consult with the Sovereign Pontiff about the difficulties which opposed the propagation of the Gospel in his vicariate. Fearing that he himself might not be doing all the good possible, the humble prelate offered his resignation upon several occasions. In the end Rome granted his request.

Bishop de Marion Brésillac, still in his youth, burned with the desire to devote his life to the cause of the apostolate; he could not forget the lamentable condition of the people of Africa, the poor blacks, whom he had seen on his way to India, hunted like wild animals by traders in human flesh and dragged into slavery.

It seemed to him that he heard the angel of Africa speaking to him, as the angel of Macedonia had spoken to St. Paul: *Transiens, adjuva nos*. "Cross the seas, and come to our assistance." Learning the horrible details of the barbarism and the slave trade of the blacks in Dahomey, he chose this country for his heritage. He at once asked to be placed in charge by the Holy See, and hearing only the voice of

his own heart, he wanted to set sail with two or three companions, in the hope that his devotion would find imitators. Rome, however, made familiar with the special difficulties of African missions by experience, underrated the zeal of the impatient apostle, and required him first to found a society of priests destined to continue and perpetuate his work.



Obedient to the voice of the Holy See as to the voice of God, Bishop de Marion Brésillac yielded. Provided with a letter of recommendation from the Propaganda, he left Rome to preach his African crusade in France in order to procure the necessary priests and resources.

In Lyons, near the tomb of St. Irenaeus and his nineteen thousand companion martyrs, at the feet of Notre Dame de Fourvière, Bishop de Marion Brésillac established the cradle of his work. On December 8, 1856, the founder and his first assistant, Father Planque, consecrated themselves to the Immaculate Virgin together with the first fruits of the Society thus founded. Fortified by the benediction of Mary and in expectation of the investiture of the mission of Dahomey, the bishop continued his crusade of prayers and preaching.

Unfortunately, the exceptional barbarism of the country made the Propaganda fear that missionaries might be massacred as soon as they arrived there. In a letter of September 23, 1857, the mission of Sierra Leone was offered to the bishop. He at once accepted the charge and the mission was created a vicariate apostolic, March 21, 1858, by Pius IX. Accompanied by Father Planque, superior of his seminary, the new vicar apostolic went to Rome to receive his last instructions as well as the blessing of the Holy Father.



On his return to France, he arranged for the departure of his first missionary band for Sierra Leone. Fathers Reymond and Bresson and Brother Eugene Reynaud sailed from Marseilles, November 4, 1858, on board the *Express*. Deep indeed was the regret of the good father that he was not able to leave with his children.

In the evening, the Bishop of Marseilles entertained a number of distinguished guests. During the pleasant flow of conversation, the young bishop held himself aloof, sad and silent. An eminent ecclesiastic went up to him and inquired of him in a low tone:

“What is the matter with you, bishop?”

“They have left without me,” was the reply.

“Who?”

“My missionaries.”

The priest was none other than Father Boyer, the future cardinal, who, when bishop of Clermont, manifested so much sympathy for the spiritual family of Bishop de Marion Brésillac.

Returning to Lyons, the founder thought of nothing else than hastening preparations for his own departure. Making a hurried trip to Paris, he obtained from the government passage for three on the man-of-war *la Danaé*, which was about to leave for the western coast of Africa.



THE CRADLE OF THE SOCIETY OF AFRICAN MISSIONS OF LYONS.

On Sunday, January 16, 1859, the vicar apostolic of Sierra Leone pontificated for the last time in the church of St. Sulpice in Paris. During the chanting of the psalm *Memento, Domine, David*, Father Perreyve, who was present at the services, was suddenly inspired to write a magnificent paraphrase on the psalm applicable to the prelate about to leave for Africa.



On March 11, 1859, Bishop de Marion Brésillac, together with Father Riocreux and Brother Gratien sailed from Brest on the *Danaé*. Hardly had they left port when a terrible storm almost wrecked their vessel. On the 14th of May, they entered the port of Free Town, the capital of Sierra Leone.

Unfortunately, a terrible epidemic had just broken out in the city, striking nearly all foreigners. Captain Bosse, commander of the *Danaé*, who feared for the lives of the bishop and his companions, opposed their landing.

"Bishop," he said, "you are going to certain death; I shall have to answer for your life."

"I am in my diocese," answered the bishop, calmly, "and shall I not share the fortunes of my children?"

The commander was compelled to yield. Accompanied by Fathers Reymond and Bresson, who had come to see him, the bishop landed. What a joy it was for the father and his children to meet in Africa, the land of their desires. Joy is very often short lived.

The epidemic continued to claim its victims, and soon attacked the little apostolic band. Hardly had he set foot on land when Father Riocreux fell a victim; in a few days Father Bresson followed him to the grave.



The sensitive heart of the bishop was almost broken; the last page of his journal can hardly be read with dry eyes. "On June 2, Ascension Day, Father Riocreux died . . . a most edifying death. I fear the consequences which such a loss may have for the success of the mission. The decrees of God are impenetrable; let us adore them in silence, though our heart be crushed. On the 5th of the same month, the Sunday within the octave, Father Bresson died. His death is a true desolation. It is a fresh blow which leaves us inconsolable; but, by the grace of God, I am resigned to His will without understanding it." These touching and pathetic words close the diary of the holy bishop.

A few days after, the bishop buried Brother Gratian, his traveling companion, and Brother Eugene, broken in health, left for Europe. So the holy prelate was left alone with his vicar general, Father Reymond, who was himself seriously ill.

The blow was too great for the heart of the apostle, who saw all his hopes for his mission perish in the death of his religious family. He fell a victim, in his turn, beside his last spiritual child. The two dying priests of God performed mutual acts of charity; each gave to the other final absolution; the father, weakened more by the sorrow of losing his children than by sickness, was the first to go, June 25; the next day the vicar general followed his superior to the tomb. It was finished; the holocaust was consumed. The priesthood and the Society of African Missions both fell at the same time in Sierra Leone,

struck by the same blow. Not a single priest was left to recite a prayer over the dead or bless the tomb of the bishop and his children.



Annihilated in Africa, and in France reduced in number to three priests and a half dozen of aspirants, the Society of African Missions possessed, humanly speaking, no germs of life. Its cradle was its tomb.

However, in the Church of God a grave is always the presage of resurrection. Coming from the mind and heart of Pius IX, the Society of African Missions could not perish. On his departure for Africa, when Father Planque, superior of the seminary, spoke with Bishop de Marion Brésillac concerning the dangers which threatened the new society in the departure and probable death of its founder, he answered: "If I die soon, I know that my work will survive, provided there is a will to sustain it and you are animated by that will." His words were a prophecy; subsequent events proved that the mantle of Elias had fallen upon Eliseus.

After the first few days of grief had passed when the sorrowful news was received, Father Planque, strengthened by faith, imparted to his little community his trust in God. Going to Rome, he explained to Cardinal Barnabo, prefect of the Propaganda, that the few children of Bishop de Marion Brésillac were ready to continue the work of their founder if the Sovereign Pontiff considered their resolution advisable. When Pius IX heard of their generous decision he cried out: "Blessed be God!"



Fortified by the special benediction of the Holy Father, Father Planque received another official letter from Cardinal Barnabo in which the Propaganda "expresses its admiration for the children of Bishop de Marion Brésillac, who, instead of allowing themselves to be discouraged by the death of their father and elder brethren, are rather inflamed by fresh ardor to continue their work." Immediately on his return to Lyons, the new superior showed this letter to Cardinal De Bonald, who said to him: "Father, you are following the way of God; continue your work."

Better instructed regarding the true state of Dahomey, the Propaganda, a short time afterwards, complied with the first requests and constant desires of Bishop de Marion Brésillac. By a brief dated August 28, 1860, Pius IX made Dahomey a vicariate apostolic and placed the Society of African Missions in charge.

In a few months Father Planque made arrangements for the departure of three missionaries for Dahomey. Fathers Borghero, Edde, and Fernandez sailed from Toulon, January 5, 1861.

Passing through Sierra Leone, they blessed the tomb of their deceased superior and his companion, Father Raymond. We can imag-



BISHOP DE MARION BRÉSILLAC.

Founder of the Society of African Missions of Lyons.

ine their sentiments of filial devotion when they knelt on the tomb of their spiritual father and their four brethren who were called home with him.

A sixth grave was soon added to the group; unable to bear the rigor of the voyage, Father Edde died in Free Town, so his ashes were mingled with those of the first martyrs of the fatal climate. Like that of Sierra Leone, the mission of Dahomey was founded in tears and continued to suffer trials.

II. DIFFICULTIES OF THE APOSTOLATE IN EQUATORIAL AFRICA.

A difficult undertaking in all parts, the work of the apostolate is particularly painful in the trying climate of equatorial Africa. A review of the efforts made in behalf of the conversion of Central Africa is appalling. All attempts from the Middle Ages down to the nineteenth century have either been altogether fruitless or have produced but transient results. The old missions of the Great Lakes, Abyssinia, and Congo, and the more feeble efforts in the Gold Coast and Ouidah are but a memory.

Besides the general difficulties, Upper Guinea, and especially Dahomey, present other obstacles. These arise, first, from the climate; second, from the exceptional barbarism of Dahomey; third, from the omnipotence of the king; fourth, from slavery; and fifth, from the hostility of the superstitious people.



When, April 18, 1861, the first missionaries arrived in Dahomey, the vicariate apostolic comprised the whole Slave Coast, *i. e.*, the entire region from the Volta river to the mouth of the Niger.

Formed of sand and alluvial deposits, this coast is furrowed throughout by lakes running parallel with the sea and serving as a reservoir for the waters from the interior. Plants, leaves, and fruits, fresh water and salt water fish, even land animals surprised by floods die and rot in these marshes.

Under the direct rays of the sun all this dead animal and vegetable matter decomposes; germs of pestilence infest the atmosphere, penetrate the pores of the healthiest and poison the sources of human life.

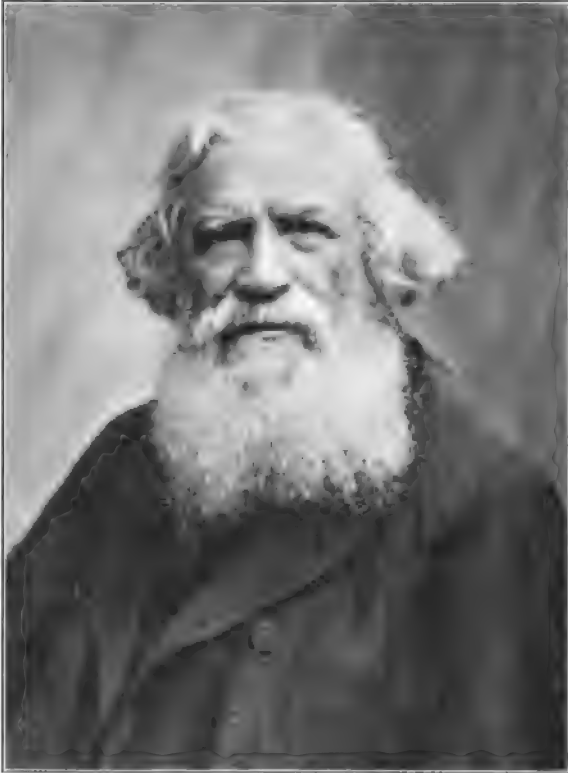
Swarms of mosquitoes are generated in the marshy ground, infesting cities and country, tormenting foreigners in particular, forcing them to sleep under nets, disturbing their rest by incessant buzzing, and often inoculating them with the worst diseases by their sting.

Is it astonishing that the English, who know this country so well, call it the "*white man's grave*?" It is a rule with them not to have their officials remain in Guinea longer than a year; at the end of that time they return to Europe, where they are obliged to stay six months before going back to Guinea.

Catholic missionaries, however, could not burden the Society for the Propagation of the Faith with the necessary cost of so expensive voyages. Moreover, in many cases there is no one to take their places, they have not the heart to abandon their adopted children, and so they die in those lands or return to Europe broken in health.

The average term of life for missionary priests and brothers in Dahomey is only three years; that of missionary sisters, four years. The average age of those who died was, respectively, only thirty and twenty-eight years.

The Society of African Missions has lost, in forty-nine years, two



THE VERY REV. FR. PLANQUE.

One of the founders of the Society of African Missions of Lyons.

hundred and eighty-three members in these parts, all stricken down in the prime of life by the fatal climate. Such figures tell their own story.

Antiquity has immortalized Regulus, the Roman, and why? Because, taken prisoner by the Carthagenians and allowed to regain his liberty under the condition of making a treaty of peace with Rome disadvantageous to his native city, Regulus preferred to return to Carthage and give his life into the hands of his jailers. To-day mis-

sionaries from Guinea, who have escaped death the first time, joyfully return to their mission as soon as their strength allows, knowing full well that the reaper, death, will soon lay them low.

In the interior, the climate is more healthful. Even on the coast within recent years conditions have improved. Let us hope that the modern methods which follow colonization will lengthen the span of life in Guinea.



Barbarism.

A second obstacle in the way of the apostolate in Dahomey is the extraordinary barbarity of the people. No African territory, at least none in the last few centuries, has drunk in so much blood; it is the classic country of human sacrifice.

Up to the time of the French conquest, the feasts which were celebrated by the shedding of human blood, when victims were offered to the god of war or the spirits of deceased kings, occurred so regularly as to bear the significant name of "customs," in memory of the ancestors by whom the tradition had been handed down. They were a truly national institution "regarded as essential for the preservation of the Dahomeyan monarchy." These were the words spoken by King Glegle, father of Behanzin, in an interview with Father Borghero, first superior of the mission. An account of his visit to the capital of Dahomey is given in Volume XXXV of the ANNALS OF THE PROPAGATION OF THE FAITH.

On special occasions, thousands of human victims were immolated. In one of his first letters Father Borghero speaks of three thousand men sacrificed shortly before his arrival in Dahomey. Snelgrave, an explorer of the eighteenth century, states that after the capture of Ouidah, the king of Dahomey, Guado Trujo, immolated four thousand prisoners.

In 1860, Mr. Lartigue, chief agent of Mr. Regis, a merchant of Marseilles, was obliged to assist at the feast of the Customs in Abomey. The following short extract from the journal of this eyewitness is taken from the ANNALS, Vol. XXXIV, page 152: "During the past two nights more than five hundred heads have fallen; they are taken from the palace by basketsful, together with large calabashes in which the blood has been collected to water the grave of the dead king. The same sacrifices continued the following days. . . . These ceremonies will last a month and a half, after which the king will set out to take other prisoners so as to begin the Feast of Customs

again toward the end of October. Seven to eight hundred heads will fall."

Decapitation is not the only form of punishment that prevails in Dahomey; several human sacrifices are accompanied by the most refined cruelty. Some victims are buried alive, others burned over a slow fire; others again, enclosed in baskets with only the head free, are suspended from trees to die of hunger if birds of prey do not devour them.

Imprisonment is often nearly as bad as death itself. The health of Fathers Dorgère and Van de Pawordt was ruined during their confinement, the latter dying soon after his liberation.



Omnipotence of the King of Dahomey. Another obstacle in the way of conversion was the king's veto delivered in precise terms to Father Borghero. Royal power in Dahomey is absolute. Until the capture of Behanzin, this country was the promised land of socialism. The state was the sole owner of property and person, empowered to impose taxes and labor at will. No one could leave the kingdom without the permission of the king or his representative, nor could any one embrace Christianity. An act of disobedience to the king was punished by death.



Slavery. Dahomey is a part of the Slave Coast. This term is more than a mere geographical expression; the district is truly the country of bondage.

For centuries Dahomey has been the great provider of human flesh. If servitude lowers the mind and heart of man, who can number the difficulties in the way of conversion that have been engendered by centuries of slavery? As early as the seventeenth century, St. Peter Claver, the glorious patron of negro missions, deplored the difficulty of converting the natives of the Slave Coast.



Poison. Finally, the last obstacle is poison, a most terrible weapon in the hands of fetishists. These priests of idols excel in the knowledge of the use of vegetable poisons, so abundant in Africa. They know how to select them, regulate the doses and administer them in a way as efficacious as it is unforeseen. Some poisons act fatally in an

instant, as those used to carry out the judgment of the law; others, at the end of several days; others, again, only after an interval of months. To avert suspicion of foul play, it is often necessary to give a slow poison.

Poison is sometimes administered by a simple grasp of the hand by means of a ring dipped in the corrosive liquid, which gradually penetrates the tissues of the hand unnoticed by the victim. The fear of poison has so imbued the manners of the natives that it is a rule for the host to drink first from the gourd offered to the visitor to quench his thirst; he drinks only after the head of the house has first partaken or after his own slave has first tasted the draught.

Who will ever know the number of missionaries who have fallen a victim to such treatment? We are sure of four cases; but in how many other instances are not suspicions only too well founded?

The elements, man and devils, seem to combine to paralyze all efforts of the apostolate. However, what is impossible to man is not so to Him who said to the Apostles: "Preach the gospel to every creature." At the word of the vicar of Jesus Christ, telling them to throw the net into the waters of Guinea, the Society of African Missions, in all humility, but confident in God, responds: "At thy word I will throw the net."

III. RESULTS.

The Society of African Missions has at present charge of six large missions in Africa. Excepting the prefecture of the Nile Delta, all the missions are located in Upper Guinea; they are the vicariates apostolic of Dahomey, the Benin Coast, the Gold Coast, and the prefectures of Upper Niger and the Ivory Coast.

These missions comprise the whole coast of the Gulf of Guinea from the Cape of Palms to the chief mouth of the Niger (German Togoland excepted), and extend into the interior as far west as Lake Tchad. Their territory is nearly three times as large as the State of Texas and comparatively thickly settled. Ilorin, Abeokouta, and Ibadan, the most important cities in Africa, next to Cairo and Alexandria, number a total of 200,000 inhabitants.



**Vicariate Apostolic
of Dahomey.**

The results obtained by the Society of African Missions cannot be estimated by mere statistics. To the number of conversions must be added other work of equal honor to the apostolate. Such is the admirable example of Father Dorgère, a man

of great soul and indomitable energy. Superior of the mission of Ouidah, he was captured during the war of 1890 and dragged to the capital. Before him in full view his captors bore the knife which was to sever his head and the basin in which it was to be presented to the king.

Subdued by the authority and courage of the man of God, the terrible Behanzin felt his anger change into admiration. From being an enemy he became a friend, gave orders that the chains should be removed from all the prisoners, and sent Father Dorgère back to Ouidah, begging him to conclude peace with France. When the brave missionary returned as the ambassador of Admiral de Cuverville to propose the terms of peace, his entry into the capital of Dahomey was one of triumph; preceded by a guard and the French flag he was



MOTHERHOUSE OF THE SOCIETY OF AFRICAN MISSIONS OF LYONS.

received by 101 cannon salutes instead of the cries and threats of death which marked his first arrival.

Does not Christianity benefit by such examples of religious and patriotic devotion? Has not the preaching of the Gospel been a strong factor in the abolition of human sacrifices, and was it not a missionary, Father Borghero, who first dared to broach the question in Abomey? King Glegle answered that "had any other white man dared to do so, no consideration whatever would have prevented his Majesty from sending the offender to death."

The companions of Father Borghero were the first to draw any special attention of civilized countries to the bloody customs prevalent in Dahomey. He gradually prepared public opinion for the expedition of General Dodds, who abolished them forever.



To-day, thanks to the Society for the Propagation of the Faith and the Society of African Missions, the altar of the true God stands in the place of the bloody altars of Dahomey. Every day the blood of the Lamb mystically immolated in the hands of a Catholic missionary purifies the very spot in Abomey which for three centuries was red-dened by the blood of thousands of human victims.

The mission of Dahomey, governed by a vicar apostolic, at present numbers 8500 Catholics, 18 schools with 1756 pupils, 13 churches and chapels, 13 hospitals or dispensaries, 4 workshops and 3 farms, that of Zagnanado eliciting even the admiration of foreigners by the beauty of its plantations. Ouidah possesses a large and beautiful church. That of Porto-Novo has been enlarged to accommodate the Christians who communicate every month, or at least on the principal feasts of the year.



Though founded only in 1868, seven years after that of Dahomey, the mission of Benin is the more flourishing. Its development is in part due to the liberty which Catholic institutions enjoy under the English government. The schools receive a regular appropriation from the colony.

Since 1891, the mission is under the jurisdiction of a vicar apostolic, who resides in Lagos; 2059 children attend the schools; after many difficulties, the model farm of Toepo is in a flourishing condition. Where, at one time, there was only brush along the beach, the astonished eye of the sailor now sees a forest of cocoa trees laden with fruit; in their shadows flocks graze, and here and there the white habits of missionaries are seen as these direct the work of many orphans or children redeemed from slavery.

Spiritual results are even more consoling. Not only pagans, but Protestants, always numerous in English colonies, are converted. A recent number of the *Missions Catholiques* has published the fact that in Ijebou, Ibonwon, and Eshure, non-Catholic communities have embraced the true faith, putting at the disposal of our Catholic missions their churches and schools fully equipped.

Works of charity go hand in hand with institutions of learning.

Two homes are provided for the aged; an infant asylum has been built for abandoned children. In Abeokouta, a large number of lepers were forced to live outside of the city, sleeping at night in the open air on beds of leaves and dragging their disfigured limbs by day to beg a few yams to sustain life. Moved by pity, the missionaries have given them the best shelter within their means and devote themselves to the care of their souls and bodies alike. A young Portuguese woman has consecrated her life to the service of the lepers and the sick; for ten years "Mother Luiza," as she is called, has cared for them with true maternal devotion.

The most renowned institution in the mission of Abeokouta, however, is the Catholic hospital, founded by Father Coquard, or simply "Doctor Coquard," as he is known among the natives. His reputation as doctor and surgeon extends for over a hundred miles around. The sick come to him in crowds, even from Lagos, the capital of the English colony, where several physicians reside. The press never wearies of sounding his praises or publishing his success. The king of Ake, president of the Federation of Abeokouta, grants an appropriation to the hospital and, although a pagan, always assists at Mass, with his court, on great occasions.



In 1830, the merchants of Dieppe founded **Vicariate Apostolic of the Gold Coast.** a settlement in Elmina; the Portuguese, who succeeded the French, dedicated the small chapel built by their predecessors, to Saint Anthony of Padua. Unfortunately, the Catholic religion gained no strong foothold and the Gold Coast remained without a priest until 1880, when the Fathers of the African Missions established themselves in Elmina.

Their trials were many and cruel; however, the ashes of the first missionaries gave birth to a flourishing Christian settlement which numbers 6500 Catholics and 1650 school children, not to mention many charitable institutions, all prosperous.

Like Dahomey and Benin, this region is governed by a vicar apostolic with episcopal powers.



The prefecture apostolic of the Ivory Coast was founded only in 1895; with its ten stations and twelve schools it has made considerable progress, notwithstanding that the yellow fever has twice nearly carried off the whole personnel of the mission. Last

year the station of Koroco was founded about 250 miles in the interior, northwest of Kong. The question of schools is an important one in missionary countries. Like their Blessed Master, His disciples love to say: "Let little children come unto me."



**Prefecture of the
Upper Niger.**

In some of the more barbarous countries where cannibalism has not entirely disappeared the necessity of instruction is not understood.

It is difficult to get children to attend school with any degree of regularity. The apostolate, therefore, gives chief attention to adults and tries to win them over from polygamy. Such is the condition of affairs in the mission of Upper Niger, established in 1884.

If the conversion of an adult is most difficult, it has the advantage of being definite and influencing the entire family. Tested by a preparation of several years, these polygamists, once converted, become excellent fathers of Christian families.

Catholic missionaries lay great stress upon teaching their people how to work. Following Saint Paul, they themselves give the example, building all the structures of the mission with their own hands. Under their direction masons, carpenters, joiners, plasterers, blacksmiths, and tinnerns are so well trained that the English government is glad to secure their services.

Persuaded that agriculture, besides being a moral power, has the advantage of attaching man to his country, the Fathers try to educate farmers rather than artisans. The Catholics of Niger are the best cultivators of the soil in these parts, and their work does not prevent them going to church morning and evening for prayers and catechism.



**Prefecture of the
Nile Delta.**

By the express request of the Propaganda, the Society of African Missions went to Egypt in 1877. The conditions of the apostolate are different in that country from those in Guinea.

Egypt is Mohammedan; taken all together, the Christians of all the rites do not form one-tenth of the total population. It is a well-known fact that Mohammedans are hard to convert. Conversion presupposes two things: the disappearance of obstacles and the adoption of the new religion. Within the last twenty-five years in Egypt, prejudice against Christianity has either altogether vanished or is weakening more and more. The most prejudiced Mohammedans have been

prevailed upon to send their children, boys and girls, to Catholic schools.

What schools do for the upper classes, dispensaries do for the lower. They come every day by hundreds, begging to be cared for. The devotion of the Sisters is admirable. Nothing is more interesting and, at the same time, more heartrending, than to spend a morning in one of the dispensaries. It is, moreover, very consoling, for the care given to the body is generally the means for the mercy of God to enter the soul.



THE SEMINARY OF AFRICAN MISSIONS AT CAIRO.

It must not be thought, however, that no pioneer work is done in the Nile Delta. Gradually many schismatics have been approached and many, especially among the Copts, have been brought back to the Catholic Church.

As St. Francis Xavier began his work in India by converting the Portuguese of Goa, so the missionaries of Egypt are trying to convert and reform the 200,000 European settlers in that hospitable land. This undertaking is prospering. Catholic schools and other institutions are in a flourishing condition. More than one European who at

home would have remained from religious influences, through human respect, live and die practical Catholics in the land of the Nile.



Such is a sketch of the modest part of the apostolate which, by the grace of God, the Society of African Missions has performed. It has remained what its founder intended it to be—a society of secular clergy and lay brothers, consecrated to the work of missions, at first by a simple resolution, now by the form of oath used in the seminary of the Propaganda.

Its rules were definitely approved in 1900. The Society numbers three hundred and thirty members, most of them on missions, and two hundred and forty-five aspirants, distributed in three apostolic schools and two seminaries; the one in Lyons, the other in Cairo, Egypt.

IV. CONGREGATION OF OUR LADY OF THE APOSTLES.

Death did not allow Bishop de Marion Brésillac time to finish his work. His successor, the Very Rev. Fr. Planque, seeing how insufficient the work done by man alone in Africa would be, provided for the necessity by founding a congregation of Sisters consecrated to African Missions.

Although the congregation was founded only in 1876, it already numbers one hundred and ten Sisters on its death list. At present eighty Sisters in France and Ireland, the larger number in the novitiate near Lyons, are preparing for mission work. One hundred and fifty are in the field at present. Schools, asylums, work-rooms, hospitals, dispensaries, infant asylums, leper hospitals—all are conducted with the greatest success by these brave laborers of the Gospel, who win the admiration of pagans and Mohammedans by their modesty, industry, and inexhaustible charity.



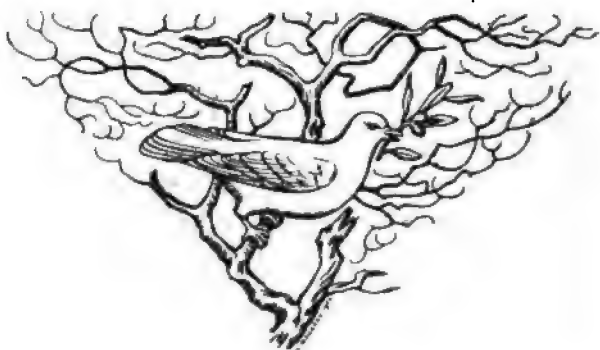
In conclusion, when we recall the sad beginning of the Society of African Missions, the premature death of its founder and all of his companions in Sierra Leone, the long list of the victims of the climate of Guinea, can we not say in all truth: "They have sown in tears"?

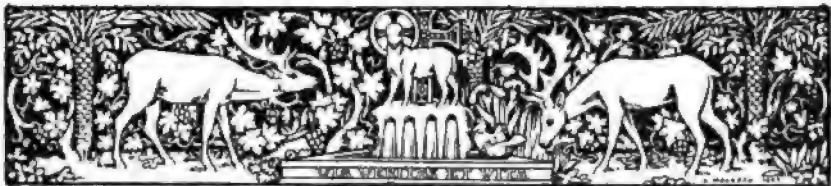
Nourished by the grace of Christ and watered by the sweat of African missionaries, the seed has come forth and grown little by little in the midst of thorns; beautiful ears have been gleaned; a congregation of Sisters has also added its sheaf.

When we consider the 20 to 25 million infidels to be converted, well may we exclaim with the apostles: "What is that among so many?"

Nevertheless, the Christian settlements number 38,514 Catholics, 8984 school children, and 1600 sick cared for *every day* without charge.

In face of such results, following the example of Father Perreyve, who adapted the psalm *Memento, Domine, David* to Bishop de Marion Brésillac when he was leaving for Africa, it would not be rash to apply to the Society of African Missions, in mourning *its founder*, the verse of the same prophetic psalm: "I shall cover his widow with benedictions and I shall help the poverty of his children abundantly."





MISSIONS IN ASIA

DIOCESE OF COLOMBO

Metropolis of the large island of Ceylon, the arch-diocese of Colombo comprises the two provinces of Colombo and Kurunegala, one-fifth of the population (200,000 souls among a million) profess the Catholic religion. 200 churches and 100 chapels are scattered over the territory. Eighty missionaries, Oblates of Mary Immaculate, and 10 native priests, under the direction of Archbishop Melizan and his coadjutor, Bishop Coudert, exercise the apostolic ministry, assisted by the Christian Brothers, Sisters of the Good Shepherd, Sisters of the Holy Family, Franciscans, Missionaries of Mary, Little Sisters of the Poor, and several native communities.

The following letter has a double interest. It not only gives us interesting details on the apostolate in Colombo, but makes us share the first and enthusiastic impressions of a young missionary just arrived on the field of labor which it had been his long-cherished dream to evangelize.

LETTER OF REV. ALOYS KIEGER, O. M. I.

I thought it would give you pleasure to know a few of my impressions of the island of Ceylon.

On the 7th of November, 1904, early in the morning, we arrived in Genoa, two veteran missionaries from Ceylon and four young recruits. In the afternoon we boarded the Spanish steamer *Lopez y Lopez*. A whistle was heard, and slowly, majestically we sailed out of port.

On November 12 we arrived at Port Said, whence we steered direct for Ceylon without stopping. On seeing the barren, sandy banks of the Suez canal and the bare rocks burned by a direct tropical sun, we said to ourselves:

"Well, if the island of Ceylon is as fertile as these shores, there must be absolute poverty."

Our two elder brethren comforted us by telling us that our mission

was the most beautiful country in the world, the island of pearls and the pearl of islands—in a word, a little spot of the ancient earthly paradise.

On the seventeenth day after our departure, at dawn, we were all on deck when a small black speck was seen in the horizon. "Ceylon, Ceylon, there is Ceylon!"

Little by little the speck grew larger until we could distinguish mountains and plains, then an immense forest of unfamiliar trees extending into the sea; forests of cocoa trees and banana groves. A beautiful, a magnificent sight!

In Colombo.— At midday we entered the port of Colombo. It was very warm, particularly as the vessel stopped; the sun's rays beat furiously down upon us. Fortunately, we were provided with an umbrella and a broad-brimmed hat; sun-strokes are of common occurrence in these parts especially among new arrivals. The natives are much more fearful of the moon. At night they always wear some kind of a head covering, though in the day they walk around bareheaded.

A European and an Indian City.— Hailing a boat, we set foot on the soil of our adopted country ten minutes later. Upon beholding the large houses, fine streets, and electric cars, we must confess we were somewhat disappointed. We thought we were going to a barbarous country, and we found ourselves in an almost European city. Taking the car, the scene soon changed; we were in an Indian city. The streets were lined with a row of huts, one dirtier than the other. The natives, seated in their shops, were selling the fruits of the country—cocoanuts, bananas, pineapples, etc. They were dressed in the most varied and startling costumes, from the last Parisian novelty to the garment worn by our first ancestors before their fall; the ardent rays of the sun supplied all other raiment. Before the small front door of their home, one saw mothers washing their little ones with buckets of water, unmindful of the presence of strangers. We were impressed by the air of the men, effeminate and, at the same time, manly. They are tall and strong, wear no clothing above the waist, and arrange their long black hair woman fashion, with a large comb shaped like a horseshoe. The natives value their traditional costume very highly. Shoes, a foreign necessity, are very rarely worn, and, if so, only on great occasions, as at the ceremony of marriage.

**With Archbishop
Melizan.—Curry.—
The College of the
Oblate Fathers.**

We are now in Boréla, the residence of Archbishop Melizan, of Colombo. A large park planted in cocoanut trees with several one-story structures forms the archiepiscopal palace. The archbishop extended a most cordial welcome and offered us as a refreshment the favorite dish of the country, rice served with *curry*, a sauce much hotter than pepper. With no suspicion of the malice concealed under its beautiful reddish color, I partook plentifully of it; immediately my tongue began to burn and the tears started to my eyes. And yet this *curry* is the royal dish of natives and missionaries accustomed to the country. They never sit down to a meal without it. To know how to make *curry*, strong and well-spiced, is the highest ambition of native cooks. Not one of its ingredients may be omitted—meat, fish, cocoanut, and particularly red pepper.

In the evening we went to visit the College of the Oblate Fathers. It is a structure built on the shores of a magnificent lake; although unfinished, it is worthy of the city of Colombo. More than 600 students of all creeds are following the course of instruction under the wise direction of Rev. Charles Collin. We went up into the tower to get a view of the city, but could not see all its beauty for the surrounding trees. The whole city is a large park planted in thousands of cocoanut trees, in whose shadows the houses lie. If they do not take their rest near the vine and the fig trees, as did the Jews in the Promised Land, they can truly say that they pass their lives in the shadow of cocoanut trees crowned with perpetual verdure.

We had seen enough for one day, and retired for the night.

**The Work of Mission-
aries.—An Excursion
into the Surrounding
Country.**

The next morning we received a visit from our future pastor. He excused himself for not having come the night before; there had been too many penitents. For longer than a month he had been doing nothing but hearing confessions for the jubilee. The poor priest could do no more, and implored help. What was there to do? All the missionaries were in the same plight. The Father told us of many conversions effected by the jubilee. How many pagans and heretics were baptized, how many unlawful unions were blessed and legitimized!

Leaving the city of Colombo, we took a trip to Maggona for the purpose of getting our new costumes, the excessive heat preventing our wearing our cassocks any longer. In Maggona, we changed our seats in the railroad for the less comfortable accommodations of an ox cart.

As the vehicle was intended for only two passengers, it was rather difficult for the four of us to make ourselves comfortable. But we adapted ourselves to the situation and by close packing all of us got in.

Our little ox, urged on by the driver, ran like a horse, and, after twenty minutes of more or less inviting jolts, we reached our destination. The Catholic orphanage is situated in the midst of a forest. Twelve years ago a large tract of land belonging to the archdiocese was cleared and planted with cocoa trees. After a few years these trees will be a source of revenue, but as yet many of them are barren. Near the orphanage there is a small jail in which more than 150 juvenile prisoners are held for a term of three, five, or six years. The orphans number about 120, and come together with those in the workrooms of a little industrial school built for them; it is very interesting to see them all at work under the direction of a few Brothers. Their primitive carpenter shop appealed to me especially.

Native Brothers conduct class during half of the day. To keep this little world in order requires a firm hand. More than once there have been signs of revolt in the reformatory, and the Father has been required to use all his power to suppress it. Many of the little prisoners are either Buddhists or Mohammedans, still most of them attend Mass and Benediction on Sundays voluntarily. It is a pity that the little building honored by the name of chapel is too small to accommodate all, although the natives scorn the comfort of benches and chairs. The Father in charge of this work has designed a plan for a small church. Let us hope that it will soon rise in the shadow of the cocoa trees. With time and money all can be accomplished. We know it, alas! but which of the two will fail the Father!!!



In the meantime the archbishop summoned me for the mission of Moratuwa, where there were two priests sick and overworked.

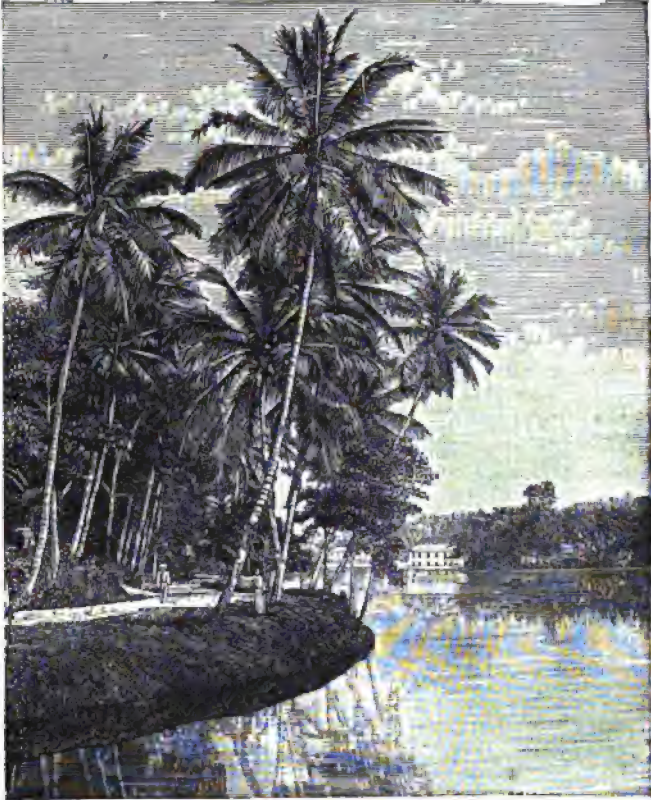
"Very well," said I, "but of what use will I be in a mission composed of natives?"

"Go anyhow," replied he; "you will do what you can; you will baptize, bury the dead, give Holy Communion, etc."

On my arrival I found Father Eyffon engaged in examining a number of Christians who wanted to go to confession. To go to confession here, one is provided with a ticket given by the priest, who makes use of this occasion to become acquainted with the religious knowledge of

his parishioners. The two missionaries were very tired; for more than a month they have been in the confessional nearly all day. Their sick calls and other sacerdotal duties have also been very many.

The mission of Moratuwa numbers about 8000 Catholics living in a Buddhist center of which they form the large minority. The principal



CEYLON.—SCENERY NEAR COLOMBO.

church is pretty, very pretty indeed for a mission country. I cannot say as much for the other ten churches in charge of the same priests. Six of them are yet building; the others are more or less equipped. On the 3d of December I had occasion to see one of them. It is an old hovel located fifty feet from the sea and only a few yards above the level of the water. Back of the sanctuary is a kind of shed leaning against the wall. This is the rectory, where the priest spends nearly a month every year. I spent two days there. At night I laid myself

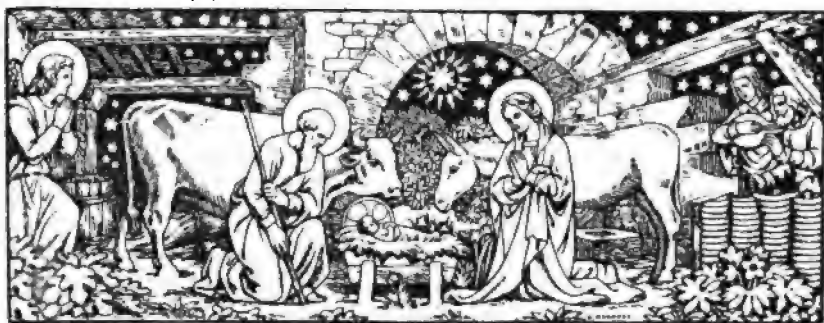
down on a kind of cot covered with a mat and I wrapped myself up in a sheet; nevertheless, the dampness came in through the window, in which there was no glass, and drops of water falling from the roof wet all my clothes. So I have had a taste of some of the trials of a missionary.



However, if the work of a missionary is hard, his consolations are also many. The devotion **The Feast of the Immaculate Conception.** and fervor of Christians kneeling or prostrate for hours in the church would rejoice the heart of any apostle. The 8th of December was a feast of exceptional sweetness to us. For twelve days a band of natives had been busy decorating the road between St. Sebastian and the church of St. Joseph. All was done for the procession in honor of the Blessed Virgin to be held on December 8.

At three o'clock the church of St. Sebastian was filled and a crowd stood without. At four o'clock the processional cross was borne in front, followed by six stalwart men bearing a large statue of the Blessed Virgin to be carried in triumph to the church dedicated to St. Joseph. More than 6000 persons surrounded the statue, saying the rosary and singing hymns in the vernacular. A number of Buddhists stood by the way lost in astonishment; if any one of them neglected to take off his turban when the statue passed, the sacristan kindly called him to order. You should have seen the enthusiasm of our people. Woe to any Buddhist who would have dared to say a word against the faith. Fortunately, everything passed off quietly. The procession lasted nearly two hours and then seemed to be over too soon. The Blessed Virgin must have rejoiced to see this display in a country given up for centuries to the errors of Buddhism and paganism. What a pity it is that there are so few missionaries! The more progress we make the more work accumulates. In the place where twenty years ago, thirty missionaries found leisure, ninety priests have now not a minute to call their own.

This diocese is more thickly settled than most countries of Europe, and the Buddhists, who see the zeal and disinterestedness of Catholic missionaries, and the good will of converts, gradually manifest a desire to embrace the faith. The harvest is great. Let us hope that God will soon send a number of apostolic laborers zealous for the glory of God and ready to suffer the fatigues of continual work.



SUPPLEMENT
TO THE
AMERICAN EDITION
OF THE
Annals of the Propagation of the Faith

THE LAST LETTER OF BISHOP FAVIER

One of the most illustrious of the valiant cohort of Catholic prelates on the foreign mission field dropped from the ranks on the 6th of April when Mgr. Favier died in Pekin. During the 43 of the 68 years of his life that he spent among the Chinese, he wielded an immense influence and accomplished a most notable work, not merely as a successful missionary, but also as an able diplomatist. He was instrumental in facilitating foreign intercourse with the Chinese government and in establishing diplomatic relations between the Chinese court and the Vatican.

Our readers will recall how prominently Bishop Favier came before the public a few years ago during the Boxer outbreak. For two months while the uprising was at its worst, Mgr. Favier gathered with missionaries, nuns, and native converts and refugees to the number of over three thousand on the grounds of the Cathedral (North Pekin), with a mere handful of French and Italian marines made a heroic stand until relieved by the allied forces. A short time after the storm he wrote: "I do not think I exaggerate in estimating the number of victims in the Vicariate of Pekin alone to be 20,000 at least. . . . In

this city our churches, chapels, colleges, hospitals, etc., all are destroyed. Throughout the vicariate the ruin is almost entire; the work of 40 years is nearly annihilated. The courage of missionaries, nevertheless, is not on the wane; we shall begin over again, assured of success in the end, for 'the blood of martyrs is the seed of Christians.' We were 45,000 before the war; I venture to predict that in spite of our losses we shall be 55,000 before five years!"

Almost simultaneously with the news of the death of Bishop Favier we received communication of the following letter and report addressed by him a few months ago to the Superior General of the Congregation of the Mission of which he was a member. It shows that before his death the eminent prelate had the happiness of seeing his prediction more than fulfilled.

"My hopes have been more than realized. Last year we registered twelve thousand adult baptisms, which brings the total number of Christians in this vicariate up to sixty thousand, and we have remaining twenty-five thousand earnest catechumens for next year. Surely we are indebted to our martyrs of 1900 for these marvelous results.

"The spiritual fruits, which I have the honor to send herewith, will satisfy you that as regards both our personnel and our works, we are making very satisfactory progress. Besides the four missionaries, whom the generosity of our Very Rev. Superior General has bestowed, the goodness of our Visitor claiming also our gratitude, you will note with pleasure the number of newly ordained priests at Peking, and the growth of seminaries.

"God, in His mercy, has augmented so considerably the flock, that the corresponding increase of pastors has become our first care. Our personnel enables us to meet all present demands, but what if the prospective harvest for 1905 exceed that of the current year? May Almighty God vouchsafe to multiply vocations for China!

"These consoling results obtained during the great calm, and without the slightest annoyance, are the best refutation of the erroneous opinion which, perhaps, still causes Peking to be considered a most perilous mission, an opinion that, it is probable, has been strengthened by the massacres of the Boxers. A like persecution may never occur again; it may take another form, but are such evils so much to be deplored? Assuredly not: witness their fruits. In our missionary labors we still follow the little method of our Holy Founder; motives and means. Why do we devote ourselves solely to the conversion of infidels, especially of the poor? Our Lord and St. Vincent have given

us the example. Why do we not seek out the rich? Our Lord did not go in search of them. Why, in order to effect conversions, do we limit ourselves exclusively to preaching? For the reason that in this we imitate our Lord and His Apostles, who made use of no other means than preaching.



BISHOP FAVIER.

“What means do we employ? We give to the poor catechumens during the term of their instruction what is indispensable in the way of food. Our Lord by a miracle provided for those whom He had just evangelized, lest they should suffer from hunger. We spare no effort in the selection and trial of our catechumens. Do we always make choice of the most perfect only? It would be presumptuous to expect

such success; among the twelve Apostles there was one traitor; among the first deacons, two heresiarchs!

"Our missionaries might well content themselves with evangelizing only the principal centers; we scatter them over 711 missions; why? Our Lord sent His Apostles into every place, and to the extremities of the earth.

"The little method of St. Vincent is, therefore, the only one for us to follow, if we would never be led astray, for the motives and the means which it commends are those of our Lord Himself."

† ALPH. FAVIER, C. M.

COMPARATIVE REPORT OF THE VICARIATE APOSTOLIC OF PEKIN.

	Before the Boxer outbreak, 1900	At the end of 1904
Bishops	2	2
Missionaries (European)...	28	29
Native priests.....	30	47
Churches	31	44
Chapels	145	273
Stations	577	711
Catholics	46,900	59,016
Baptisms of adults.....	2,322	12,414
Catechumens	6,506	25,000
Total pagan population, about 10,000,000.		

AN AMERICAN NUN IN THE HEART OF AFRICA

It is a far cry from the heart of Africa to the heart of New York, but it is a cry that many of our readers will heed when they learn that Mother Mary Paul is one of our own. Some years ago she with five other heroic women volunteered for the African missions, with the result that practically the whole district in which she has been laboring is now Catholic. "Was it worth while" for her to leave home and country and the ordinary conveniences of civilized life in an American convent to go to Uganda? From the appended pages one may gather that she feels it not only a duty but a privilege to devote her best efforts to the salvation of those precious souls who have so readily listened to the words of life. Last Christmas there were 2000 Holy Communion in that little mission station of Nsambya. "Was it worth while?" The marvels accomplished by Bishop Hanlon with his Irish priests and American nuns is a sufficient answer and should inspire us all to "give more interest" to the Catholic missions.

LETTER OF MOTHER PAUL, O. S. F.,
TO THE REV. JOHN J. DUNN,
*New York Diocesan Director of the Society for the Propagation of
the Faith.*

NSAMBYA, UGANDA, BRITISH EAST AFRICA,
FRANCISCAN CONVENT, February 21, 1905.

DEUS DET NOBIS SUAM PACEM!

Reverend and Dear Father:

Your very kind letter was forwarded from here to Nandi Country, where I was in what truly proved to be "the wilds of Africa." It is a great pleasure to know that you are personally interested in the progress of the work of Bishop Hanlon's vicariate and that you are kind enough to give special encouragement to this American member of our Franciscan community here. Naturally, I turn my eyes to America when I take them away from heaven, with an inward consciousness that my prayers and expectations will be heard and granted in due season.

Upon my return to Uganda, I found some copies of the *Catholic News*, in which the Society for the Propagation of the Faith had some interesting notes. Two headings have fixed themselves in my brain: "Is it worth while?" and "Now I will give more interest." Were anything wanting to answer the first, I could tell enough to convince the one who asked the question that it is well worth while. If praises are due to the missionary priests one meets in Uganda, how much more is due to the thousands who have not alone listened to the Gospel preached to them, but who have imitated the Apostles in leaving all things in order to follow their teacher and take to others the glad tidings they waited for so long.

We are here only two years, and already three bands of young Baganda women taught by us have penetrated to wilds we dare not enter in order that they may—as they express it—"carry the words of the religion of Jesus Christ to those who have not yet heard of Him." They are doing well themselves and are helping others, especially little children, whose hearts will be better disposed than their elders to welcome the white missionaries of whom they so often hear from the black missionary girls who teach them. Was it worth our while to come and prepare these intrepid missionary bands? Yes. For that one work we would travel the distance again and repeat the leave-taking from those we left and love.

We had a school sufficiently large to accommodate one hundred and fifty pupils. Last Easter, when the Cathedral was swept away by

the cyclone, our school building was so shaken it had to be taken down. A generous priest of New York City sent me fifty dollars. With that we built a temporary school large enough for two hundred and fifty pupils, and now there are as many more attending daily; we have classes outside the school building, where happy little pupils sit on the ground and diligently apply themselves to their appointed tasks.



BISHOP HANLON AND MISSIONARIES.

MOTHER PAUL (*on the right of the Bishop*) AND NUNS.

Their perseverance may be known by the following: I saw a sister distributing pieces of blue paper—the covers of old copy books—which the little ones were accepting with great satisfaction. The sisters told me that I was a party concerned in their scheme, as they had promised a rosary to each child who returned *fifteen* pieces of paper representing as many weeks regular attendance! These dear little Catholic Baganda children prize a rosary above anything else presented to them—unless it be a crucifix.

We had difficulty in getting sufficient food for these little ones, who have come from distant villages to receive instruction and preparation for their first Holy Communion. Nearly all the first band returned to their homes before they had been here a month. However, the catechists planted sweet potatoes and the women hoed and pruned for better results from the banana trees, so we were prepared for the next band of little guests who came to Nsambya. About that time another friend sent sixty dollars, with which I ordered from London a plough and harrow. They are now on Lake Victoria Nyanza, and soon we shall be able to put them to good use and produce better food for our little ones.



NSAMBYA.—CONVENT OF THE FRANCISCAN SISTERS.

With another donation, we are to-day commencing to build a hospital one hundred feet long by twenty-eight feet wide, of native sun-dried bricks, and hope to complete it for three hundred dollars. I think there may be some force given to the necessity of building such a hospital, if I tell you that the donation for it has been raised and presented by the Uganda priests themselves. By no means could they donate the whole sum—they encouraged us to start, and America will be sure to do the rest!

Every morning the sick come in numbers to receive medicine and treatment, and it is heartrending to send them back to their villages when we know that many might be cured by a diet of milk and soup, which they have no means of providing or knowledge of preparing for themselves. Our hospital will meet such needs, although for the

greater numbers afflicted with sleeping sickness there is yet no cure known. Colonel Bruce, to whom has been entrusted the duty of discovering the cause—and, if possible, the cure—of the sleeping sickness of Uganda, regrets that as yet there is no abatement of the disease. One estimate gives the death rate from this cause at eight per diem, and it is probable that not fewer than sixty thousand persons have died from this strange disease during the past four years. The Fathers visit the infected districts regularly to administer the Sacraments to the dying Catholics and to give Holy Communion to those



MOTHER PAUL'S CHILDREN CARRYING SUN-DRIED BRICKS.

who desire it. Isn't it all "worth while?" I did not realize this myself until my recent visit to Nandi country, where, at present, there are no missionaries.

The Nandi men are warriors, and they consider it degrading to engage in anything other than warfare. They have been so successful in their raids upon neighboring tribes that the government authorities find it difficult to prevent the Nandi continuing the custom in which they find such glory. With tribes of this kind it is very difficult to deal. Their rejection of any form of labor, their gross superstitions and their adherence to polygamy make a strong opposition to missionary efforts; nor are they at present prepared for the presence

of strangers—white strangers—in their country. They ran in fear from Sister and me and drove their cattle off the paths as if they might suffer some loss by passing too close to us. Human life is of little value in Nandi country, for the poor savages have yet to learn that there are other means of combating or treating with an opponent than by—as they call it—“blooding their spear.”

Contrasting the Nandi with our gentle Baganda, who have always shown such excellent courage in throwing away their superstitions and generously embracing the knowledge and the practice of our Holy



BISHOP HANLON AND SOME OF HIS CHRISTIANS.

Religion, one stands in awe of the gift of faith vouchsafed to the Baganda. The latter will work—even the little children are glad to carry the sun-dried bricks their elders make to build church, convent, school, or hospital for us. This is not easy to do in a land of sunshine and song. Nature allures one to enjoy lazily its beauties revealed to eye and ear, and it is only strong love in the hearts of our children that makes them labor when they want to revel in the ease about them. I send you a photograph of some of them carrying bricks. You may be able to see in the distance the tin roofs of the houses of which we call “the city,” viz., Kampala; also the Protestant church crowning a hill. You will know how near we are to the

dangers mentioned under the heading, "Now I will give more interest." Just a little more interest—a little more help from individuals at home would make such a difference to missionaries abroad!

Tell them, Father, how much we, among many others, need such help. A little goes a long way in this country, and we are just beginning in a vast field where thousands of women, girls, and children have only us to show them "a better way," and give them care they never knew before.

Give our heartfelt thanks to those who have forwarded donations through the Society for the Propagation of the Faith, and exhort others to remember the mission of Nsambya. With warmest thanks to you for your personal help, believe me, dear Reverend Father,

Your servant in Christ,

MOTHER M. PAUL, O. S. F.

NEED OF NATIVE CATECHISTS AND NURSES IN JAPAN

A New York gentleman interested in the Catholic missions in Japan having requested us to obtain information as to the cost of maintaining catechists and dispensaries in that country, we wrote to Father Sauret, who has been doing missionary work in the diocese of Nagasaki for many years. We think that his answer will be of interest to our readers, because besides the many practical details it contains, it shows the absolute necessity of native catechists for the conversion of Japanese pagans, until a native clergy will have been provided, which is not to be expected for many years owing to the lack of resources. In the second part of his letter, Fr. Sauret emphasizes the oft-repeated assertion that charity to the body is often the surest way to the soul.

LETTER OF FATHER SAURET, P. F. M.,

TO THE REV. J. FRERI,

Director of the Society for the Propagation of the Faith.

KURUME, JAPAN, February 28, 1905.

Rev. and Dear Father:

I am only too glad to answer your welcome questions. You ask me the cost of maintaining a catechist in Japan? I cannot, of course, vouch for my figures to apply to all parts of the empire, but in the diocese of Nagasaki it costs about 15 yen (\$7.50) a month to support a man catechist, who must be married and may have a child or two. This does not even include the house rent, costing from 3 to 5 yens a month. Some missions are able to provide lodging for their catechists; here I have rooms for two. Of course, we could secure the

services of unmarried young men for less money, but they would not inspire any confidence.

The cost of living increasing every year, and more so since the beginning of the war, most of our missionaries have dispensed with catechists, waiting for better times to enlist anew their services. This means an absolute standstill in our missionary labors, properly speaking, as it is impossible for us Europeans to do any direct work among the pagan element of the population. To reach it we need the catechist as an intermediary, the very fact that we are foreigners is an insuperable obstacle to our being admitted in a pagan family, much less gaining its confidence.



KURUME.—MISSION HOUSE.

This shows the necessity in a country like this of a native clergy, for of course a native priest will do far more effective work than a catechist, though I confess that among the poor a catechist will find an easier access than a priest would; here as elsewhere the poor are the ones who open more readily their souls to the light of the Gospel. Fifteen years ago a seminary was opened at Nagasaki and the training of young men for the priesthood begun and carried on successfully, since in this diocese alone we have 27 native priests. I regret to say that owing to lack of resources the Seminary of Nagasaki, which at one time counted as many as 50 students, is closing its doors, and our bishop is even compelled to refuse new missionaries, being unable to support them. All he can do at present is to fill up the vacancies

caused by death. Let us hope that charitable souls will help us to convert this brave and intelligent people before Protestantism has gotten hold of it.

The diocese of Nagasaki is rather behind in regard to the evangelization of the pagans; this is due to the fact that the old Christians of St. Francis Xavier, discovered by Bishop Petitjean in 1865, are all in this part of the country. For many years the missionaries had all they could do to minister to those Christians, who numbered several thousands. Although they had kept the faith, they were very ignorant and had to be instructed and trained in the practices of religion.



JAPANESE CHRISTIAN WOMEN.

I was the first one to *attack* the pagans, and not without some success. I formed a catechist to clear up the ground for me, and that man has brought to the faith a number of pagans. Four years ago he left me to go and make a little money to marry his daughter. He succeeded and she married a policeman, who later on received baptism and is now an excellent Christian. Having no other family care, and being old, my catechist came back to me last year and took up his work anew. I pay him only 12 yens (\$6.00) a month, and later on he will probably be able to live on ten yens. He is thoroughly devoted to his work, and as he knows everybody in Kurume and has always enjoyed an excellent reputation, he is an ideal helper. His theological learning is not, perhaps, very deep, but one cannot be perfect.

I employ also as catechist a woman who has been working 23 years

for the Nagasaki mission, 15 of which were spent in Kurume. She is extremely skillful and well and favorably known. Besides bringing many adults to the true fold she has opened the gates of heaven to numberless children. In one year she baptized 212 pagan children in danger of death. Unfortunately, that good woman is now suffering from the beri-beri; her limbs are half paralyzed and she walks with great difficulty. To send her home after so many years of excellent services would be cruel, so we are taking care of her at the mission. The best cure for beri-beri is good and substantial food, meat and bread, which are expensive in Japan; rice and fish, the ordinary fare of the Japanese, must be put aside. This is how Japanese physicians treat beri-beri, and it is the only effective remedy. We still hope that our good catechist will recover her health, but it may take a long time.

A woman catechist costs less than a man, not a great deal, however, for here, as elsewhere, appearances are important and she must be well dressed in order to be admitted into good society. Ten or twelve yens a month (\$5 or \$6) will generally support her.

So much for an answer to your first question.



You ask me, in the second place, what would be the cost of keeping up a dispensary? In China much can be done with little. Here we are in a civilized country, where everything costs. Moreover, the pagan Japanese value only outside show and have no regard for Christian humility.

However, a well-equipped dispensary with a sufficient personnel and Sisters as nurses would cost little to support. The rich Japanese would be delighted to be cared for by the foreign Sisters, let the cost be what it may, and would give enough to provide for the poor. For all that, it would require an establishment which I consider an impossibility for the present. Let us not speak of it.

The practical question is a dispensary for only the poor and those who have some money to pay the cost of medicines. A Japanese doctor would be necessary; his terms would be about seven or eight dollars a month for two or three hours' service a day, or from 15 to 20 dollars if he would give his whole time to the dispensary. The cost of the medicines could be collected, and the nuns could get their support from an industrial school which they intend to establish.

But if we want a dispensary to do some good to the soul, we must also employ Catholic Japanese nurses. They are indispensable and would alone be able to make conversions. Sisters might have direc-

tion of the institution, but they could do no effective work for the evangelization of the pagans. Their habit and their nationality would always stand in their way. The Japanese keep strangers at a distance.



EUROPEAN NUN AND JAPANESE NURSES.

In their heart of hearts they despise them more or less, though exteriorly they preserve a respectful silence. There is no possible intimate association under such conditions and, consequently, the heart is not won over and it is difficult to effect a sincere conversion. In dispensaries and in hospitals a Japanese woman could do a great deal of

good. A sick man or woman would speak to her with sincerity and would not hesitate to ask her about the character, life, and religion of the foreigners at the head of the dispensary. From admiration it will be easy for them to pass to imitation. The patients would not dare to ask similar questions of the Sisters; and, even if they did, they would not pay much heed to the answers; in their opinion, all foreigners must have a motive of human interest for coming to Japan and it must be to their advantage to keep it concealed. With such a feeling of distrust, no mutual confidence can be established. After they are once converted, the men will speak frankly to me of their dispositions before baptism. Nurses, therefore, will not only do good at the dispensaries, but they will dispose men to study the Christian doctrines by visiting them in their homes. The sick will come to the dispensary, from time to time, to get the necessary medicines, and so he will become acquainted with the infirmarian. She can then call upon him; conversation will drift more or less upon the subject of religion. Moreover, if a child is dying in the neighborhood, it can be baptized unknown to the parents. My woman catechist baptizes a number of pagan children every year in this way. Every one knows that she is in my employ, and as I have the reputation of being a good medical doctor, the people imagine that, by being associated with me, she has learned to take care of the sick. She can present herself anywhere where there are sick children. As she has a weakness for finding fever, and always discovers microbes in a dirty skin, she, of course, needs water to lower the temperature or bathe the parts affected by microbes. Whilst the pagans admire so much scientific knowledge in a Japanese woman, she profits by the occasion to administer the Sacrament of Baptism, making use of the Latin formula. The unknown language sounds rather strange to pagan ears; they imagine her words to be some kind of incantation to add efficacy to the remedies. The people never raise any objection to any such proceeding. They believe that, in Christianity as in Buddhism, certain formulas add force to the medicines. Besides, there are many patent medicines in Japan; every one uses them without consulting a physician. Any nurse having some to distribute is always welcomed by a patient who cannot afford to buy any himself. A few pellets given to a child for nothing usually gains the good will of its parents. Moreover, the spirit of religion is fast disappearing in Japan; the question of temporal interests is attracting the people more and more. This is a misfortune for such a country; but religious indifference taking the place of hatred of Christianity makes it easier for us to have access to the children.

If we could found a Catholic hospital, I am sure that we could do much good, and the Japanese would pay the expenses of maintaining it. The Japanese are very proud of their victories over the Russians.



JAPANESE CATECHISTS.

They are confirmed in the belief of their superiority over the people of the west. To be cared for by instructed European women would be the *nec plus ultra* of rich men who have money to spend and are anxious to profit by the best treatment for a certain length of time. Japanese hospitals are very well provided with medicines and surgical

appurtenances, but the food is not nutritious. The doctors often prescribe European diet for their patients, but no one knows how to prepare it.

The difficulty presents itself anew how to arrange an establishment for this people. The Japanese have very strict regulations of hygiene to be observed in their hospitals. The building must be of brick or of stone, with plastered trellises; above all things there must be the required extent of roofing. I do not think I shall be able to assume the responsibility of such an undertaking. Moreover, it would be desirable that the institution should be self-supporting and not be compelled to make constant appeals to public benefactions.

With educated and rich men at the hospital, it would be easy to dispose them to hear the explanation of our holy religion. Even if they were not converted, they would allow the poor in their neighborhood to follow their hearts' desire, even encouraging them to be converted. It is, at present, admitted that religion is necessary for the lower classes. The educated may have other principles. They are difficult to convert and pride is the main obstacle. Indirectly, nevertheless, they can be of great service to us by granting the same privileges to Christianity that are allowed to Buddhism and by not opposing the conversion of the masses. The Russians have made the present war a crusade against paganism; and as, up to date, at least, they are the ones to lose, the bonzes are profiting by the opportunity to show the people the futility of the efforts of Christianity. It will take some time to open the eyes of the rural population.

Hoping that the increasing interest of American Catholics in the work of the Propagation of the Faith will soon enable us to obtain the help of catechists and nurses for our missionary labors, and assuring you of my sincere gratitude for the many favors already received, especially those of my unknown friend, I remain,

Faithfully yours in Christ,

M. SAURET, *Mis. Ap.*

AN APPEAL FOR AMERICAN MISSIONARIES IN CHINA

A Sister of Charity who has spent the best years of her life in China, and whose letters have just been published in pamphlet form by the Society for the Propagation of the Faith mentions repeatedly the need of English-speaking priests in China. That need will be brought to the attention of American Catholics still more vividly in the following letter of an American priest who is doing missionary work in Ning-Po.

LETTER OF FATHER FRASER
TO THE REV JOHN J. DUNN,

*New York Diocesan Director of the Society for the Propagation of
the Faith.*

CATHOLIC MISSION, NING-PO (CHE KIANG), CHINA,
February 22, 1905.

Rev. Dear Father:

In reading over the page on "The Propagation of the Faith" in the *Catholic News*, I was very glad to see that you are endeavoring to excite the zeal of American Catholics to a more generous contribution towards the spread of the faith in heathen lands.

It is heartrending to see on the one hand how many Protestant ministers come to China from America to spread their heresies, and, on the other, how few Catholic missionaries to spread the faith of Jesus Christ. Indeed, the Protestant missionaries coming from America and England are so numerous that the English-speaking people are put down by the Chinese as being one and all Protestants. This is all the more lamentable as at present the English-speaking people exercise a great influence over the Chinese on account of their overwhelming majority here in China, their commerce and wealth. In fact, the greatest attraction now for a Chinaman is to study English, and in order to acquire a knowledge of our language he often spends what to him are enormous sums of money. "America," it is said, "is a world power." That is true, and all must admit it. But for the poor Chinese, who, by the way, form no small portion of the human race, up till now America has made her power in matters of religion felt only by sending hordes of Protestant missionaries. There are seven Protestant sects in Ning-po alone; among them a China-American sect founded a few years ago, which has already 150 stations.

China is full of American ministers working away at the poor Chinese, imposing upon them a more dastardly yoke than that of paganism from which they pretend to redeem them, and besides, what is most galling to us Catholic missionaries, they receive millions of dollars from America and thus by means of money thwart us in every way they can, and do an immense harm to the Catholic Church. Catholics in America should do all in their power to prevent these contributions. "Money makes the mare go," and this saying was never more true than when applied to the Protestant church in China. Let the flow of American gold into all parts of this heathen land be stopped and you will see sapped at its root all Protestant missionary enterprise.

Oh, if I could only impress on American Catholics this truth, which to us is as clear as the light of day! Here is a work you can do even remaining in America. Help us! do help us! If you do not wish to come to China and spend your life in converting the pagans, you can at least help us in America by destroying the work of Satan at its roots, I mean by preventing in some way or other the unspeakable iniquity, the unheard-of injustice of sending hundreds of ministers and millions



S. KIANG-SI.—BISHOP COQSET AND NATIVE PRIESTS.

of dollars for the spreading of Protestant errors. Cry out against this violence of truth, this confusion of principles. Just think of it for a moment: the Catholics of America look on calmly without making an effort at resistance, whilst the Protestants, on the contrary, are ravaging with all their might this vast vineyard of the Lord. I wish some scheme could be devised to lessen the contributions towards Protestant propaganda. I am sure American Protestants would not be so eager to give alms (?) to their missionaries (?) if they only knew how half the money went.

But America must not stop at this negative propagation of the faith. She must make amends for the past by sending a host of zealous missionaries to China and must support them generously. Oh! if America would only send us priests animated with the same zeal for the salvation of souls as animate those who are now giving missions to non-Catholics. We have a peculiar need of them at present on account of China being deluged with Protestantism. Strange as it may seem, wherever we go we must begin our evangelization by proclaiming the falsehood of "the Church of Jesus," the name which Protestants have impiously assumed to themselves. Who are more qualified for this work than American priests, who have lived with Protestants from their childhood and know all their tricks and sophisms. What more efficacious means of blotting out the infamous slander spread abroad by the Protestants that *all* English-speaking people are Protestants than a band of American priests?

Yes, dear brother priests and ecclesiastical students of America, you have a work to do in China, which you alone can do. Do not stop at the selfish thought that there is too much to be done in Asia Minor—when St. Paul left it to go to Macedonia. "And a vision was showed Paul in the night, which was a man of Macedonia standing and beseeching him, and saying, 'Pass over into Macedonia, and help us.' And as soon as he had seen the vision, immediately we sought to go into Macedonia, being assured that God had called us to preach the Gospel to them." Would that the noble Society for the Propagation of the Faith were, as it were, a vision for many young American apostles, who, breaking the ties of kindred and fatherland, would come into this vast kingdom of Satan, and by a life of zealous toil deliver many a soul from his awful clutches.

The Chinese are not as bad as they are pictured. The most of them are good, simple people and easily converted to the faith. An American priest leaving the conversion of heretics for that of pagans loses nothing in the way of merit before God, as he can convert a hundred Chinese pagans in less time than it takes to convert one Protestant; then, besides, look at the countless number of infants to whom he can give eternal bliss by baptizing them or getting others to do so at the hour of death. Come, then, American Catholic missionaries, and help us to gather in the harvest. Pray for us, dear Father, and beg the prayers of the Associates for the success of our mission. I shall be very glad to write you and give you any details you require with regard to China, and consult with you the means to stop the Protestant propaganda and increase the Catholic. I have, I think, a claim

on your attention, having come myself from America. I was invited by our good Bishop Reynaud, and like the mission very well. Our province is entrusted to the Lazarist Fathers, but secular priests, as myself, can also come.

Hoping we will have many zealous applicants to come and help us convert the twenty million pagans of our province, I remain,

Yours faithfully in Jesus and Mary,

J. M. FRASER, Missionary.



SPECIAL DONATIONS

RECEIVED SINCE THE APRIL NUMBER.

FOR BISHOP KIELEY, SAVANNAH.	
Per Rev. J. A. Walsh (Diocese of Boston).....	\$ 5.00
FOR BISHOP HAID, O. S. B., NORTH CAROLINA.	
Y. L. Sodality, Holy Family Church (Diocese of Chicago).....	25.00
FOR BISHOP O'GORMAN, C. S. SP., SIERRA LEONE.	
Per Rev. J. A. Walsh (Diocese of Boston).....	5.00
FOR BISHOP CHATRON, P. F. M., OSAKA.	
Per Rev. J. A. Walsh (Diocese of Boston).....	55.00
Per Rev. J. J. Dunn (Diocese of New York).....	30.00
FOR BISHOP COUPPE, M. S. C., NEW POMERANIA.	
Per Rev. J. A. Walsh (Diocese of Boston).....	5.00
FOR FATHER CORRE, P. F. M., JAPAN.	
A Priest (Diocese of Pittsburgh).....	3.00
Mr. Bedford Gooch, Jr. (Diocese of Natchez).....	1.00
Miss Alice T. Terrett (Diocese of Richmond).....	2.00
Per Rev. J. A. Walsh (Diocese of Boston).....	78.00
A Priest (Diocese of St. Cloud).....	6.00
A Priest (Diocese of Albany).....	1.00
A Priest (Diocese of St. Cloud).....	1.00
St. Patrick's Sunday School Children, Cannonsburg, Pa.....	5.00
A Priest (Diocese of St. Louis).....	1.00
A Priest (Diocese of Pittsburgh).....	3.00
A Priest (Diocese of Louisville).....	10.00
A Priest (Diocese of San Francisco).....	1.00
FOR FATHER TIGNOUS, P. F. M., COIMBATORE.	
Per Rev. J. J. Dunn (Diocese of New York).....	7.00
Per Rev. J. A. Walsh (Diocese of Boston).....	2.00
FOR FATHER FERRAND, P. F. M.	
Per Rev. J. A. Walsh (Diocese of Boston).....	63.00
FOR FATHER TERSTAPPEN, B. F. M., MONGOLIA.	
Per Rev. J. A. Walsh (Diocese of Boston).....	7.00
FOR FATHER DUPIN, P. F. M., TONGKING.	
Per Rev. J. A. Walsh (Diocese of Boston).....	12.00
FOR FATHER GROSJEAN, P. F. M., FOR LEPER MISSION.	
Per Rev. J. A. Walsh (Diocese of Boston).....	60.00
FOR FATHER DE RONGE, S. J., NESQUALLY.	
Y. L. Sodality, Holy Family Church (Diocese of Chicago).....	25.00
FOR FATHER SAUKET, P. F. M., JAPAN.	
Per Rev. J. J. Dunn (Diocese of New York).....	60.00
Per Rev. J. Freri (Diocese of New York).....	10.00
FOR FATHER MAYER, NATAL.	
Per Rev. J. J. Dunn (Diocese of New York).....	5.00
FOR MOTHER PAUL, O. S. F., UGANDA.	
Per Rev. J. J. Dunn (Diocese of New York).....	27.00
Per Rev. J. A. Walsh (Diocese of Boston).....	5.00
FOR MISSIONS AMONG INDIANS AND NEGROES.	
Legacy of Mrs. A. C. Nuss,	
Per Very Rev. J. F. Schoenhoeft (Diocese of Cincinnati).....	300.00
FOR ARMENIAN ORPHANS.	
Mr. J. Rebmann (Diocese of Green Bay).....	5.00
Miss Nellie McGraw (Diocese of Albany).....	6.00
Mr. J. C. Culkins (Diocese of Detroit).....	1.00
Per Rev. J. J. Dunn (Diocese of New York).....	28.00
FOR THE REDEMPTION OF AFRICAN CHILDREN.	
A Priest (Diocese of Syracuse).....	25.00
Per Rev. J. A. Walsh (Diocese of Boston).....	.50
FOR THE GOTEMBA LEPER ASYLUM, JAPAN.	
Per Rev. J. A. Walsh (Diocese of Boston).....	5.00
FOR PLAGUE STRICKEN CHRISTIANS IN INDIA.	
Per Rev. J. Freri (Diocese of New York).....	10.00

The Society gladly receives sums of money intended by the donors for any particular mission or missionary, and forwards the same at once to its destination in any part of the world.



OBITUARY

The following deceased persons are recommended to the charitable prayers of our Associates:

MOST REV. MGR. PIAVI, O. S. F., *Latin Patriarch of Jerusalem.*

RIGHT REV. A. FAVIER, Vic. Ap., *Bishop of Pekin.*

RIGHT REV. MGR. SAVELLI SPINOLA, *Secretary of the S. C. of Propaganda.*

VERY REV. CANON ARDANT, *Director of the S. P. F., Diocese of Limoges.* REV. PATRICK J. CLANCY, *Diocese of New York.* REV. L. G. O'REILLY, *Diocese of Syracuse.*

MR. C. COTTIN, *Member of the Central Council of the Society for the Propagation of the Faith, Diocese of Lyons.*

Miss Bridget Mullin, *Diocese of Milwaukee.* Mr. and Mrs. Frank Bates, *Diocese of Chicago.* Mrs. Hillegass, *Diocese of San Francisco.* Miss Mary Boylan, *Diocese of Newark.* Mr. Jas. Gough and Mrs. Mary Gough, *Diocese of Philadelphia.* Mrs. M. Merritty, *Diocese of Milwaukee.* Mr. Wm. Gaffney, Mr. P. Conway, *Diocese of Montreal.*

Of the Diocese of Cincinnati the following: L. F. Bouscaren, Helen L. Bouscaren, M. S. Lincoln, T. D. Lincoln.

Of the Diocese of Boston the following: Mrs. Elizabeth W. Brainard, Vincent Kelly, James Sullivan, Patrick Burke, Luke Quinn, Bernard Lynch, Stephen Eagan, Dennis Leahy, Ellen Goss, Catherine Hand, Herbert Carty, Alfred Demers, Thos. McAleer, Margaret Murphy, Mrs. M. Leahy, Lucy Murtaugh, Mary Mullaney, Mrs. Jas. Walsh, George Boardman, Bridget McManus, Mary McManus, Mrs. Chas. Heineen, Alex. Schallen, William Slavin, Ellen Loftus, Mrs. E. C. Anderson, Mrs. Agnes Judge, Delia McCrossan, Daniel Creedon, Howard Russell, John F. Cotter, Timothy Foley, Agnes Radigan, Elizabeth McCarthy, Patrick Walsh, Mrs. Mary Honney, Margaret Russell, Ellen Loftus, Margaret McAleer, John McCotter, Emily Read, Mrs. Margaret Kennedy, Catherine Connor, Mrs. M. Sheehan, Mrs. P. Morrison, Patrick McManus, James Keating, Martin Boland, Thos. Coughlin, Michael Boland, Margaret Murphy, Kate Howes, William Holland, Bridget Hastings, Mrs. McCawley, Mary Murphy, Bridget Larkin, James Eagan, Catherine Daly, John L. Doyle, Mrs. Mary Duffy, Mrs. Mary Ellis, Charles Canney, John McAleer, Mrs. Hannah Horrocks, John Dooley, Catherine Cunningham, Henry Moore, Ann Connor, Julia Carr, Mrs. M. Madden,

John McManus, Mary Kesting, Frank King, Felix Nolan, Julia Boland, James Burke, Mrs. E. Brainard, Mrs. A. Brine, Mary O'Loughlin, Richard Healy, Mrs. Slamin, Mrs. A. Conlin, Michael Gillen, Mrs. Cath. O'Connell, Mrs. P. Langbois, John O'Brien, Mary Ryan, Bridget Haley, Mr. Curley, Dennis Hurley, Mrs. J. Myers, John Conlin, Mrs. Sarah Gillen, Chas. O'Connell, John Nolan, William O'Brien, John P. Flood, Anna Maloney, Joseph Healy, Edward Slamin, James Gately, Mrs. A. Conlin, Mrs. Marcella Mullen, Paul Langbois, Mathew Kileen, Mrs. M. Ryan, Dr. J. P. Kelly

Of the Diocese of New York the following: Mrs. Margaret Foley, Mrs. Mamie Fox, Mrs. Helinski, Mrs. Agnes Pollard, Mr. Joseph McCormick, Mr. Rinn, Patrick Ahearn, Mrs. Caridad Arteara, Mrs. Mary Gaffney, Patrick Toohey, Malachy Ulolea, Charles Kircher, Miss Magdalen Schivbuis, Francis X. Horgan, Mrs. Ellen Ott, Miss Mary Ward, Hugh O'Reilly, William Gaynor, Elizabeth Cahill, Leo Gallagher, Bridget Monaghan, James Roarty, Mary Blake, Mary Kenny, Edward O'Reilly, Mr. William Collins, Mr. J. Maloney, Dr. Brennerman, Mr. Patrick Walsh, Mr. Daniel Dugan, Rose Beaty, Edward J. Mulligan, Miss Margaret Roon, Mr. Owen Reynolds, Phillip Ahearn, Patrick McAdams, Robert Connolly, Arthur J. Lewis, John Joyce, Mary Ross, John Murtagh, Elizabeth Gaynor, Stephen Herbert, Emma Harris, John Dean, John Lynch, Mary Dunn, Thomas O'Hare, Timothy Clarke.

(We shall be glad to recommend all deceased associates whose names are sent us to the prayers of our readers.)



CHURCH HISTORY

FOR 7th TO 9th YEAR OF SCHOOL

BY

REV. J. H. OECHTERING

Short History Catechism in strong outlines,
with details briefly but vividly drawn

The author of the present volume has had long
experience as a pastor and teacher, and it is confidently
believed that in publishing this work he
renders a genuine service to our schools."

—Bishop J. L. Spalding, in Preface.

Fourth Edition. Cloth. 136 pages
20 cts. wholesale

B. HERDER
St. Louis, Mo.

PUBLICATIONS

OF THE

SOCIETY FOR THE PROPAGATION OF THE FAITH.

*The Society for the Propagation of the
Faith and the Catholic Missions, 1822-
1900.* Postpaid, 10 cents.

*Bishop Favier's Diary of the Siege of
Pekin, May-August, 1900.* Postpaid, 10
cents.

Origin and Causes of the Chinese Crisis.
By REV. J. FRERI, D. C. L. Postpaid, 5
cents.

The Propaganda. (A Sketch.) By REV.
J. FRERI, D. C. L. Postpaid, 10 cents.

The Catholic Foreign Mission Field. Two
papers by the REVS. J. FRERI and JAS. A.
WALSH. Postpaid, 5 cents.

ADDRESS :

Society for the Propagation of the Faith,
627 LEXINGTON AVE., NEW YORK, N. Y.

PROMOTERS' CARDS AND MEMBERSHIP CERTIFICATES,
COPIES OF THE "ANNALS OF THE PROPAGATION OF
THE FAITH," MITE BOXES WHEREWITH TO COLLECT
OFFERINGS FOR THE MISSIONS, AND ALL INFORMA-
TION CONCERNING THE CATHOLIC MISSIONS AND
THE SOCIETY FOR THE PROPAGATION OF THE FAITH,
MAY BE OBTAINED ❖ ❖ ❖ ❖ ❖ ❖ ❖ ❖

BY PERSONS LIVING IN THE DIOCESE OF NEW YORK, FROM:

The REV. J. J. DUNN,
462 Madison Avenue,
NEW YORK, N. Y.

BY PERSONS LIVING IN THE DIOCESE OF BOSTON, FROM:

The REV. JAMES A. WALSH,
75 Union Park Street,
BOSTON, MASS.

BY PERSONS LIVING IN OTHER DIOCESES, FROM:

The Diocesan Director of the Society where it is established, or
The REV. JOSEPH FRERI,
(Central Direction) 627 Lexington Avenue,
NEW YORK, N. Y.

Please mention "Annals" when writing to advertisers.



CATHOLIC FOREIGN MISSIONS

There are in the world about 1500 millions of human beings.

Do you know how many of that number have received the Christian faith?

A little over 400 millions.

And only half of these are Catholics, the others are Schismatics or Protestants.

So that 1900 years after the death of Jesus on the Cross there are over 1000 millions of men and women who do not share the fruits of His Redemption, who may never have heard of Him!

And why?

Because no one as yet has brought them the good tidings that a Saviour was born to them!

You, who enjoy the blessings of the true religion, will you not make a little sacrifice to procure those blessings to your heathen or infidel brothers?

Will you not give an offering of prayers and alms to the Catholic missionaries who are working in the foreign mission field?

You may have heard of Protestant missionaries and the generous support they receive, but do you know that there are at present about 15000 priests, 5000 brothers and 45000 sisters who have left their home and country and all they hold dear in this world to go to Asia, Africa, and the Islands of Oceanica, to carry out the command of Christ: "Go and teach all nations, preach the Gospel to every creature."

Help them in their noble work, and they will give you a share in their Masses, prayers and merits; and the souls to whom you will have procured the Christian Faith will be eternally grateful.

THE SOCIETY FOR THE PROPAGATION OF THE FAITH

(Central Direction) 627 Lexington Avenue

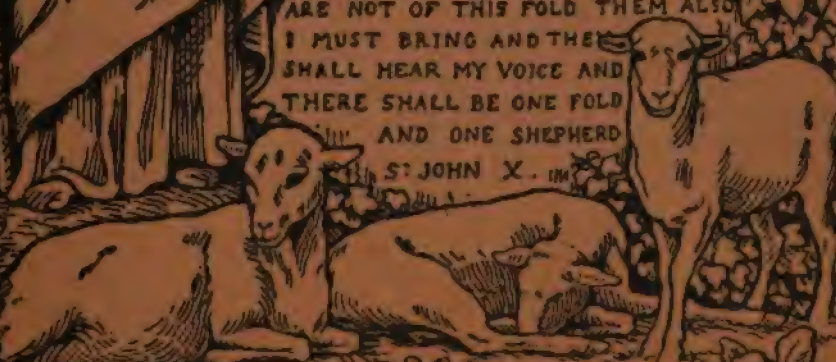
NEW YORK, N. Y.

ANNALS OF THE PROPAGATION OF THE FAITH



Published bi-monthly by the
Society for the Propagation
of the Faith, Baltimore and
New York. ∴ ∴ ∴ ∴

OTHER SHEEP I HAVE THAT
ARE NOT OF THIS FOLD THEM ALSO
I MUST BRING AND THEY
SHALL HEAR MY VOICE AND
THERE SHALL BE ONE FOLD
AND ONE SHEPHERD
ST JOHN X. 16



CONTENTS.

	PAGE
THE SOCIETIES OF CATHOLIC MISSIONARIES. VI Article.....	167
THE CONGREGATION OF LAZARISTS AND THEIR APOSTOLATE IN MISSIONARY COUNTRIES. By the Rev. Alfred Milon, C. M.....	167
FOUR MISSIONARIES MASSACRED IN THIBET.....	175

Missions in Asia.

NORTHERN MANCHURIA.

Letter of Bishop Lalouyer, P. F. M.....	176
---	-----

Missions in Africa.

SOMALILAND—The Mission of Berbera.

Letter of Fathers Lawrence and Stephen, O. M. Cap	183
Geographical Description.—Foundation of the Mission.—Sad Beginnings.—Tribute to the English Government.—Results and Needs.—Admirable Examples of Christians.—Obstacles to Evangelization.	

Missions in Oceanica.

THE MARQUESAS ISLANDS.

Letter of Father Orens Saint-Criq, S. H. Pic.....	195
Touching Death of a Child.—How Our Lord Keeps His Promises.	

News of the Missions.

ASIA.

Apostolic Labors of the Fathers of the Foreign Missions of Paris.....	301
The Situation in China.....	303
A Solemn Procession of the Sovereigns of the Celestial Empire	304

DESTINATION OF MISSIONARIES.....	306
----------------------------------	-----

Supplement to the American Edition of the Annals.

IRISH MISSIONARIES AT THE UPPER NILE.

Letter of Bishop Hanlon, E. F. M.....	307
---------------------------------------	-----

THE CHINESE SEMINARY OF CANTON.

Letter of Bishop Merel, P. F. M.....	313
--------------------------------------	-----

SPECIAL DONATIONS.....	320
------------------------	-----

OBITUARY.....	321
---------------	-----

ANNALS

OF THE

PROPAGATION OF THE FAITH

VOL. LXVIII, No. 461.

AUGUST, 1905.

THE SOCIETIES OF CATHOLIC MISSIONARIES

Our sixth sketch of religious societies consecrated to the apostolate in foreign countries is devoted to the congregation of Lazarists founded by Saint Vincent de Paul. The following article was written by Father Alfred Milon, secretary-general of the congregation.

VI.

THE CONGREGATION OF LAZARISTS AND THEIR APOSTOLATE IN MISSIONARY COUNTRIES

The names of several founders of missionary societies have, in recent times, been added to those of Saints Francis of Assisi, Dominic, and Ignatius of Loyola—men of apostolic vocation born to extend the Catholic faith. The seminary of Foreign Missions in Paris was founded by one of these, and to Saint Vincent de Paul we owe the two communities of the Priests of the Mission, or Lazarists, and the Sisters of Charity.

THE ANNALS OF THE PROPAGATION OF THE FAITH have already published several articles on the origin and nature of different missionary societies. The following is a sketch of the congregation founded by Saint Vincent de Paul, born in France in 1576.



With his spirit of unbounded charity, he could not forget the work of converting souls in infidel lands. His Mission Priests are commonly called *Lazarists* from the house of Saint Lazarus which was their principal residence until the Revolution at the close of the XVIII century. Their mother-house, at present, is in Paris, 95 Rue de Sèvres.

Saint Vincent de Paul defined the purpose of his association to be: 1st, the work of country missions; 2d, the education of the clergy by retreats for candidates for ordination and by seminary direction; 3d, the conversion of infidel countries. His contemporary, Abelly, states respecting the last-mentioned purpose:

"How happy, how very happy is the state of a missionary whose missions and labors for Jesus Christ cover the whole habitable world! Why should we confine ourselves to one spot, and prescribe limitations when God has given us such a territory for the exercise of our zeal."

"He paid special honor to apostolic laborers and when any from distant parts returned to visit Saint Lazarus, he assembled the community in their presence to hear the success of their holy work, so that their zeal might be imitated by all the missionaries. Their written accounts were read aloud in the refectory, and the saint did all in his power to further the well-being and the progress of their missions among infidels. Recognizing that, according to the words of Jesus Christ in the Gospel, the harvest of souls is large in strange and barbarous lands, and that the number of laborers is too small, he was inspired to offer himself and his whole community to Jesus Christ for the instruction of poor and most neglected souls, not only in Christian regions but among infidels and barbarous nations. He aroused the same zeal and the same dispositions in all his followers; and when several offered to leave for distant lands, he rejoiced with them that God had granted them such a sublime vocation."



The Missionaries of Saint Vincent de Paul commenced their labors among infidel nations, 1645, in TUNIS and ALGERIA, the "Barbary States." The most devoted attention was given to captives in prison. Conversions were comparatively rare, but the great work was to prevent unfortunate Christian slaves from falling into despair and subsequent apostasy. Slaves were obliged to work during the day; that is why the missionaries devoted the night hours to their apostolic labors—hearing confessions and attending the sick. Mass was said at daybreak. At times, priests accompanied the slave caravans sent into the mountains. The cost of this liberty was to suffer many insults in patience. Father Jean Levacher, former vicar apostolic of Tunis and Algeria, was shot from the mouth of a cannon and his body blown to pieces before the bombarding fleet of the French. However, the missionaries bore persecutions and braved the plague which so

often almost annihilated them. When France liberated Algeria in 1830, and religious freedom was granted, they were still at their post.



In 1648 Saint Vincent de Paul sent apostolic men to the shores of MADAGASCAR. When France took possession of the large African



VERY REV. FR. FIAT, SUPERIOR-GENERAL OF THE CONGREGATION OF LAZARISTS.

island, they set sail on the vessel belonging to the East Company and landed with the French settlers at Fort Dauphin. The tribes inhabiting the southern part of the island lent a willing ear to the apostles of the new religion and a large number of petty chiefs, together with their subjects, renounced idolatry, their idols, and other superstitions. Several of the missionaries died of fever, others died at sea during the long voyage by way of the Cape of Good Hope, and three others were

massacred by the Madagascans. Nevertheless, their work prospered. A native clergy was dreamed of, the plan of a little seminary projected, Sisters of Charity were to come from Europe, when alas! the enterprise undertaken by France, badly conducted, failed, and the work of religion, too, was swept away in the ruin.

When the evangelization of Madagascar was again begun in the XIX century, the Lazarists returned; three vicariates apostolic were created. They have charge of the one in the south with principal residences at Fort Dauphin, Tulcar, and Farafangana. Sisters of Charity are established in the last two places. At Farafangana, they have a leper hospital in which 300 patients are cared for.

In 1712, Pope Clement XI gave the spiritual administration of Bourbon Island into the hands of the Lazarists; they have also been laboring on Mauritius Island for more than a hundred years.



One of the missionaries massacred had desired to go as far as China. He wrote to his superior, the successor of Saint Vincent de Paul, 1664, begging him to obtain the necessary powers from the Propaganda. "It was the intention of our late superior, Father Vincent," he wrote, "that I should go as far as China."

This apostolic purpose was not realized by the Lazarists until later and then under sad circumstances. The Jesuits had accomplished great results in China when their society, under the pressure of an immense conspiracy of civil powers, was suppressed by the Pope. What was to become of their works in the Levant and in China? The Propaganda, on one side, and the French government, on the other, requested the Lazarists to take charge of the vacant posts. The superior general refused. After some delay, Rome and Paris renewed their demand and, in 1782 and 1783, respectively, the decrees of the Propaganda and the royal acts of the French government entrusted to the Lazarists the administration of the missions in the Levant and in China formerly conducted by the Jesuits.

The task was a formidable one; particularly at the time when the Revolution was draining the source of religious vocations, it seemed almost an impossibility. Nevertheless, every effort was made. The Lazarists already had several priests in the west of China and in Su-tchuen, and now established themselves in Peking. They gave a cordial welcome to all former laborers who wished to remain and, gradually, at the close of the Revolution, they increased their personnel and extended their works. Many storms and persecutions were

endured. During the persecution of 1820, Father Francis Clet was put to death; in 1840, Father Gabriel Perboyre was imprisoned and finally suffered martyrdom. The Church has beatified them and numbers them among her martyrs.

At present, the Lazarists have seven vicariates apostolic in China; three in Chi-li with principal residences in Peking, Young-Ping-fu, and Tcheng-ting-fu; three in Kiang-si and one comprising the Tsi-Kiang with the principal residence in Ning-Po.



PARIS.—MOTHERHOUSE OF THE LAZARIST CONGREGATION.

The Sisters of Charity were first established in China in 1852. They now have charge of institutions in all the vicariates apostolic above mentioned. In the boats that ply along the numerous canals they attend the villages close to their residences, care for the sick and baptize children in danger of death. Their charitable institutions for little children and the aged are very much appreciated.

The Trappists were called to the vicariate apostolic of Peking in 1883; the Marist Brothers, in 1891. The Boxer insurrection, in 1900, destroyed all their good work by fire and sword. New institutions

designed on a larger plan under the direction of Bishop Favier, lately deceased, are in course of erection. Over 12,000 adult baptisms are recorded in this vicariate for the year 1904. This is the first time so large a number has been attained.



In the LEVANT, the Lazarists are endeavoring to maintain the principal institutions in the stations vacated by the Jesuits. They are established in Constantinople, Beyrout, Salonica, and Antoura, and have prepared the way for the Christian Brothers and the Sisters of Charity. The former are stationed in Constantinople, and the latter in almost all the cities where missionaries themselves have residences. Their educational institutions in Constantinople, St. Benedict and St. Pulcheria, are an honor to the Catholic religion. Their college of Antoura in Liban exercises a great influence throughout the country. The Bulgarian seminary in Salonica holds out the strongest hope for the regeneration of the Bulgarian clergy in Macedonia.



In 1839, "Ethiopia and the neighboring countries," now Abyssinia, were confided to the Lazarists by the Holy See. Ten years later the mission was made a vicariate apostolic. Its superior, Bishop de Jacobis, was a man of truly apostolic spirit; the process of his beatification is now being introduced. The work of the apostolate was hard. Poverty, imprisonment, and chains had to be endured. The foundation of the mission, however, was secured. Institutions had been established in Massaouah and in Keren; a printing office and a little seminary were added, and the Sisters of Saint Vincent de Paul called to conduct the girls' schools. When Italy conquered the north of Abyssinia, these works were transferred with the territory and passed into the hands of Italian Capuchins. The French Lazarists withdrew into Erythrea, on the plateaux of Gouala and Alitiena, where they are continuing their labors amid great tribulations.



The mission of PERSIA has likewise been entrusted by the Holy See to the disciples of Saint Vincent de Paul, 1840. The way had been opened for them in this country by Father Eugene Boré, a distinguished Orientalist. At first, a simple layman, he was sent out by the Academy of Inscriptions and Belles Lettres of Paris to explore Persia. He was accompanied by a Lazarist and, later on, became a

priest and subsequently became superior general of the congregation. The present (1904) Lazarist superior of the mission of Persia is Archbishop Lesné, who has the title of Apostolic Delegate. Missionaries are stationed in Teheran, Tauris, Ourmiah, Khosrowa, Djoulfa, and Ispahan. They enjoy religious liberty, have founded schools, conduct a printing establishment, and have stationed Sisters of Charity in each of their missions. A Lazarist priest, Father Paul Bedjan, a Persian by birth, has had printed in Chaldaic, the vernacular of the country, a number of liturgical, devotional, and historical works which



PEKIN.—CATHEDRAL AND RESIDENCE OF THE LAZARIST MISSIONARIES.

are of the greatest value for the Catholic religion in Persia. The Nestorian heresy and the Russian schism are the greatest obstacles encountered in these parts by missionaries.



The Congregation of Lazarists maintain establishments in the various countries of Europe—France, Austria, Spain, Great Britain, and Italy; it has missions and conducts seminaries in North America, the United States and Mexico, in Central America and the Antilles, and in most of the countries of South America, as well as in the Philippine Islands and Australia.

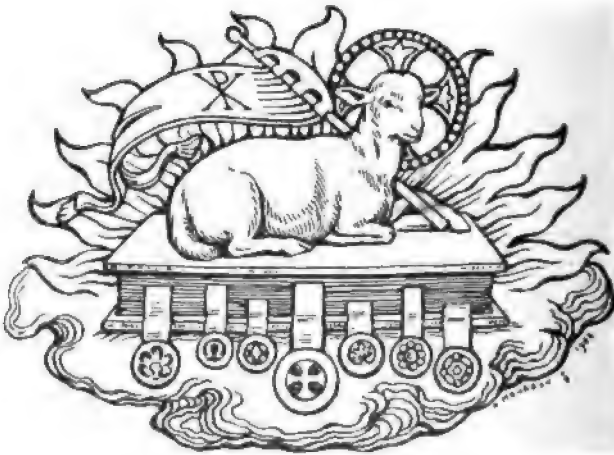
But the institutions to which we are referring particularly, which constitute especially the work of "Foreign Missions," those of China,

the Levant, Persia, and Abyssinia, comprise eleven vicariates apostolic, for the most part supported by the SOCIETY FOR THE PROPAGATION OF THE FAITH.

The personnel of these vicariates, priests and brothers of the Lazarist congregation, is more than 500, who like all missionaries need help and co-workers.



Founded, as we have said, by Saint Vincent de Paul, in Paris, 1625, the Congregation of Missions, or the Lazarists, is composed of priests and brothers. All the members are bound by vows. After a term of preparation, they apply themselves to the work for which they are best fitted by talent and inclination. They devote themselves particularly to the conversion of infidels, to carry out the admonitions of Saint Vincent de Paul to his disciples. We conclude with the holy founder's own words: "Let us give ourselves to God, gentlemen, to carry His holy Gospel over the whole world, to whatever part He leads us, let us guard our post and our practices until His good pleasure relieves us. Let no difficulty overcome us; it attests the glory of the eternal Father, the efficacy of the word and the passion of His Son. The salvation of souls and our own is so great a good that it deserves to be won at any price."





FOUR MISSIONARIES MASSACRED IN THIBET

The Society for the Propagation of the Faith received a short time ago the following message from Bishop Giraudeau, vicar apostolic of Thibet: "Four missionaries, together with many Christians, have been massacred at Bathang."

Of those four missionaries three are known, they are Fathers Mussot, Bourdonnee, and Soulié; we have been unable to learn the name of the fourth.

Father Mussot, born in France in 1854, was in Thibet since 1881.

Father Bourdonnee, born in France in 1859, was in Thibet since 1882.

Father Soulié, born in France in 1858, was in Thibet since 1885.

They were all members of the Society for Foreign Missions of Paris. We have as yet received no further information on this sad event.

SALVETE FLORES
MARTYRVM



MISSIONS IN ASIA

VICARIATE APOSTOLIC OF NORTHERN MANCHURIA

Until 1898, the immense district of Manchuria formed but one mission. A decree of May 10, of that year, divided it into two vicariates apostolic; that of Southern Manchuria, composed of the province of Mukden, and that of Northern Manchuria, composed of the provinces of Ghirin and Tsitsicar. We hardly need remind our readers of what these two missions have suffered from persecution. Missionaries have been devoting their zeal to repairing the ruins. God has blessed their efforts. The following extract is taken from the long and interesting report for 1904 addressed by Bishop Lalouyer to the directors of the Seminary for Foreign Missions of Paris.

LETTER OF BISHOP LALOUYER, P. F. M.,
Vicar Apostolic of Northern Manchuria.

I am happy to forward the annual report of the labors of missionaries in Northern Manchuria during the year 1903-1904.

The total number of baptisms is 3199; of these, 1401 are catechumens under long probation; 53, adults in danger of death; 561, children of Christian parents, and 1184, children of pagan parentage. Besides there were 25 conversions from heresy.

Last year I congratulated myself upon the fine figures of 1007 adult baptisms, a number never before attained in Northern Manchuria. This year the number is larger; it is with the feeling of true happiness that I lay at the feet of Mary Immaculate the beautiful sheaf of 1454 baptisms of pagan adults.

In 1902, I traversed the province of Tsitsicar. In 1903, about the middle of October, I left my residence to visit the posts in the province of Ghirin and administer confirmation to a large number of neophytes. During this journey I went to see all the newly founded stations. It is impossible to describe the joy of the neophytes who

beheld their bishop for the first time. Everywhere a magnificent welcome was extended to me. May these outward demonstrations contribute to develop the movement of conversion which, thanks be to God, is spreading day by day.

During my pastoral journey I confirmed 1277 persons.



The great distances between the stations of the province of Tsitsicar had prevented my gathering all the missionaries for their annual retreat before.

The situation is now very much changed. The Trans-Siberian crosses the mission and the long distances are done away with. A journey which formerly required ten to fifteen days can now be made in one day. In pursuance of these traveling facilities and the need I felt of consulting my missionaries upon several questions, I decided to call them together for their retreat in Kouang-chang-si and discuss with them the affairs of the vicariate.

January 9 was fixed for the day of opening of the spiritual exercises. When I arrived at 5 o'clock in the afternoon, all the missionaries had assembled, happy in their meeting after so long a separation. In the evening of January 9, the retreat began with the chanting of the *Veni Creator*, closing on January 12, with the renewal of the clerical vows. After two or three days devoted to the settling of several questions, each missionary returned to his post, his heart filled with renewed zeal.



Alas! our joy was not of long duration. A short time after our separation, we learned that war had been declared between Japan and Russia. Our fears were great and the future seemed very sad. Having recourse to prayer, our supplications touched the heart of our divine Lord.

Until now, at least, our apprehensions have not been realized. Bands of brigands have crossed some of our districts, but the Blessed Virgin has watched over the apostles and disciples of her divine Son. Whilst the pagans have been robbed and massacred by the terrible "houng-hou-tse," our Christians have been spared. May the poor pagans, astonished by so extraordinary a protection, open their eyes to the light, renounce their powerless divinities, and recognize the God of the Christians, ever good to His children. Missionaries have profited by the unexpected peace God has granted them. The affairs of

administration are being conducted as usual. During Lent, the Christians faithfully fulfilled their Easter duty and the catechumens prepared themselves for baptism with all possible care. 1454 souls became children of God and His holy Church. The harvest is abundant; unfortunately, there are not enough laborers.



On my visit to Ou-kia-chan, last November, I was astonished to see the progress of evangelization in a country entirely pagan but a year before. It was a great pleasure to me to explain the truths of our holy religion to the neophytes, and I should have liked to prolong



MANCHURIA.—CHURCH DESTROYED BY BOXERS.

my stay among them, but I was obliged to continue my pastoral journey. After my departure, by the grace of God, the number of catechumens was perceptibly increased. The two schools were soon filled and Father Stoeffler was obliged to refuse a large number who desired to study catechism. Young girl and women catechumens manifest an almost incredible zeal in learning Christian doctrine and prayers. The native Sisters who have charge of the school have done so well in

their instructions that the number of women and girls baptized in Ou-kia-chan exceeds that of the men. Two other schools for catechumens were opened in the midst of the winter at stations recently founded.

So many conversions could not fail to arouse the hatred of the devil and the brigands, his accomplices, did not tarry long in traversing the country, spreading terror and pillage everywhere. At two days' interval, they entered the city of Souang-chang-pu and pillaged the large town of Che-tu-chên-si. More than 600 soldiers set out to disperse them. Less brave than the robbers, they beat a retreat after having lost fifty of their number.

The bandits then planned to attack the post of Ou-kia-chan, but the intervention of the missionary saved the young Christian settlement. At the opening of the Chinese year, the catechumens, anxious to see their families again and persuaded that the roads were safe, left for their holidays. Several were captured by the brigands, but afterwards released.

War having been declared, the situation became more critical and most of the catechumens could not return to school. Bands of robbers continued to devastate the country, killing men and insulting young pagan girls and women.

The brigands had spared the Christians; the soldiers, however, found it easier and less dangerous to attack peaceful men than the robbers whom they should have fought. Our neophytes suffered much from their cruelty. Some were put to most horrible torture; others were robbed. It is said that one soldier seized a crucifix and broke it under his feet. One Christian was suspended from a beam and cruelly beaten. While they rained blows upon him, the soldiers mocked him, saying that if his head were cut off he would go to Heaven. The Christian only replied:

"Yes, I believe in God; you want my head; take it, but with my last breath I shall proclaim myself a Christian."

A friend who knew the leader of the soldiers had the poor victim liberated.



Father Stoeffler informed me of the doings of the Chinese soldiers, so I advised the viceroy of the matter. He, at once, gave orders to suppress such outrages. Inquiries were made, and the culprits will be severely punished. At the same time, an edict in favor of our holy religion has been published throughout the province. I hope that

these energetic measures will restore peace. Our neophytes, feeling themselves protected, will take courage and continue to fulfill their religious duties; the catechumens will return to school, and the pagans will no longer fear to declare themselves Christians.

"In spite of all difficulties," writes Father Stoeffler, "I have experienced great consolation during the past year; 144 catechumens have been regenerated by the waters of baptism. Send me sufficient resources to open other schools and the number of Christians will be doubled.

"I have nothing but praise for my new Christians. In Ou-kia-chan, where I reside, they grow in fervor day by day. They love their holy



NORTHERN MANCHURIA.—RESIDENCE OF MISSIONARIES AT I-TOUNG-TCHÉOU.

religion which they know to be the truth and are anxious to approach the sacraments of penance and Holy Eucharist with devotion nearly every month. Since my arrival here, I have tried to inspire them with great devotion to the Blessed Virgin. They love to go to confession and communion on all her feasts.

"It is impossible for me to give you an account of all the miracles of grace wrought in the souls of my beloved neophytes. I shall confine myself to the following:

"A tradesman, a member of a large family, wanted to be converted, but his faith left much to be desired. He studied Christian doctrine earnestly and the better he understood the more lively his faith became. Baptized in excellent dispositions, he arranged a small room as an oratory, which he occupied alone so as to be able to perform his exercises of piety

with less distraction. This fervent neophyte very soon was not content with leading an ordinary Christian life, he desired to practice all the Christian virtues. To accomplish his purpose, he began to read spiritual works. Coming across a book of meditation one day, he began the practice of meditation. I thought at first that he would not persevere in his fervor, but one year has passed and his piety continues to increase. He goes to confession and communion very often and loves to read pious books, making two meditations a day. Whilst he was superintending the building of my residence he slept on my premises. How many times have I not seen him in the evening spending a whole hour on his knees before going to bed. I say not a word about his fasts and other practices of devotion. Not to make my story too long, suffice it to say that every body, not only at home but in all the posts of my district, speaks of him as the 'saint' of Ou-kia-chan.

"One thing saddened him. All his family remained pagans, despite his earnest exhortations. He often confided to me the grief which he felt. I admonished him to place his trust in God and promised him the help of my prayers. Providence came to my assistance in the most extraordinary manner. Last winter, his eldest brother, the head of the family, was taken captive by the brigands and held for a ransom of twelve hundred dollars. Such an amount meant ruin for the family. The prisoner had recourse to all his gods and promised them sacrifices, but in vain. Then he turned to the God whom his brother adored.

"My neophyte, on his part, begged me to intercede for a reduction of the amount of money demanded. Among my Christians there was a former friend of the leader of the band. He went in my name to interview him and returned with the answer:

"'Out of consideration for the Father, I return the prisoner without ransom.'

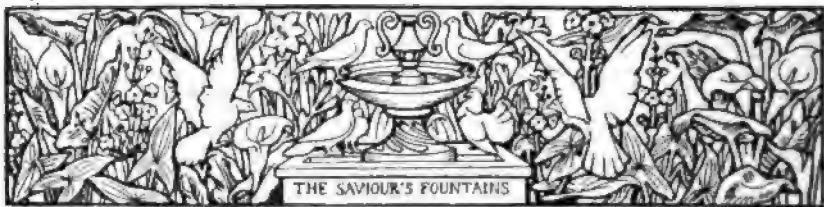
"Once delivered, the pagan came immediately to see me; falling at my feet, weeping for joy, he said:

"'Now, spiritual Father, it is done; I understand that my gods can do nothing. Without the protection of the true God whom my brother adores and whom, until now, I would not acknowledge.'

"'Do you now believe in God?' I asked him.

"'Oh! Father,' he replied, 'I believe in God. It is not only myself who am converted, my whole family, 60 in number, whose chief I am, will follow my example.'

"This brave man, faithful to his promise, went home and destroyed his idols. Returning to Ou-kia-chan, he shut himself up in a room and there, day and night, he studied the catechism and the prayers. In view of his lively faith, I did not hesitate to baptize him, together with two young girls and one boy of his household. He is now an excellent Christian. One of the girls, baptized at the same time as himself, had taken the vow of virginity some years previously according to the manner of the pagans. As zealous a pagan as she was, so zealous a Christian has she become. Being well instructed and very intelligent, she uses the talents which God has given her to extend our holy religion."



MISSIONS IN AFRICA

VICARIATE APOSTOLIC OF ARABIA AND ENGLISH SOMALILAND

The following interesting account sent to us by Bishop Clarke was written by Father Lawrence, who spent several years in Berbera, and Father Stephen, present superior of the mission.

The Mission of Berbera (SINCE ITS FOUNDATION)

LETTER OF FATHERS LAWRENCE AND STEPHEN, O. M. CAP.

I.

Geographical Situation.—

Oasis.—

Berbera.

Berbera is the most important town of the English Somali. It is situated between 10° and 11° north latitude and about 45° east longitude (Greenwich).

One hundred and forty-four miles distant from Aden, Berbera is the most beautiful port on the eastern coast of Africa between Djibouti and Cape Gardafui. The harbor is naturally formed by a ridge of sand almost submerged at high tide.

Looking inland from the harbor, the view discloses an immense sand plain that stretches about eight miles to the foot of the first chain of mountains. A growth of coarse, thorny brush begins at some distance from the shore and is the only sign of life in this desolate region.

One single green oasis, whose freshness forms a vivid contrast to the surrounding country relieves the eye. This verdant spot is reclaimed from the desert by a stream of water directed in its present channel during Egyptian occupation and improved and maintained by the English government. Thanks to it, the whole city of Berbera is provided with drinking water somewhat brackish in taste as it is brought from a hot spring about nine miles southwest of the town.

This pleasant oasis, whose trees are carefully watered and whose gardens are cultivated with jealous care, is the seat of the government and all its functionaries.

After this pleasant site, the shore is barren for some distance. Then we see Berbera proper, a pile of Arab houses with cupolas of shining whiteness. To the west, the groups of Somali straw huts might be confounded with hay stacks.

The mission extends to the edge of the native city. It is placed so as if to take under its protection, in the name of Christ, these simple and vigorous children of the desert, to preserve them against the corruption of the Arabs and the irreligion too common among Europeans. The Church cherishes the holy desire of bringing these magnificent tribes into her fold.

For how many years has the cross taken possession of this part of Africa? What was the commencement of the mission, what were its difficulties and how did it develop? These questions shall be briefly answered.



Foundation of the Mission.—Father Evangeliste.—Sad Beginnings.

Who does not know the opposition which encounters Christian action in a Mohammedan country! An African savage who is a Mohammedan seems, at first, more difficult of approach, more prejudiced against all Christian teaching than the Arab fanatic, polished, agreeable, hypocritical. Therefore, it was not until after the wisest deliberations that Bishop Lasserre, vicar apostolic of Arabia at that time, decided, June 21, 1892, to establish a post at Berbera among the Somali.

Reverend Father Evangeliste Larajasse was chosen for this most important enterprise. Four months of preparation were given him, during which time he devoted himself to the study of the language. As soon as he felt himself sufficiently prepared, he ventured the trip from Aden to Berbera; upon safe arrival, he rented an humble dwelling, avoiding anything that might prove the least cause of hostility on the part of the civil authorities.

On the 4th of October, the feast of St. Francis of Assisi, the first Holy Sacrifice was offered in this promised land. The very day augured the successful future. The altar used upon this occasion consisted of two miserable boards, furnished by an Arab who demanded two dollars for the favor.



At first the duty of a missionary is to form a class of Arab and Indian children, and distribute medicines to the sick who ask his aid. A pioneer of the Gospel must be versed, to some extent, in medical knowledge to gain respect and confidence.

Every day, at noon, boiled rice is distributed among about sixty children. The rest of the time is employed in prayer and a deeper study of the language. In general, the Somalis are very hostile to priests and regard the residence of a "padri" among them with an evil eye. Deceived by the Arabs and their own priests, "Wadad," they continue to believe for a long time that Catholic priests come only to conduct a lucrative slave trade. The Mohammedans readily attribute to them the scandal and baseness of which they alone are capable. Mr. Hugues le Roux writes in his account of Africa, that a merchant of Hodeidah (Red Sea) told him in 1899, that he had seen a trader sell a young Somali girl in Arabia for the enormous sum of \$1360, and a young man for \$1700.

So it is, when an Arab sailor secretly leaves the port of Berbera during the night with his cargo of human freight, the people come to the poor missionary the next day begging in tears, for their lost children. Of course, it is the "padri" of the Christians who has abducted them, it is he who has suggested the means for the pitiful kidnapping. The priest is obliged to allow them to search his house.

The missionary does not enjoy even a comparative peace in his own room. The "Wadads" and children, at their instigation, give him unenviable distraction by throwing all kinds of missiles through his windows.

First Pupils.—

Poverty.—Tribute to the English Government.

Whether because of prudence or of the impossible conditions, no child was admitted to the mission before a year's residence in Berbera. Twelve little Somalis were admitted in 1893. Brother Cyprian commenced by teaching them English. After a few months all but one left. Added to this discouragement, the Mohammedans redoubled their painful harassing.

However, other children were received, and in 1894 fourteen names were on the register. All these have since become Christians; several of them have died, and in the most edifying dispositions.

We should have made earlier mention of the accommodations and mode of life of the missionary. Nothing else offers a more touching reminder of Franciscan chronicles. Simplicity and poverty prevail. The same room serves as dormitory, study, and church. Bamboo reeds

serve as candlesticks; the censer is an earthen pot; there are no chairs nor tables. The cruets, to be had for so little, are replaced by shells. Nevertheless, the visible satisfaction of the missionary and the deeply rooted joviality of his companion made up for all deficiencies. The wretched residence, so badly situated, costs \$9 a month.



For some time, the English governor remained indifferent to the humble quarters of the Catholic priest. However, upright and philanthropic by nature, he began to realize how much good missionaries could accomplish among this people, so he gave them his support and helped them by his good counsels.

The Somalis, Christians and civilized, owe a deep debt of gratitude to this gentleman. And for this reason: parents, moved by a good impulse, would confide their children to the mission; after a few months, however, their savage and vacillating dispositions would reassert themselves and, at the instigation of certain fanatics, they would return and loudly demand their offspring. The children hardly had time to know and love the missionary before they were brutally taken away from him, and so his devotion bore no fruit. The governor then advised, not to accept any child without a written agreement signed by missionary and parents and legalized by the stamp of the royal seal. He himself kindly drew up the first contracts. Meanwhile, the disposition of the people perceptibly changed. Intelligent and endowed with good sense, they soon learned to discern between the Christian conduct of missionaries and the stupid outbursts of a few unknown fanatics.

Definite Establishment.—Lord Delamere.—Third order of Saint Francis.

Seeing the good seed grow and triumph over all obstacles, Bishop Lasserre decided to give a permanent and more suitable location to the mission. A site was requested of the governor, and, in June, 1895, a simple, but comfortable, residence was ready to receive the priest.

At the beginning of the same year, Lord Delamere arrived in the country for a lion and elephant hunt; on a visit to the missionaries, he learned what work they had done for the language and, later on, offered to pay all the expenses of printing a Somali dictionary and grammar. His disinterestedness is deserving of the highest praise.

The same year eleven new children came to be educated at the mission.

In 1896 there were only three new applications. In 1897, a single

one. Two years afterwards, none. Was the source drying up! What were missionaries to do in a station with no future promise? With so sad a prospect before him, the priest continued to work, day after day, doing his best with the few children and adults whom he supported and instructed, and whose conversion to Christianity was still problematical.

Moreover, admitted that they would be converted, they must needs have Christian wives of the same nationality, a most important necessity to save their faith. A similar institution for girls must be founded. The bishop made provision. Three Sisters of the Third



MISSIONARY IN SOMALILAND.

Order were stationed in Berbera. I shall not speak of the difficulties they encountered to keep a few girls with them.

Nevertheless, relying upon Divine Goodness, a house was built, more comfortable than the wretched, infected hovel rented from a native. Only three girls were with them and these did not persevere. It was just as well they did not, because every one saw that the children that had entered the house of the "padriads" (Sisters), left of their own free will and had not been sold.

One of the Sisters ventured to visit the people in their own homes, taking with her a box of medicine and offering to dress their wounds. She was well received. After a few visits of this nature, the sympathy of the natives was gained and she could go about at will, always re-

spected. Not one bit timid, she knew how to force the refractory into respect and obedience by a well intended blow of the hand. The natives, who have a talent for coining new expressions, say of her: "There goes the woman who is a man." They readily forgive her audacity, although as a usual thing, no Somali allows himself to be struck by a woman without taking redress.

**Touching Proceed-
ing.—On the
Watch.—The Prince
of Lichtenstein.**

In 1898, I think, all the young men came to Father Evangeliste in a body. Their appearance caused him some disquiet. One of them began:

"Father, we have come into your house with a single purpose: to learn how to read, write, and know all that is necessary for taking a position. We all intended to leave after we have learned sufficiently; but, Father, conquered by grace, we see that we are obliged to change our manner of life. After the explanation of the commandments of God and the example which you have given us we understand very well that the Christian religion is the only true one, and we ask to embrace it at once."

Nine of the most worthy were baptized.

Jesus Christ had conquered.

The following year events happened which jeopardized all. Mullah, who has since become a terror to the country, began to make himself feared by his crimes and his pride. It was even feared that he would descend upon the city. The alarm was given every day. The garrison numbered only fifty soldiers. The vice-consul consulted with us about placing a Maxim gun on our terrace; owing to its position, the house of the Sisters was likewise to serve as a fortress.

In the semi-obscurity of the night, the outline of a Capuchin could be detected as he walked up and down with regular tread. With his beads in his hand, he kept the watch. The young men, who knew how to handle a gun, succeeded one another every hour on the watch, before the improvised arsenal. A hundred natives, with hands on their lances, slept in the yard, ready for any emergency. One fine morning, a large man-of-war appeared in the harbor. All fears were dispelled. Afterwards the Brother often laughed at himself for his unnecessary fright and preparations for war.

In 1900, the missionaries had the consolation of recording eleven solemn baptisms. The same year, 44 new names were inscribed on the register.

The room on the ground floor of our dwelling, which had served as

a sanctuary, became too small. It was necessary to build a chapel large enough to accommodate 150 persons. The cost would be about \$840.

Just at this time, Prince Henri de Lichtenstein was visiting this region. The missionaries made known their necessities to him. He promised to remember them and interest his friends. When he returned to Europe, he sent us the generous offering of \$400 from himself and his relative, Count Hoyos.

The year of 1901 came. Troubles broke out in the interior. Several English expeditions hardly succeeded in stemming the devastating flood. At the close of this sad year, unfortunate refugees who escaped the general carnage arrived by hundreds, exhausted and dying of hunger. Many never lived to see us. Their skeletons marked the pathway of the desert.

In their hour of distress, the Somalis remembered the "padri"; the fame of his goodness had penetrated into the remotest parts and the most hidden jungles. Petitioners arrived at the door of the mission in crowds, or sent special messengers, to beg for help in their misery, promising to be instructed in the religion which moulded a compassionate heart. Alas! Having no resources, we were compelled to send them away; they went in silence and we never saw them again.

In other missions, better provided for, advantage has been taken of such extraordinary occasions, and nearly in every instance a whole country has been converted. But we in Somaliland must bear the sorrow of confessing our loss, forgotten, as we are, by all the great souls who, in other countries, support the honor of the Church by their alms.



Nevertheless, we have gained one advantage. Seeing the "padri" so well disposed toward children, a large number have been entrusted to us. Mistrust of parents is gradually being dispelled.

Alas! When missionaries think they may rejoice, then sorrow is meted out unto them. How shall we nourish and clothe all these children? So we must suffer the bitter sadness of turning them away again and again. Only those are received that it is morally impossible to refuse. The people are already reporting that the Fathers no longer accept children. . . . Are they going to retire into their impenetrable desert, never to come back again? In point of fact, requests for admission are beginning to be less and less frequent. If we do

not get speedy help, our annals will chronicle a deplorable defeat which will retard the conversion of the country for years.

We now number 175 boys and girls. To support them and the missionaries and to pay costs of repairs took \$2502.40 the past year and we are not out of debt. Annual expenses amount to \$3430.00.

Such is our present position. Let us give a little attention to spiritual results which are the essential purpose for which we have come among this infidel and barbarous people.

II.

Baptisms.—The Dispensary.— Christian Education of Children.

Despite the care we have taken to record all the baptisms administered *in extremis*, we have registered only 140. We are indebted to our dispensaries for these. Their being only two of us, we have no time to visit the people in their homes, otherwise we might number baptisms by the thousands. The more favored Sisters have been able to attend several sick beds and so have baptized a great number; even adults have requested or willingly received the sacrament of regeneration. Between 16,000 and 17,000 sick come to our dispensary every year. The women (9000 to 10,000 a year) go to the Sisters. With them, as with us, the remedies are free. If we had the means to build an hospital what an immense amount of good we could do!

The principal work which we have at heart, however, is the Christian education of the children that God sends to us. They will be the future heads of families and will contribute largely to the civilization of their country.

Those which have been admitted during the last eight years are already Christians, or are learning the truths of religion. Those that have been baptized and are preparing for their first communion ask to go to confession every week.

Twenty girls are preparing for baptism with the same zeal.

The Somali.— The Somali are one of the most beautiful and intelligent of African tribes. It is a real pleasure to sow the seed upon so rich a soil.
Edifying Traits.—
Fanaticism of Arabs. Nothing is more interesting than to hear an argument between one of our young Christians and a Mohammedan. First of all, the latter tries to insist upon the formula of his profession of faith. The positive response is:

“God is God and Jesus Christ is the Son of God.”

The error is pointed out and the Christian is informed of the canonical formula: "God is God, and Mohammed is his Prophet."

The effort is vain; no ground is gained. At the close of the contest the vanquished cries out:

"The padri has given you a medicine which makes you invulnerable."

These people have somewhat a feeling of aversion toward the prophet of the Arabs. Their apparent exactness in the observance of certain ceremonies proceeds, more or less, from a motive of ostentation. This holds out the hope to us that one day the harvest will be abundant.

Our converts need fear neither sword nor poison. They are free to become Christians. Moreover, one who is faithful to his vows of baptism is very much respected by his companions.



Notwithstanding all the efforts made, Arab fanaticism has not been able to penetrate the country. Arabs never pray in a Somali mosque. Though they are few in number, they are more to be feared by our Christians than all the Somali. Our neophytes are often compelled to resort to extraordinary means to keep these aggressors at bay.

One day, one of our young men was attacked by several Arab merchants in a secluded bazaar. He was told to acknowledge Mohammed, and, when he refused, they laid violent hands on him. Fortunately, he was a man of Herculean strength, and could hold his own. In the struggle, he hit one of his antagonists a violent blow on the nose with his fist. "Father," he afterwards said to me, frankly, "I am sorry . . . I hurt the nose of my neighbor. Did I strike too hard?"

Another suffered a martyr's trial under assaults of all kinds. His comrades could not help but admire his virtue and publish it abroad. He himself writes the following:

"Beloved Father, all that you taught me when I was with you has taken root in my soul. I shall never forget it. I thank you. How many obstacles have I not encountered in the few months that I have been with this expedition. All come to me every day to discuss religion and inform me that I am on the wrong way and shall go directly to hell if I do not return to Mohammedanism. But what can I expect from them! How happy I am to have studied the Christian religion thoroughly! I thank you, my God, for having drawn me forth from darkness."

**Admirable Examples
of Christians.**

With very rare exceptions, all the young men who have left Berbera are giving a most satisfactory example. When we consider their surroundings, we are astonished that they were even converted.

From their infancy, their eyes have seen nothing but manifestations of the grossest superstitions joined to an inexpressible depravity of manners. I am speaking of the coast in particular. When Providence brings them into the mission, their hearts are filled with the sublime principles of the Gospel, but scarcely have they returned to the city when they hear and see nothing but what is opposed to the teaching of our Lord. They are even reproached and ridiculed for being "Kofri" and "Gall" apostates. If European Christian residents were worthy of the name our children would, at least, be supported by their example. Such is not the case. They often come to us saying: "Why do not the Europeans do as you teach? They are Christians. Is the Gospel only for the 'padri'?" Let us admire the unfathomable designs of God, Who makes lilies of purity grow amid heaps of corruption and preserves them unstained for the eternal harvest.

**Means to be Adopted
for Evangelization.—
Difficulties of Country
and Oclimate.—Pene-
trating the Jungle, the
Work of the Future.**

What means must be adopted for efficacious work of evangelization among the Somali? Shall institutions like those in Berbera be established along the coast? If we could do only this it would be a great deal. The Somali would come to us in Bulhar and Karem as they have come to us here. Obstacles almost insurmountable face this project. The expenses of maintaining a settlement on this arid coast are appalling. The climate is injurious to missionaries and children. If winter, although damp and favorable to mosquitoes, is bearable; the same can not be said of summer. A form of paralysis prostrates many and renders them inert and incapable of study; all who can flee to the mountains. Berbera numbers 30,000 inhabitants in winter and scarcely half of that number in summer.

What pen can describe the horrors of the monsoon which, for four months, blows uninterruptedly into the face of poor creatures its fumes of heat, blinding and suffocating them with clouds of burning sand and dust that defy all means of protection. I refrain from saying any more.

For food, no fruits, no vegetables at all, nothing but rice, goat's and camel's meat. The only variety is a change of sauce. Moreover, it is impossible for some to digest the meat of the camel.

If the climate were less severe, we could manage to live. But the question remains, what is to become of our Christians? Some could fill positions which we might get for them in Aden. But are we civilizing this country if we expel the best of her children? Besides,



SOMALIS IN THE JUNGLE.

experience has proved that all who are thus sent away from home lose their simplicity and the frankness of their faith.

Any cultivation of soil in Berbera is out of the question. Not even a herd of goats could be raised on a sandy tract without water.

Could we make merchants of our pupils? To establish them in trade would require a large sum of money, and then only a few could enjoy such a privileged station.

A large workshop? It would never succeed in a country where the inhabitants are living in most primitive fashion.



To penetrate into the jungle is the only solution for the problem. There the climate is good, a great advantage to missionaries. There the children are found in their native element. I have forgotten to mention that all our children come from the interior.

In pursuance of the corruption which the Arabs and Indians have spread in the populous localities of the coast, there is not a child that escapes degradation. Whereas, in the interior, despite the introduction of Mohammedanism, the Somali lead a nomadic, pastoral life, and have preserved their manners simple and austere. They live on little and generally have but one wife. Morality is held in esteem among them.

It remains then to obtain some concession from them and to choose a healthy tract, large and fertile; healthy, so that the fevers may be avoided and missionaries at hard stations may regain their strength there; large and fertile, so that a Christian village may be founded and support itself by the raising of herds. Several stations, established under such conditions, would, one day, be self-supporting.

From the information men, competent to judge, have given us, there is a tract of land, suitable for our project, two or three days' journey from Berbera to the southwest, in the direction of Abyssinia. We have no need to fear "Mullah"; the English keep him at a safe distance from their protectorate.

Finally, a line of stations, at a reasonable distance apart, would lead into the heart of the country, to Ogaden, the terrestrial paradise of the Somali.

**An Appeal to
Charity.—Touching
Death of a Child.**

*Nothing remains but for us to rely upon
Christian charity.* God will inspire our brethren in Europe and America with an interest in the conversion of the Somali.

Christian fathers and mothers, let me suggest to you that you admit another into your family. Add a dear little Somali son to the number of your children and, if you are blessed with worldly goods, remember also an innocent little girl.

We will educate them for you with great care. Each will cost between eighteen and twenty dollars a year; this sum includes food, clothing, and all other costs. The little, black, young lady will even be allowed some rancid butter to beautify herself for especial feast days. The little boy will be content to anoint his well-formed supple limbs with fat. He will learn to use the lance and the shield with skill, as he will be called upon to repel the attacks of lions and other wild beasts that roam at large through these unexplored regions.

I have stated that you may adopt them. They will bear the name of their benefactor or benefactress and will transmit it with honor to their descendants.



Hear how a little child died and see whether your benefactions will not carry blessings with them.

One day, a man came to our mission with a pretty little boy.

"What do you want?" asked the missionary.

"I have brought you my son, Mahmud, and I confide him to you."

"Is he your only child?"

"No, I have another."

"And why have you not brought us both?"

"No, 'padri'; I want to give one to Mohammed and the other to Issa (Jesus Christ)."

The little black, given to Jesus Christ, grew up at the mission; but, whilst the others improved, he remained a savage. His only good quality was a certain kindness of heart.

One day, he was taken sick, and the Father saw that he would die. It was impossible to baptize any one in such contrary disposition. Besides, he had refused to be a Christian. Here was a soul to save. Having invoked the aid of Heaven, the missionary approached the dying boy. "My dear child," said he, "I believe that God is going to call you to eternity."

"Father," answered the little savage, "I beg of you, do not let me die without baptism."

The priest, very much consoled, spoke to him concerning the great Christian truths and baptized him. The poor child suffered horribly. When asked, what we could do to help him, he murmured: "Father, I cannot move my paralyzed limbs. I beg of you, turn me so that I can see the church, I want to die looking at the house of God."

The Father granted his wish, and Mahmud, still wet with the waters of baptism died, fervently repeating the last ejaculatory prayer that had been suggested to him.





MISSIONS IN OCEANICA

VICARIATE APOSTOLIC OF THE MARQUESAS ISLANDS

The Mission of the Marquesas Islands, founded in 1838, and in charge of the Fathers of the Sacred Heart of Picpus, is suffering from the religious persecution in France. The archipelago forms a part of French Oceanica, whose governor resides in Tahiti. According to the latest news from Bishop Martin, vicar apostolic, all the schools of the mission must be closed. The Brothers of Ploermel have already left the islands, the Sisters of St. Joseph are about to follow their example, and it is feared that extreme measures will force the abandonment of the mission. The vicariate apostolic of the Marquesas Islands possesses 40 churches and chapels and 7 schools. Its personnel includes one bishop, 9 priests of the Sacred Heart of Picpus, 3 Brothers of the same society, and 12 native catechists. There were besides 4 Brothers of Ploermel and 12 Sisters of St. Joseph.

Our readers will unite with us in prayer to beg God to spare this little mission so cruelly tried and not to permit the ruin of works which have cost sixty years of labor and tears. The Fathers of Picpus have not failed to inspire their neophytes with devotion to the Sacred Heart. As the following account testifies, the Sacred Heart has not failed to bestow His consolations in the fulfillment of His promises made known to Blessed Margaret Mary.

LETTER OF FATHER ORENS SAINT-CRIQ, S. H. PIC.

Missionary in the Island of Tahuata.

VAITAHU (TAHUATA), September 1, 1904.

**How Our Lord
Keeps His Promises.**

In one of the valleys of the island of Tahuata, or Saint Christine, there lived a family, who having received baptism apostatized. One of this unfortunate household, however, Rotaria (Rosalie) did not deny her faith. She was fourteen years old and had just left the Sisters' school where she was conspicuous for her application and her piety. In her family circle, where all had

returned to their old superstitions, she showed a fidelity and zeal beyond her years; they might do violence to her body, they could not bind her will.

Alas! In consequence of the incessant struggle, she fell a victim to the incurable disease of consumption. The grief of her parents knew no control and they resorted to all possible and imaginary sorceries to save her. All efforts availed nothing, and the disease developed to such a point, that Rotaria gradually lost the use of her reason.

About this time, I received charge of the island of Tahuata. The relatives of the sick girl came to me as soon as I arrived, and begged me to go to see her. I followed the mother who, all in tears, recounted the different phases of the malady and all that had been done for her daughter's relief.

"Look," said she to me, as we crossed the threshold of her house, and pointed to a corner of the room where an emaciated form tossed in agony, "she has been that way for over a month."

Rotaria was lying on a mat. At sight of her thin, little body burning with fever, I surmised that the end was drawing near. She kept on talking to imaginary creatures; at times calm, at times excited, now pleading, again commanding. Her conversation was not at all connected. "Poor child," I said to myself, "she is out of her mind; there is nothing for me to do but give her absolution *in extremis*."

"Rotaria, Rotaria," cried her mother, "here is Father Orens who has come to see you."

Regarding her mother with a vacant stare, she continued in her delirium.

Until now, I had not spoken a word. With the natives of these islands, it is best not to hurry matters. I knelt down and was pleased to see that those around me did the same. After saying a "Hail Mary" in the vernacular, I took the sick girl's hand.

"Rotaria," I said to her.

At the sound of my voice, her feverish agitation ceased; she fixed her eyes on me in astonishment, like one aroused from a dream, and slowly articulated these words:

"O āi oē? Who are you?"

"Father Orens."

"Father Orens! *Kaoha nui*, how do you do?"

At these words, a feeble smile passed over her lips and her face assumed an expression of contentment.

"How are you, Rotaria?"

"Very ill, Father, I am going to die."

She had hardly uttered these words, when she suddenly raised herself, stretched out her arms toward some one invisible and cried out in a strong and indignant voice:

"Look at the one who has brought me where I am."

I thought that another attack of delirium had come on and tried to calm her. She lay back very calm, then, turning to me she added in a sad, though positive, voice:

"Nevertheless, what I have said is true."

"Even so, did our Lord return evil for evil?"

"You are right, Father. . . . Will God pardon me?"

"You know that God pardons all those who repent."

"Yes, I know, and I want to go to confession."

"At once."

"Yes, right now."

The poor child had anticipated my desires. Seeing that her mind was clear, and fearing that she might again become delirious, I granted her request without delay.



Those who were present at our conversation could not conceal their astonishment. She whose mind had wondered was now in full possession of her senses. This new wonder deserved to be known, and when she had made her confession, half of the inhabitants of the valley came to witness the astonishing change. She was now very quiet, listened to my advice with fixed attention, answered every one of my questions, promised to pray to God that she might not give any trouble to her parents—in a word, acted, in every way, like one in full possession of her mental faculties. I went away, promising to return the next day.

Scarcely had I left the house, when the mother called me back; "She is out of her mind again!" In point of fact, when I returned, I found Rotaria as she was on my first arrival, with wild eyes, distorted features, her arms extended to thrust back invisible beings, whilst she uttered nothing but incoherent phrases. Her delirium had suddenly returned. It seemed very strange, but, as I had done all I could do as a priest of God, I withdrew thanking Him for the great grace of having given this poor child a few moments of normal thought.

The next morning, I inquired about her; she had not regained her senses for a single instant.



To keep my word, I went to see her in the evening, nevertheless. I found her as on the night before, gesticulating wildly, and uttering meaningless phrases, without showing the least signs of consciousness. I knelt down as did all present and repeated "*Kaoha oé, é Maria,*" "Hail Mary," three times. At the third "Hail Mary" Rotaria made the responses with the others. We made the sign of the cross, so did she.

"Rotaria," said I to her.

"Good-day, Father, how good you are to come!"

She continued to speak to me of her illness, the Sisters of Atuona, her companions at school, her parents, her first communion, etc., listening and responding exactly like a person in her right mind. After a long half hour spent thus, I said good-bye.

"You will come back, to-morrow," she asked.

"Yes, I will come back."

I had not gone out of the house, when her delirium came on again. Every day for a week, the same proceedings were repeated. The astonishment of the people knew no bounds.

In the meantime, her disease made rapid progress. It was evident that the little girl's last hour was approaching and she had not yet received the last sacraments. To take Holy Communion to one half demented did not seem to me to be prudent; therefore, I had delayed. Now the moment for decision had come; and what should I do?

It was Friday evening, the day dedicated, in a special manner, to the Sacred Heart. I went to see Rotaria and found her in her usual state of frenzy.

At the sound of my voice, however, she answered with a feeble: "*Kahoa Oraïi*, good-day, Father."

"You are not better?"

"No, Father; I am going to die."

"If you are going to die, would you not like to receive Holy Communion before passing into eternity?"

"Certainly, Father, but . . ."

"What is it?"

"Will I be able to go to church?"

"No; but since you cannot go to church, I will bring the Blessed Sacrament to you."

"Here! In this house, where no one loves God?"

"No one! And you Rotaria, do you not love Him?"

"Oh! yes, I love Him."

"You have all heard her say so," I said to those present, "she

wants to receive the last sacraments. Make haste and clean the house; sweep it."

Without waiting for a reply, I set to work, knowing, from experience, that the quickest way to have anything done in these parts is to do it yourself. Still, the mother and sister of Rotaria, seemed to feel some sense of shame on seeing me do all, so thanks to their assistance, everything was ready in a few minutes.



I left. A few minutes later, and I returned bringing the Blessed Sacrament and accompanied by a catechist.

Rotaria was making the most frantic gestures. Her voice was very weak and all that we could hear were unintelligible sounds. What was to be done!

I placed the Blessed Eucharist on a box serving as a table and covered with a clean, white linen cloth, before a crucifix with two lighted candles brought by my catechist. I began the prayers of the ritual, turning toward the sick child from time to time to see whether she noticed what was going on.

"Rotaria," said I to her; "here is our Lord; He is here by you; do you not wish to receive Him?"

Astonished, the poor little one turned her eyes from the Blessed Sacrament to me, then to those about her. Without saying a word, she made a sign for her eldest sister to come nearer to her.

I must acknowledge that, at this moment, my heart beat faster than usual. What was going to happen?

"Help me to sit up," she said.

Alas! she was too feeble; they tried to help her by putting two pillows back of her head.

"Now, my white dress," she added. They brought her the white robe which she had not wanted a few minutes before. She examined it and then put it on, her mother and sister helping her.

"Now," she said, turning her eyes toward me, "I am ready to receive my God."

What a joy and what a relief to my heart!

I continued reciting the prayers of the ritual. She herself said all the acts before and after Communion which she had learned from the Sisters. Poor child, there was but a breath of life left in her; after each word, she was compelled to stop for breath. Nothing could be sadder and more touching than that scene. I could not repress my own tears, and I was not surprised to see all around me weeping.

When she had finished her preparation, she received Communion with angelic piety. Afterwards, she asked to receive Extreme Unction.

When I finished the last prayers, the agony began and she never regained consciousness. She died Sunday evening.



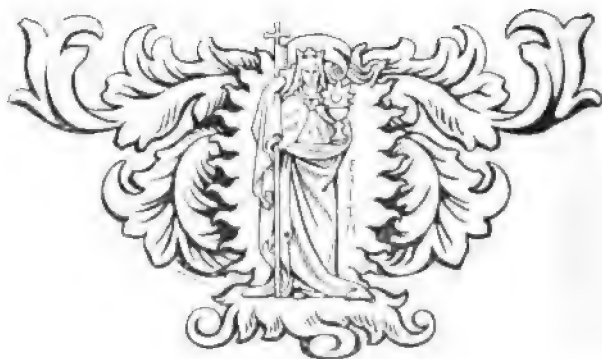
Hers was not an ordinary death. A few days afterwards, I had occasion to see Bishop Martin, and could not help but speak to him of my astonishment.

"Rotaria," said he to me, "is one of the children who went to Communion *the first Friday of nine successive months.*"

We know that one of the promises revealed to Blessed Margaret Mary by our Lord is:

"I promise, in the excess of the mercy of my heart, that my all powerful love shall give to all those who communicate the first Friday of nine consecutive months the grace of final repentance; they shall not die in my disfavor, without receiving the sacraments, and I shall be their assured refuge at this last hour."

I had seen this promise realized. It explained Rotaria's death. May the Sacred Heart of Jesus be ever thanked and praised!





NEWS OF THE MISSIONS

ASIA

Apostolic Labors of the Fathers of the Foreign Missions of Paris

The annual report of the Society for Foreign Missions of Paris has just appeared. In the introduction we read:

“Although our beloved missions have suffered no irreparable loss, nevertheless the year 1904 has been a very trying one for some of them.

“Southern Manchuria has borne a large share of the calamities which follow upon war. The youngest missionary of this vicariate, Father Trécul, fell by the ball of a brigand, October 16, whilst defending the life of one of his Christians. Great agitation continues to prevail in Korea and seriously impedes the action of apostolic laborers. The missions of Japan have suffered much from the war which cannot be prolonged without doing them much harm.

“Western Cochin China was ravaged by the terrible typhoon of May 1, which devastated the whole western region of this vicariate; Northern Cochin China, by that of September 11, which caused the death of its pro-vicar, Father Dangelzer.

“Other vicariates apostolic have been tried by cholera pestilence, famine, fire and piracy.

“In spite of war, typhoons, epidemics and difficulties of all kinds which the evil one puts in the way of missionaries, our work has not been fruitless. The following figures are not discouraging:

36,470 adult baptisms;

517 conversions from heresy;

130,871 baptisms of pagan children.

“We could not hope for better results even in less tried times.

"In the missions under our charge, we number: 680 native priests, 2598 catechists, 5116 churches or chapels, 39 seminaries or colleges, with 2224 students, 3610 schools with 99,842 boys and girls, 330 infant or orphan asylums with 27,011 children of both sexes, 489 dispensaries, and 116 hospitals or leper asylums.

"The personnel of our society numbers 1340, bishops and missionaries, and they have charge of 1,340,346 Christian souls."

The Situation in China

Bishop Marc Chatagnon, P. F. M., vicar apostolic of Southern Si-chuan, writes from Sin-fu, January 22, 1905:

"In the evil times in which we live, it is necessary for us to know our bearings. I shall soon call a meeting of my missionaries.

"I always take advantage of those feast days of the New Year, February 4, at which time no one does any work in China for two weeks, to call together our own missionaries: the Chinese priests meet later. This year we must make haste. Who knows what is reserved for the year 1905. Will we be able to come together later? We ought to number forty-five missionaries, but some will be prevented from coming by sickness or pressing business. When we assemble we make our annual retreat, discuss the plans of action for the new year, distribute our arms, that is to say, the alms of the PROPAGATION OF THE FAITH and of the Holy Childhood, and each returns to his post reinforced, morally and physically, for another year. To do all this requires from ten to fifteen days.

"I have said that we must make haste. In fact, the situation is waxing very hot. Eyes are turned in every direction to see where the bomb is going to burst. The Japanese, furious at not having settled matters with Russia, are trying with all their might to excite the Chinese to help them. We may be sure that, if the Chinese mix in affairs, they will not distinguish between Russians, English, and French. They will even sacrifice the interests of their compatriots, the native Christians. Pillage, fire and massacres will begin afresh. The Boxer persecution, which has never been completely suppressed, will break out more violently than in 1900.

"All signs of an approaching storm are in evidence; pamphlets and incendiary proclamations are pouring in from all sides. Symptoms of the 'yellow fever,' which is, in truth, the yellow peril, are prevalent.

The Japanese who work China in every sense of the word and Chinese students returning from Japan contribute not a little toward disseminating the germs. Our province is not protected from contagion.

"Very lately, one of my oldest missionaries stationed about two days' travel from here, very nearly lost his life in an attack similar to that which caused the death of Bishop Theotime, of Hu-peh, last year. He only escaped through a bonze who made known the plot. The conspirators met at his house without permission. A pagoda somewhat secluded, on the top of a wooded hill near the residence of the missionary, seemed to them a favorable spot for a bold stroke. The bonze who was frightened at the consequences which any such action might have for him and his pagoda, secretly notified the mandarins who seized and dispersed the offenders. Others are ready for a fresh attempt, however, and the matter is only delayed.

"You can understand that these times of trouble are not favorable for the preaching of the Gospel. Still, we have never before numbered so many conversions. It seems that all the scourges of the past ten years have fallen on China; pestilence in some provinces, famine in others; civil and foreign wars together with all their accompanying evils are beginning to arouse the Chinese from their lethargy and open their eyes. God, Who desires the salvation of all, is not content with inviting men to the banquet of the Gospel; He invites them, urges them and forces them to partake of it by every possible means. To compel men to think of a future life, nothing is more efficacious than to disgust them with life on this earth. Misery is a more successful sermon on detachment than any we can preach. That is the reason why there is so much of it. It is not hard for us to admit the pagans who apply to us; provided their motives are good, we do not require them to be highly supernatural. Besides, suffering is one of the most powerful and valued motives.

"But without the grace of God, trials harden rather than convert sinners. The Chinese, though so far rebellious to the preaching of the Gospel, have not abused the grace of God like the apostates of Europe. That is why God seems to grant them more abundant and powerful graces which lead to their conversion. All my missionaries are imploring me for assistants to share their labors or, at least, for catechists to distribute the bread of the word to the crowds that gather at the doors of the churches. They come from all parts, the most secluded

spots where no missionary has yet set foot and no preacher of the Gospel has yet been heard. You can imagine what thirty or forty missionaries can do in a country larger than New England, numbering twenty million inhabitants. They have begun by establishing themselves in the large cities, but now they are obliged to penetrate into the mountains and the most remote regions. It is the virgin soil free from all bad seed that usually chokes the good which holds out the fairest promise for richest harvests."

A Solemn Procession of the Sovereigns of the Celestial Empire

The following extract is taken from the letter of Rev. Van de Welde, a Belgian missionary in Mongolia, who witnessed the interesting ceremony described, while on a short visit to Peking:

"On Sunday, November 13, 1904, the emperor, young empress, and empress dowager went to the summer palace for a sojourn of three days to celebrate the seventieth birthday anniversary of the aged sovereign. I enjoyed a very close view of the cortège as it passed along the boulevard, from which a broad street leads to the cathedral.

"From nine o'clock on, all entrance to the residence was forbidden for the whole day. Soldiers stretched large pieces of canvas at the end of the avenue to prevent the gaze of the curious that lived along the route of procession.

"About ten o'clock I heard the sound of trumpets announcing the approach of the imperial party. Everybody on the boulevard at once fled into the houses or the adjacent streets. One straggler, a wagon driver, was brutally driven off, before my very eyes, by the mandarins and soldiers, for the command not to look upon the emperor is absolute. All window blinds were lowered; ours too. But blinds are sometimes very accommodating, and ours afforded a narrow opening sufficient for me to see the interesting sight.

"The mandarins in the lead wore magnificent robes with a moon embroidered in different colors on the back. Twenty men followed bearing glistening banners on each of which a dragon, the emblem of the empire, stood prominently forth. Next in line came a strong escort of soldiers, with guns on their shoulders in true European fashion; between the two lines rode the great mandarins.

"Then came the emperor. He was seated in a superb palanquin,

borne by eight men in costumes of varied color. To see him better, I ventured to raise the curtain a little. Although he is thirty years of age, he did not look to me over twenty. His countenance, very pale, wore an expression of gentleness. His skin is much fairer than that of his countrymen in general. That may be due to his state of ill health. When he passed before my window, our eyes met; I did not let the curtain fall, however, and could easily have exchanged a friendly glance with him; any such act would have been altogether contrary to Chinese custom and, as well disposed as the emperor might have been, some mandarin would have found serious objection to the liberty of a 'western devil.'

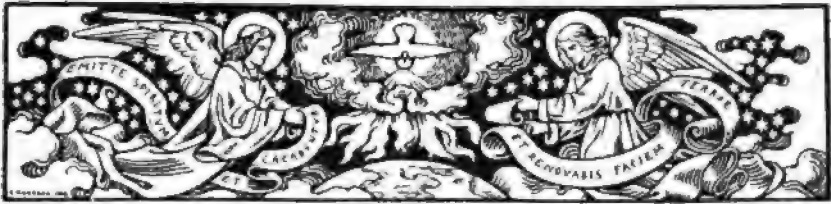
"Immediately after His Majesty, came a number of horsemen and wagons with packages, most probably the commissary division. The curious came out from their retreats and the boulevard was instantly thronged with people.

"About half-past ten o'clock a second call of trumpets again put the crowd to flight. The cortège of the empress-mother set in motion; it was organized like the first, but was much more magnificent.

"The empress dowager is, by no means, as ugly as Europeans represent her. She does not look over fifty; but, it may be, that powder and paint concealed some of her years.

"Other vehicles, soldiers and mandarins closed the procession; after they had passed, the people again took possession of the street."





SUPPLEMENT
TO THE
AMERICAN EDITION
OF THE
Annals of the Propagation of the Faith

IRISH MISSIONARIES AT THE UPPER NILE
(EQUATORIAL AFRICA.)

LETTER OF BISHOP HANLON,
Vicar Apostolic of the Upper Nile.

TO THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

The history of the vicariate of the Upper Nile is one more proof of the goodness of God in encouraging the zeal and sacrifices of missionaries.

The Society for the Propagation of the Faith has been the especial instrument in the designs of God to help us support missions already established, develop works of piety, charity, and education, clothe the poor, make Christian marriages possible, distribute books, found mission stations in populous villages, open schools, educate catechists, support dispensaries, care for the sick, lay out roads, erect buildings, and cultivate the soil.

After having established seven stations in Uganda we entered the neighboring country to the east, Busoga, whose inhabitants are inferior in intelligence and civilization to the Bagandas. We now have three stations there.

From there we passed into Buhedi, a country even more barbarous

than Busoga, and have founded two stations. Recently, we traversed the whole of Kavirondo, bounded on the north by Mt. Elgar and on the south by the Anglo-German protectorate. The natives of Kavirondo are the most barbarous tribe we know. We have stationed missionaries in Port Florence, in the south of Kavirondo, and have lately tried to establish ourselves in Mumia in northern Kavirondo.

Although we have not enough money to provide for ordinary necessities, we may not delay fresh undertakings, otherwise Protestant error will advance before truth, and the minds of the natives be prejudiced against our Church.

The work of conversion among natives is making fine progress. However, in Uganda and Busoga the frightful epidemic of the sleeping sickness has laid thousands of victims low and greatly reduced the number of our Christians.

The White Fathers know it well. This terrible disease has raged longest and most fatally in the vicariate of the Upper Nile. As for Busoga, we were obliged to recall the missionaries from St. Francis Xavier station because our people had died of the plague; thousands died; the others had fled.

The flourishing station of Our Lady Immaculate, situated on Kome Island in Lake Victoria, experienced the same fate. This station comprised Kome, the island of Damba, and other neighboring isles, where we were instructing a number of promising catechumens. Alas! nearly all the natives are dead; the islands are almost depopulated. Silence and desolation reign where before thousands led a life of simplicity, fishing or cultivating the soil. Our missionaries were compelled to seek other fields.

On the large island of Buvuma, the population has decreased from 12,000 families to 4000 within the space of two years; in other words, two-thirds of the people have died. The disease is still prevalent there. It is said that more than 300 deaths occurred in January and 350 in February, 1905. We have an important station in Buvuma, founded four years ago; last September we numbered 1000 Christians and the report for last year stated 162 baptisms, besides 313 baptisms of catechumens *in articulo mortis*. Such are the severe trials which our missionaries are bearing; their mission, so full of promise, seems on the verge of destruction.

This horrible epidemic has claimed thousands of victims among the catechumens and Christians in our most important stations of Uganda. All have suffered; the principal station in the capital, Nsambya; Mulajje, a very important one, and Nyenga, near the Nile. In each

of these districts dozens of settlements along the shores of the lake have been devastated like the others; the islands are almost depopulated. Catechumens and catechists are dead. In traveling over these districts the saddest sight meets the eye; gardens and banana fields are neglected and covered with brush, the houses are in ruins. Not a human being is to be seen as far as the eye can reach; the silence and solemnity of the grave reign. Though the disaster is enormous, our missionaries have not lost courage. The disease is carried by the fly "tsetse," which is fortunately confined to lake regions.

The interior of the country suffers comparatively little from the epidemic. The statistics of the mission of Nagalama, about six hours'



UGANDA.—FRANCISCAN NUNS AND NATIVES BEFORE THEIR HUT.

walk from Nsambya, furnish a striking proof. At Nagalama sleeping sickness has not yet made its appearance and all is going along smoothly. We are doing our best to alleviate the distressing condition of the people.

In consequence of the sad havoc wrought, we have been obliged to direct our steps to healthier localities and begin our labors anew.



In Busoga, a neighboring country, superstition and idleness thwart the missionaries' efforts and have rendered their labor of years almost

futile. However, a change seems to have taken place. Thanks be to God! we are able to see some good results. Formerly only children came to our schools; now their parents come with them and bring other adult members of the family; we are even instructing several chiefs, some of whom are of important rank, besides a few petty princes. All are anxious to learn. What we need now above all things else are good and faithful catechists.

In the savage country of Bukedi, to the north of Busoga, where the initial labors were extremely difficult, the kindly influence of mis-



UGANDA.—A GROUP OF NATIVE MEN.

sionaries has at last gained recognition. Last year, in the district of Budaka, we numbered 122 baptisms, of which 109 were adult; there are now 300 Christians, 500 catechumens, and 50 boys at school. These figures are especially consoling to me, for they indicate enormous sacrifices and unheard-of patience on the part of the missionaries who are laboring among this most barbarous people.

As for the natives of Kavirondo, they live in so savage a state that they have not adopted the least vestige of clothing; the stations of Mumia and Port Florence Kesumu demand the greatest sacrifices before any results can be hoped for. The priests are content to get the boys to attend school. Adults are beginning to come for instruction.

The railroad from Mombassa to Grand Lake has opened a country heretofore forbidden to us on account of the great distances of travel. At present, we have three missionary posts along the road and the Fathers from Port Florence, the terminus of the line, visit the country at different times. We hope to become acquainted with the various tribes and establish missions so that the influence of the priests may extend to the natives in the interior.

We mourn the loss of one of our priests who died of fever; three others have returned to Europe to regain their health.



UGANDA.—THE KING'S LAKE, WHERE IN FORMER TIMES HE CAUSED PRISONERS TO BE FASTENED TO A STAKE, TO BE DEVoured PIECE-MEAL BY THE CROCODILES.

From a material point of view, our missions have lost much during the year 1904. For example: last April, the church in the principal station, Nsambya, was destroyed by a storm and we have no resources for rebuilding. In the meantime, we have tried to erect some kind of a structure from the ruins of the first. At Port Florence, on the shore of the lake, a stone house was almost overthrown; the iron roof was carried away and the house almost demolished. It had to be repaired as soon as possible. A new and beautiful brick church which the Fathers were building in Mulajje was struck by lightning in June; a large part had to be rebuilt; it is now finished, has been blessed and opened to the faithful. At Nyenga, close to the Nile, the church

caught fire during a thunderstorm, in December; it has been replaced by a temporary structure.

I am happy to say that, with the means at our disposal, we have been able to maintain our missionaries at their stations and have been able to provide six stations with better dwellings for the Fathers. This precaution is necessary for the preservation of their health. The latest news from them is that all are well.

In the vicariate apostolic of the Upper Nile conditions are completely changed. The English civil authorities demand a good price of missionaries as of merchants and colonists for the little ground they need to build their dwellings. This change of affairs is of serious import to us; heretofore we always received the ground for our stations from native chiefs. Our rights to these tracts were examined by the English government and ratified under certain restrictive conditions. We only owned the ground for the exclusive use of the mission. For example, we were forbidden to rent or sell it; if, for any reason whatever, we left any locality, the ground belonged, *ipso facto*, to the government. Now we are obliged to buy the ground we need at the market price and it becomes our property. We have no capital in money, but live from day to day. At the beginning of this year I sent all that I could, which was \$2500, to support 32 priests and all the institutions in our stations; this amount must suffice them until I can obtain the resources they need to carry on their work. I have the greatest desire to build a church in Nsambya; it would cost \$5000. I can not carry out that idea because I must give immediate aid to the missionaries in Busoga, Bukedi, and Kavirondo.

THE CHINESE SEMINARY OF CANTON

LETTER OF THE RIGHT REV. JOHN MEREL,

Prefect Apostolic of Canton,

TO THE REV. JOSEPH FRERI,

Director of the Society for the Propagation of the Faith.

CANTON, CHINA, April, 1905.

Rev. and Dear Father:

You are desirous of securing some data as to our native seminary, the important part it has played in our mission, its development, and its present condition, and I cheerfully give whatever I can gather with the hope that these lines will secure a sympathetic interest which will be practically helpful to our young levites.

The native Seminary of the Prefecture of Canton was established in 1850, and was placed at first in the Island of Hong Kong, at a place called Tang Lang Chau. In 1848, the Sovereign Pontiff Pius IX of holy memory, seeing that the old Christians of the province of Canton were slowly disappearing because of the small number of the missionaries, and the Chinese priests from Macao, who were then in charge, sent to them some of the Fathers of the Foreign Missions of Paris. Five years later he gave to our Fathers, to the exclusion of all others, full jurisdiction, not only over the province of Canton, but also over the neighboring province, both of which at that time comprised more than fifty millions of inhabitants.

These missionaries were under the direction of Father Libois, the procurator of the Foreign Mission Society establishment at Hong Kong. He was firmly convinced that the only practical way, and a plan in accordance with the will of the Holy Father, was to establish a native Seminary where the young men might be trained and sent forth to preach the Gospel to their own people. Bishop Guillemin, the first Prefect Apostolic of Kwang Tung, who had the singular privilege of being consecrated by Pius IX himself, devoted himself to the development of the Seminary over which he himself had formerly presided as superior. His plan for the work was twofold: First, to transfer the establishment from Hong Kong to Canton itself, but this he was unable to do for many years, circumstances were in truth very unfavorable. Not to speak of those who were already imprisoned, or were threatened with it, two of the Fathers from Paris had shed their blood upon the soil where they had hoped to plant the Gospel. One of these glorious victims, Chapdelaine, was condemned to death by the sub-prefect Kwang-di, and was beheaded on the 26th day of February, 1856.

It was not until 1869 that the Canton students were recalled from Tang Lang Chau and came to Canton to live. Not to their own house did they come, not to an establishment which should have been erected for the purpose, did the resources of the mission permit, but to quarters set aside for them in the Orphanage of the Holy Infancy.

The second proposition that Bishop Guillemin desired was that all the rudimentary studies, as well as theology and the general formation of the student's character, should be had under the direction of the missionaries and the supervision of the Bishop himself. The latter the venerable Prelate did not live to see accomplished. He felt that at no time should it ever be necessary for a student to leave his country

for any part of his clerical training. There he was to spend his priestly life and there all his needs should be supplied.

Two very strong reasons were opposed to the plan. In the first place, the expenses for such a foundation, and the necessity of giving, as far as possible, all the material help that could be gathered to the missionaries working in the field, made this impracticable.

Moreover, his Grace as a missionary Bishop had given unqualified support to the foundation of a native college of the Foreign Missions established in 1807 in the Island of Pinang near Malacca, a college



CANTON.—BISHOP MEREL AND EUROPEAN MISSIONARIES.

where the students of the Paris Society were trained. It was in 1860 that the first departure took place from Tang Lang Chau for Pinang. From Hong Kong were sent all those boys who had studied the first elements of Latin grammar and whose conduct gave promise of their future usefulness and reliability. At Pinang they remained six or seven years. The seminarians, after they had finished their theological studies, were sent to Canton, there to receive instruction in preaching from one of the missionaries, and afterwards ordination from their Bishop. This plan of sending the seminarians to Pinang had this to recommend it, namely, the mission was spared the expense of paying for the education of the students, an expense which was quite an

item. Burses had been established at the college, and thus the candidates from the different stations could be educated free both at Pinang and at the Seminary of Tang Lang Chau. Fourteen native priests, of whom nine are still living, passed through this course, and either alone or under the direction of the older Fathers, exercised a fruitful ministry. We may add that very efficient help was given by our catechists who, after being instructed for some time in latin and



CANTON.—CHINESE CATHOLIC PRIESTS.

theology, and finding that they were not called to the Holy Priesthood, gave themselves as helpers to the Fathers.

Meantime Bishop Guillemin received as co-adjutor, in 1881, Bishop Chausse, an old superior of the mission, who succeeded the former in 1886. Then, and for many years afterwards, the zealous labors of the missionaries bore abundant fruit; our converts had been increased from two to forty thousand. Each year we were able to count thousands of baptisms both of children and adults; our Priests had

increased from fifty to two hundred. "Listen," writes Bishop Chausse, "not to the clash of arms but to the voice of the Holy Spirit. Listen to the footsteps of our people hurrying to our churches to hear the glad tidings; listen to the crowds of catechumens surrounding our residences, demanding the grace of baptism. O blessed days, a thousand times blessed!"

The missionaries, though they had increased in numbers each succeeding year, were not sufficient to minister to the wants of the people, and it was necessary as well as advisable to provide for more native priests. About this time it was found expedient to give up the old plan of sending our students to the college at Pinang, because this establishment could not receive the increasing number, and as the orphanage could not accommodate the children and students, it was decided to erect a separate building. This was done in the year 1894, on the site of the old cathedral, and on the ground owned by the mission itself. The following year it was finished and the new seminary opened its doors for work in October, 1895. In a few years it gave to the mission four new Priests, and at the present writing it is training sixty students, of whom forty are finishing their theological studies. Soon the number of our native Priests will be doubled.

On the day that the new institution was opened, the mission deprived of the help given by the college at Pinang, was compelled to face a new and trying condition. The pertinent question arose, how to care for sixty young men, all dependent on the resources which the mission would have to provide. In less than two years Bishop Chausse, alarmed at the growing expenses, made an appeal to the Catholics of the world for his seminary, through the organ of the Society for the Propagation of the Faith, called "*Les Missions Catholiques*."

About this time a severe blow fell on the vicariate in the loss of Bishop Chausse, whom God called to Himself on the 12th of October, 1900.

We having been chosen to succeed him, one of our first thoughts was to find a solution to the problem, which could no longer be delayed without increasing the already heavy expenses of the mission or forcing us to dismiss a number of our dear seminarians. This latter would mean of course that native Priests could not be educated, although there was a sad need of them at the time.

Following the example of our venerable and lamented predecessor, we also published in "*Les Missions Catholiques*" an appeal to the Catholics of the world to come to our assistance. "It is impossible,"

we wrote in our first letter in 1902, "to depend on the parents of our students to relieve the burden resting on the mission. Our Christians are poor, for the most part, and those who are blessed with some worldly goods have, as a rule, large families which must be provided for. All our students are therefore dependent on us, who, besides educating them, must clothe and house them."

The sum necessary to support a student is not very large it is true, but if this is multiplied by sixty, representing the number of students



CANTON.—COLLEGE STUDENTS.

we have, the amount is considerably increased. The mission is absolutely unable to meet the running expenses for the year through the allowance received from the Society for the Propagation of the Faith. From it we receive each year the sum of \$9974, to be divided among more than eighty missionaries and native priests. The sum allotted to the former is from \$70 to \$140, and to the latter only \$50, for the entire year. We may say to those charitably disposed to help us that we will receive offerings, no matter how small, with the deepest gratitude. May we suggest two very practical methods, namely, either to establish a bursary outright or to pay the expenses of a student

for a year or several years. To those who may be surprised that \$25 will suffice to support a college boy for a year, let me say that the price of food in China is very much less than in other countries. Five cents will purchase enough rice meat and vegetables for a person for one day and \$3 will buy him enough clothing to last for an entire year. The price varies, of course; for an older student in the seminary a larger sum is naturally required.

Through the generous offerings we have already received, we have now twenty such burses, but we are very anxious to make provision for the forty others. In return for the help granted us, either by the individual or by several together, we can promise a perpetual memento in the prayers of our poor students. When one of these young men, educated by such generosity, has been ordained a Priest, he, as well as the one who is in course of preparation, will be mindful of the benefactor who made it possible for them to minister at God's altar. And so the number will be constantly increased, and their prayers and Masses will ascend before the Great White Throne for the spiritual and temporal welfare of those who so generously helped them.

Moreover, besides the prayers offered for our benefactors, a share is offered in the merits of four Masses offered on the four great festivals of the year, likewise a share in four general communions of our community.

Lastly, the names of our kind helpers are engraved on a marble tablet, which is placed in the chapel, to recall to succeeding generations the generosity of our benefactors and to ask a prayer for their souls.

Let me add that our young men are all of excellent families and, as a rule, are full of faith and piety. For instance, the Father who has been in charge of the house for the past ten years can give many examples of their devotion, which would sound as strange as they are true.

"Not long ago," he says, "there was a young student here who had an intense love for the Blessed Sacrament. Often I have seen him kneeling before the tabernacle oblivious of everything but the Sacred Presence before him. Every spare moment he had he spent in the chapel, and I have known him to remain wrapt in his devotions for hours at a time, yes I have known him to remain until midnight when the other students had retired to their rooms after the customary night prayers."

This is of course exceptional and cannot be said of all, but in gen-

eral our young men are a great consolation to their superiors and a source of edification to one another.

To sum it all up, let me say in conclusion that there are in the Seminary of Canton forty students whom we cannot provide for without increasing the already heavy debt of the mission. We need help and unless it is forthcoming sooner or later we will be forced to send some of our young men home to their people, despite the great need there is for native Priests.

We do not exaggerate when we say that the choicest blessings must fall on those who help this most worthy charity. "More blessed is it to give than to receive," says the Apostle; how blessed it must be to give to Him from whom every gift comes—the Sacred Heart of Jesus.



SPECIAL DONATIONS

Received since the June Number.

FOR ARCHBISHOP MEULEMAN, S. J., CALCUTTA. Per Rev. James Anthony Walsh (Diocese of Boston)	\$25.00
FOR BISHOP STARIHA, LEAD. Per Rev. John J. Dunn (Diocese of New York)	8.25
FOR BISHOP CHATRON, P. F. M., OSAKA. Per Rev. James Anthony Walsh (Diocese of Boston)	98.50
Per Rev. John J. Dunn (Diocese of New York)	2.00
FOR BISHOP MAQUET, S. J., S. E. CHILI. Mission Dolores Parish (Diocese of San Francisco)	50.00
FOR BISHOP COQSET, C. M., So. KIANGSI. Per Rev. J. Frerl (Diocese of New York)	2.00
FOR ST. JOSEPH'S SOCIETY FOR COLORED MISSIONS OF THE SOUTH. Per Rev. James Anthony Walsh (Diocese of Boston)	62.50
Mr. J. A. Patterson (Diocese of Mobile)	10.00
Per Rev. John J. Dunn (Diocese of New York)	6.00
FOR FATHER PRICH, N. CAROLINA. Per Rev. John J. Dunn (Diocese of New York)	2.50
FOR ST. PATRICK'S MISSION AND ORPHANAGE, SASKATCHEWAN. Per Rev. James Anthony Walsh (Diocese of Boston)	3.00
FOR FATHER DUPE, O. M. I., ATHARASKA. Per Rev. James Anthony Walsh (Diocese of Boston)	5.00
Per Rev. J. Frerl (Diocese of New York)	2.00
FOR LEPER MISSION, MOLOKAI. Per Rev. John J. Dunn (Diocese of New York)	13.00
Per Rev. James Anthony Walsh (Diocese of Boston)	1.00
FOR FATHER CATALDO, S. J., BOISE. Anonymous (Diocese of New York)	5.00
FOR FATHER TAVERNIER, O. M. I., NEW WESTMINSTER. Per Rev. J. Frerl (Diocese of New York)	2.00
FOR FATHER STROEBELE, OLD PROVIDENCE. Per Rev. John J. Dunn (Diocese of New York)	2.25
FOR FATHER CORRE, P. F. M., NAGASAKI. A Priest (Diocese of St. Cloud)	10.00
A Priest (Diocese of Erie)	5.00
A Priest (Diocese of Sioux City)	2.00
Per Rev. James Anthony Walsh (Diocese of Boston)	5.00
A Priest (Diocese of Louisville)	1.00
Miss Bessie Sheridan (Diocese of Newark)	6.00
FOR FATHER DUPIN, P. F. M., TONGKING. Per Rev. James Anthony Walsh (Diocese of Boston)	22.87
FOR FATHER FERRAND, P. F. M., TOKIO. Per Rev. James Anthony Walsh (Diocese of Boston)	6.95
FOR FATHER SAURET, P. F. M., NAGASAKI. Per Rev. John J. Dunn (Diocese of New York)	10.00
FOR FATHER LAUWERT, P. F. M., KIN-CHAU. Per Rev. J. Frerl (Diocese of New York)	2.00
FOR FATHER CONCORD, S. M., SOLOMON ISLANDS. Per Rev. J. Frerl (Diocese of New York)	2.00
FOR FATHER TERSTAPPEN, E. F. M., MONGOLIA. Per Rev. J. Frerl (Diocese of New York)	2.00
FOR FATHER QUINTANO, C. M., BRAZIL. Per Rev. J. Frerl (Diocese of New York)	2.00
FOR FATHER GOREAS, P. F. M., UPPER BURMA. Per Rev. James Anthony Walsh (Diocese of Boston)	10.00
FOR FATHER CLEMENT, P. F. M., PONDICHERRY. Per Rev. James Anthony Walsh (Diocese of Boston)	30.00
FOR FATHER MAYR, NATAL. Per Rev. John J. Dunn (Diocese of New York)	2.00
Per Rev. J. Frerl (Diocese of New York)	2.00
FOR FATHER IGNACI, S. J., TRICHINOPOLI. Per Rev. J. Frerl (Diocese of New York)	2.00
Per Rev. John J. Dunn (Diocese of New York)	1.00
FOR FATHER FRASER, CHE-KIANG. Mr. C. Casey (Diocese of Hartford)	1.00
FOR FATHER CONRAD, O. M. I., CEYLON. Per Rev. J. Frerl (Diocese of New York)	2.00
FOR FATHER COTA, C. M., MADAGASCAR. Per Rev. J. Frerl (Diocese of New York)	2.00
FOR FATHER STOCK, B. F. M., BELGIAN CONGO. Per Rev. J. Frerl (Diocese of New York)	2.00
FOR FATHER HUE, P. F. M., UPPER TONGKING. Per Rev. J. Frerl (Diocese of New York)	2.00
FOR FATHER J. DE MARZAN, S. M. Per Rev. J. Frerl (Diocese of New York)	2.00

FOR BROTHER SERAFION VAN HOOF, S. H. PIC., MOLOKAI.	
Per Rev. James Anthony Walsh (Diocese of Boston)	\$ 1.00
FOR SISTER ST. ANDREW, OSAKA.	
Per Rev. John J. Dunn (Diocese of New York)	27.00
Per Rev. J. Freri (Diocese of New York)	2.00
FOR ARMENIAN ORPHANS.	
Per Rev. John J. Dunn (Diocese of New York)	5.00
Anonymous (Diocese of Detroit)	1.00
FOR LEPER MISSIONS.	
Per Rev. James Anthony Walsh (Diocese of Boston)	10.00
FOR VARIOUS MISSIONS.	
A Priest (Diocese of San Francisco)	300.00

OBITUARY

The following deceased persons are recommended to the charitable prayers of our Associates:

RIGHT REV. A. USSE, P. F. M., *Vicar Apostolic of Northern Burma*;
 RIGHT REV. L. A. DARTOIS, L. A. M., *Vicar Apostolic of Dahomey*;
 RIGHT REV. GEO. EICH, S. H. PIC., *Co-adjutor Bishop of Tahiti*;
 VERY REV. A. MARTIN, *Superior General of the Society of Mary*;
 REV. IGNATIUS DELVEAUX, REV. JOHN F. LYNCH, REV. FATHER
 KIELY, *of the Diocese of New York*.

Mr. C. O'Leary, Diocese of Kerry, Ireland; Mr. Edw. V. Wingard,
 Diocese of Baltimore; Mr. Nicholas Burke, Diocese of New Orleans;
 Mr. Mohat, Diocese of Omaha; Miss Hannah O'Donnell, Diocese of
 Portland.

Of the Diocese of New York the following: Mary Campbell, Catharine
 McDevitt, John Mulloy, John Hayes, Patrick Moran, Patrick Toohey, Mrs.
 Alice Mulgrew, Michael Kiely, Margaret Roache, Thomas Murray, John V.
 Harris, Mary Burns, Bernard McKeon, Robert Mullen, Daniel Reidy, Mr.
 Hennessey, Patrick Mannix, James Everard, Margaret Corcoran, Mary Mc-
 Manus, Edward Eagan, Alfred Nugent, Mrs. B. Barnes, George Barnes,
 Mrs. George Austin, John Fennessy, James Lantry, Edward Dean, Thomas
 Murray, Della Sweeny, Mrs. Julia Hayes, Luke Noone, Mary O'Malley,
 Daniel Smith, Mrs. M. Dempsey, Anna Britt, Timothy F. O'Brien, Edward
 Murphy, John Gorman, Frank Trabold, Catherine Mooney, Jennie Mulligan,
 Johannah Jordan, Ellen Mannix, Margaret Creeden, Catharine Missing,
 Bridget Welsh, Margaret Denis, Timothy Clarke, Patrick Flynn, Margaret
 Barnes, Cecella Hogan, Patrick Tierney, John Brooks, Mrs. Rose McCourt,
 Elizabeth Cronin, Mary Hatton, Patrick Tierney, Mr. James O'Brien, Mrs.
 James O'Brien, Owen Traynor, John Traynor, Edward T. Divine, Mrs. Mary
 Coyle, Mrs. John H. Maguire, Thomas Quinn, Mrs. Elizabeth Mulcahey,
 John Fergus, Catharine Baldwin, Mary Hanrahan, Bridget O'Donnell, James
 Donohue, Miss Bamberg, James King, James Harrington, Patrick King
 Laura Cullen, Catharine Walsh, James Larkin, Ellen McAniney, William
 Gilluley, Richard M. Comerford, Maurice A. Casey, James King, Thomas J.
 Millmore, Mary Mulgrew, Lizzie Duggan, James Coughlin, Patrick Dono-

hue, Edward T. Divine, Mary McGrade, Cecelia Traynor, Owen Donohue, Martin C. Monaghan, William Sheridan, Michael Walsh, Mary Quinn, Mrs. Brasch, John Duddy, Margaret Delehaut, Della Carroll, William Creegan, William Leahy, Mary Lachbach, Bernard Woods, William Jordan, John Charles Beales, Mortimore Murphy, J. J. Leonard, Mrs. Logan, Alice Burke, Michael Stanley, Katharine Cody, Thomas M. O'Neill, Catharine Bergen, Joseph R. Kelly, Della Sheridan, Annie McCormack, Francis Markey, Julia Carey, Eliza Brady, Mrs. Anna Kavanagh, Joseph P. Bantley.

Of the Diocese of Boston the following: Ida B. Jackson, Walter Tuite, Mrs. Bridget Bowler, Mary Sharp, Malcolm McLean, Marion McDonald, Mrs. Ellen Kelley, Mrs. Mary McLean, Mrs. Mary Fitzsimmons, James Dunn, William Dunn, Michael Fitzpatrick, Mrs. McNamara, Katherine Hourihan, Mrs. Mary Moran, Mary E. O'Rourke, James Walsh, John McLaughlin, Quinlan Sullivan, Katherine McLean, Jno. Fitzsimmons, William Feeley, Mrs. Jno. McDonald, Mrs. Margt. Cotter, Mrs. Madigan, Patrick Corbett, James Downey, William Kennedy, John Naughton, Mrs. Jos. Sullivan, Mrs. Mary G. O'Neill, Thos. Walsh, Catherine Welsh, Jas. Burke, Thos. Snee, Prosper Young, Jno. F. Sullivan, Jane Corbett, Lena Casey, Mrs. Joseph Sullivan, Michael Gilday, Jeremiah Sullivan, Margaret McGarty, Catherine King, Mr. Edwards, Johanna Sullivan, William Leddy, Mary Larkin, Mrs. Elizabeth Doyle, Mary Coyne, Simon P. Sullivan, Mrs. Margaret Scully, Mrs. Eliz. Burns, Lena Casey, Sarah Gilday, Mrs. Ellen Reardon, John F. Connolly, Mrs. John Eagan, Winifred McPhee, Bridget Leddy, Peter Scott, William McNamara, Charles Keenan, Mary A. Roache, Mrs. Helen Hosman, Michael J. O'Connell.

(We shall be glad to recommend all deceased associates whose names are sent us to the prayers of our readers.)



Publications of the Society for the Propagation of the Faith

The Society for the Propagation of the Faith and the Catholic Missions, 1822-1900. Postpaid, 10 cents.

Bishop Favier's Diary of the Siege of Peking, May-August, 1900. Postpaid, 10 cents.

Origin and Causes of the Chinese Crisis. By REV. J. FREERI, D. C. L. Postpaid, 5 cents.

The Propaganda. (A Sketch.) By REV. J. FREERI, D. C. L. Postpaid, 10 cents.

The Catholic Foreign Mission Field. Two papers by the REVS. J. FREERI and JAS. A. WALSH. Postpaid, 5 cents.

A Sister of Charity in China. Being a series of letters written to her family in England. An illustrated pamphlet. 54 pages. Postpaid, 10 cents.

ADDRESS

SOCIETY FOR THE PROPAGATION OF THE FAITH

627 LEXINGTON AVE., NEW YORK, N. Y.

An Appeal For Missionary Students

ST. JOSEPH'S SOCIETY FOR COLORED MISSIONS OF THE SOUTH

BALTIMORE, MD.

To our Brother Priests :

In the past our work among the colored people has found favor in the eyes of good priests ; this encourages us now to appeal to their goodness of heart and ask them to kindly consider our work and speak of it to our Catholic young men.

If they should know of any good soul, likely suitable for our Colored Missionary Work, and willing to make an effort to prepare himself for the same, we would appreciate their kindness in drawing his attention to this missionary work.

The age preferable for our college students is between fifteen and twenty, since the college studies and seminary course completed, will make their ordination between twenty-five and thirty years of age.

Since we can only receive a limited number of students each September, we desire to have all applications in and decided upon as soon as possible.

Any one desiring further information about the work or the condition for admission to our Seminary or College for the colored missions kindly write to :

REV. THOS. B. DONAVON,
EPIPHANY APOSTOLIC COLLEGE,
WALBROOK, BALTIMORE, MD.

"THY KINGDOM COME."

" May God's kingdom come !

" May it come for those infidel peoples still living in darkness and in the shadow of death !

" May it come for those idolatrous races who know not Jesus Christ, who are deprived of the light and the consolations of Faith ; who have not, like us, those divine remedies against sin that the Church offers to her children !


" May it come for those countries in the East, which for centuries have been detached by schism from the trunk of the Catholic unity !

" And, finally, may it come for our separated brethren in both the old and new world who have retained but a few shreds of doctrine and some semblance of Christian life !

" Adveniat regnum tuum !

" Then, when that glorious day shall have dawned upon the world, that day of spiritual birth for some and of resurrection for others, if we would wish to know the source of these divine blessings, we shall find, as the principal instrument in God's right hand, the SOCIETY FOR THE PROPAGATION OF THE FAITH. This kingdom of God on earth will be its terrestrial crown, whilst awaiting the time when it shall please God to grant its active and zealous members their eternal reward."

—Bishop Freppel.



ANNALS OF THE PROPAGATION OF THE FAITH



Published bi-monthly by the
Society for the Propagation
of the Faith, Baltimore and
New York. ∴ ∴ ∴ ∴

OTHER SHEEP I HAVE THAT
ARE NOT OF THIS FOLD THEM ALSO
I MUST BRING AND THEY
SHALL HEAR MY VOICE AND
THERE SHALL BE ONE FOLD
AND ONE SHEPHERD
S: JOHN X. 11

CONTENTS.

	PAGE
THE SOCIETIES OF CATHOLIC MISSIONARIES. VII Article.....	223
THE MARIST FATHERS AND THEIR MISSIONS.....	223

Missions in Asia.

SOUTHERN TONQUIN.

Letter of Father Belleville, P. F. M.....	236
A Wedding at Mo-Vinh.—An Episode of the Persecution of 1885.	

Missions in Africa.

UPPER NIGER.

Letter of Father Zappa L. A. M.....	241
The Apostolate of Two Catechists.	

N. VICTORIA NYANZA.

Letter of Sister Mary Claver.....	249
The Sleeping Sickness.	

Missions in Oceanica.

GILBERT ISLANDS.

Letter of Bishop Leroy, M. S. C.	253
Blessing of the Cathedral of the Sacred Heart.	

News of the Missions.

ASIA.

The Jubilee of Bishop Abels, B. F. M.....	259
---	-----

AFRICA.

Devotion to the Sacred Heart among the Kaffirs.....	260
First Fruits of the New Mission of Shire.....	260

OCEANICA.

An Hawaiian Missionary Honored	261
--------------------------------------	-----

Supplement to the American Edition of the Annals.

THE ICELAND MISSION.

Letter of Father Servaes, Missionary	262
--	-----

RECOLLECTIONS OF THE PERSECUTION OF THE YEAR 1900 IN CENTRAL MONGOLIA. (Pathetic Story of an Apostate Child.)

Letter of Father Rutten, B. F. M.....	268
---------------------------------------	-----

COLORED NUNS IN AFRICA.

Letter of Bishop Kunemann, C. S. Sp.....	273
--	-----

SPECIAL DONATIONS.....

	276
--	-----

OBITUARY.....

	277
--	-----

ANNALS

OF THE

PROPAGATION OF THE FAITH

VOL. LXVIII, No. 462.

OCTOBER, 1905.

THE SOCIETIES OF CATHOLIC MISSIONARIES

The following article from the pen of Rev. Fr. Aubry, S. M., is the seventh in order of the series published by us on religious communities whose members consecrate themselves to apostolic work in foreign countries. The congregation whose history it outlines was founded in 1836 by Very Rev. Fr. Colin.

VII.

THE MISSIONS OF THE SOCIETY OF MARY

BY THE REV. FR. AUBRY, S. M.

In 1836, the Holy See asked Bishop de Pins whether Lyons, a diocese always rich in religious vocations, had any men to give to the missions of western Oceania. The bishop mentioned this to the Society of Mary recently founded.

Very Rev. Father Colin and his colleagues saw only the will of Heaven in the request of the Holy See and complied without hesitation. Father Pompallier, presented by the archbishop administrator of Lyons, was appointed by Rome vicar apostolic of central Oceania.

On their departure, the new missionaries could say with truth: "*The harvest, indeed, is great, but the laborers are few.*" From the twenty priests that formed the modest beginning of the Society, four were selected to commence the evangelization of a district comprising the half of Polynesia and numbering about 1200 islands, some very populous, and scattered over an area of nearly 10,000 square miles.

Different in form according to local conditions, the difficulties of every mission in its foundation were, as in the time of St. Paul: "*In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in*

perils in the wilderness, in perils in the sea, in perils from false brethren; in labor and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness."

To this full and varied list of trials, the missionary on tropical islands might add: "Perils in heat and fevers," as he might also men-



THE VERY REV. FR. COLIN, FOUNDER OF THE SOCIETY OF MARY.

tion the number of his shipwrecks and the days and nights spent on the depths of the sea.

In the multiplicity of languages, none of which are written, he also finds a difficulty unknown to the great apostle: that of not being able to explain the purpose of his coming or to refute calumnies, upon his arrival.

However, it has pleased the Holy Ghost to bless the efforts of missionaries. If they do not, as yet, enjoy the consolation of an abundant harvest, the little seed, has, nevertheless, already grown into a large tree. Earnest movements of conversion recorded of whole tribes hold out the fulfilled promise of the words of Isaiah: "*And I will set a sign among them, and I will send of them that shall be saved to the Gentiles into the sea . . . to the islands afar off, to them that have not heard of me, and have not seen my glory. . . . And they shall bring all your brethren out of all nations for a gift to the Lord.*"



WEST OCEANICA.—The portion of the Pacific given in charge of the Society of Mary in 1836, under the name of vicariate apostolic of west Oceanica, covers, as we have said, an area of about 10,000 square miles. It comprises twenty large archipelagoes and a number of islands situated on both sides of the equator. They are as follows:

- 1st, New Zealand and Chatham and Kermadec Islands;
- 2ndly, The Friendly Islands, including the groups of Tonga, Vavau, Haapai, Niua, Wallis, and Futuna;
- 3rdly, Navigators Islands, including Samoa and Tokelau;
- 4thly, The Gilbert and Marshall Islands;
- 5thly, The Fiji Islands, including Rotumah;
- 6thly, New Caledonia, including the Loyalty Islands, the New Hebrides, and Banks and Santa Cruz Islands;
- 7thly, New Guinea and the neighboring islands;
- 8thly, The Solomon Islands;
- 9thly, The Caroline Islands.



The first apostolic band sailed from Havre and took one year to reach their destination.

In 1837, they arrived at the farthest outlying of the Friendly Islands from which they were repulsed by the Methodists. On November 1, they landed on Wallis, the king of the island receiving them with favor. Father Bataillon and Brother Joseph Xavier remained.

A few days later, Father Chanel landed at Futuna together with Brother Marie Nizier. Bishop Pompallier, accompanied by two brothers, went to New Zealand, where, in 1838, he fixed his residence at Bay of Islands. The fourth priest who left Lyons with them, Father Bret, had died during the voyage.



In 1841, Father Bataillon had the consolation of numbering 2000 catechumens among the 2300 inhabitants of the island; on his first visit in 1842, Bishop Pompallier baptized and confirmed the whole population. That up to that time, they had been one of the most ferocious tribes of Oceanica is proved by the fact that thirty Methodist teachers were massacred just before the arrival of the Marists.

Father Chanel was not so successful in Futuna. After thirty months of trials and privations, he had won over only a small number of neophytes, among them the king's son. The chief was so infuriated at the news of his own son's conversion, that he ordered the missionary to be executed April 28, 1841.

What he was not able to accomplish during his life has been effected by his prayers and martyrdom. In the course of one year, Father Chevron, his successor, enjoyed the happiness of seeing all the natives converted, even the murderer himself.

Forty-eight years later, Father Chanel received the honors of beatification.



The Marist missionaries very soon realized that it would be an impossibility for one vicar apostolic to preside successfully over so vast a territory, especially at a time when travel was both expensive and uncertain. Therefore, in 1842, Very Rev. Father Colin submitted a detailed account to the Propaganda on the nature of the field confided to the Society of Mary and on the evident necessity of dividing it into several vicariates apostolic, at the same time designating favorable centers.

The statements were so clear and conclusive that Propaganda decreed the erection of the vicariate of central Oceanica without taking the time to consult Bishop Pompallier.

On October 3, the bishop received authority to appoint a coadjutor. Father Viard, a simple missionary in New Caledonia at the time, was selected. A few years later, in 1848, New Zealand was divided into two distinct dioceses. Bishop Pompallier remained in charge of the northern part with the episcopal see at Auckland and Rt. Rev. Viard fixed his residence at Wellington, as administrator apostolic. In 1860, he was named titular bishop. In 1869, the diocese of Dunedin, and in 1887, that of Christchurch were formed and Wellington was raised to an archbishopric.



NEW ZEALAND.—This province comprises the mission of the natives, called Maori, and that of the white population.

The Maori Mission.—During the first few years, the great extent of territory and the limited number of missionaries considerably retarded the progress of evangelization. Nevertheless, in 1857, Governor Sir John Grey, in his official report, pays a high tribute of praise to Catholic schools and institutions. In 1860, the mission, then firmly established, suffered a severe trial in the insurrection of the natives against the English government. For several years the country was closed



THE CRADLE OF THE SOCIETY OF MARY AT BELLEY (FRANCE).

to any foreigner, priest or layman. Gradually, however, the work of the mission was resumed and the Society of Mary now numbers nine priests who attend five churches with residences and visit a large number of villages with chapels. The Sisters of Notre Dame of Missions have charge of a boarding school in Napier and conduct a school for the natives. The Sisters of Compassion conduct an orphan asylum and several primary schools in Hiruhama.

The Maoris, much more numerous in the north, form another mission successfully administered by the Fathers of Mill Hill, London, established in the diocese of Auckland.

The Mission of the Whites.—The chief object of this sketch being missions among the natives, it suffices to give the following data:

In the dioceses of Wellington and Christchurch, the Society of Mary numbers 71 priests, 17 scholastics and 15 lay brothers. Their institutions include 21 missions, 1 college, 1 novitiate and seminary. Each mission is provided with schools directed by 24 Little Brothers of Mary, about 80 Sisters of Notre Dame of Missions, and 60 Sisters of Saint Joseph, not to mention lay assistants. This province possesses, besides, flourishing boarding schools in charge of the Ladies of the Sacred Heart, the Sisters of Notre Dame of Missions, of Mary, and of St. Joseph. Among the charitable institutions we may mention the houses of the Sisters of Good Shepherd and of the Sisters of Nazareth and the orphan asylums conducted by all the congregations that have charge of schools. The two dioceses number a Catholic population of about 30,000 souls.



CENTRAL OCEANICA.—This vicariate, created, as we have said, in 1842, at first comprised the whole of western Oceanica, excepting New Zealand. We shall refer, successively, to the different vicariates or prefectures that have been formed from this province.

Central Oceanica, at present, comprises the islands of Wallis, Futuna, Vavau, Haapai, Niua, and Tonga, the see of the Rt. Rev. Vicar Apostolic.

Wallis and Futuna are the glory and the joy of the mission. Once only, in 1850, the attempt was made to profit by the rivalry of two chiefs to introduce heresy into Wallis and break the religious unity. The effort was unsuccessful.

Since the conversion of the two islands to the Catholic religion, the population, which wars and cannibalism had before reduced to 2000 souls in Wallis and 950 in Futuna has risen, respectively, to over 4000 and more than 1500. Under the direction of the missionaries, the people, all Catholic, have erected 9 churches. The schools attached to each of the 6 residences are conducted by 10 European Sisters of the Third Order of Mary, assisted by 15 native Sisters. The clergy include 8 Marist Fathers and 3 native secular priests. Wallis possesses, besides, one seminary with 30 ecclesiastical students and catechists.

Vavau, Haapai, Niua.—For a long time Methodist opposition prevented the establishment of missions on these islands. To-day, each one of them is provided with churches, residences, and schools.

Tongatabou.—Tongatabou is the center of Methodist influence in central Oceanica. King George I, having been won over to this sect at an early age, imposed its belief by force on all his subjects. Under

protection of the royal authority, Rev. S. Baker gave to the country a miniature English constitution with divorce and compulsory education. Having gained the taste for power from his success, he separated himself from the sect of which he was the accredited representative and founded a new church. He constituted himself the head and, at the same time, renounced none of the emolument connected with the office of first minister to the crown. In this double capacity he proclaimed a code of laws, as severe as Draco's, whose fines never enriched the public treasury and whose corporal punishments led to an attempt upon his own life. This attempt, followed by the speedy execution of six rebels, opened the eyes of superior authority to the fact that Baker was not the man for the place. One fine day, it was reported, to the satisfaction of the public at large, that the ex-Premier had just been transported to New Zealand in charge of the High Commissary of Great Britain.

From his residence in Auckland, Baker continued, in a more or less indirect way to exercise his influence over the political and religious affairs of the country. After the death of George I, he believed himself able to regain his former authority and returned to Tonga, first as a physician, later as an Anglican minister. Receiving a cold welcome from George II, he retired to Haapai, where he tried a new schism without avail. His movement died with him.

Catholics, for a long time despised and persecuted, now occupy an honorable position. Natives and foreigners alike esteem them. During the latter part of his life, George I himself felt less hostile toward them, and his successor permitted the establishment of a residence in the capital.

Tongatabou is the residence of the vicar apostolic of central Oceania. The island is divided into four missions with six resident priests who visit a large number of chapels regularly. In all the stations there are primary schools, conducted by the Sisters of the Third Order of Mary or catechists. English schools and a college for natives are flourishing in the capital; they stand very high in government opinion because of their repeated success at public examinations.



NEW CALEDONIA.—This vicariate comprises New Caledonia and adjacent islands, the Loyalty Islands, the Isle of Pines, and Belep.

This mission was begun in 1843 by Bishop Dovarre, coadjutor of Bishop Bataillon. Its foundation was laid with great difficulty. At different times the missionaries, besieged and blockaded in their little

dwelling, came very near starving to death and, for several years, their life was in constant danger. One of them, Brother Blase, was killed by the savages.

Little, by little, however, the faith made headway and, in 1847, New Caledonia was made a vicariate.

The history of this mission, which escaped the fury of the natives, is from first to last, an almost uninterrupted series of mean harassings on the part of the colonial government. After the fall of Napoleon III, there was a term of peace; but progress had been considerably jeopardized by the force exerted over the natives by the first governor. "Embrace the religion of the soldier and have nothing to do with the black robes" was his advice to all the tribes. He was obeyed only too well and, until recently, many remained in a state of stubborn opposition to the Gospel. When, finally, they realized that the Atheist civilization imposed upon them only tended toward their own self-destruction, these tribes, of their own accord, requested missionaries to come to them. Then the governor did all in his power to impede the efforts of Catholics.

The transportation of communists and convicts and free immigration has greatly altered the character of this mission. The natives, dying of vice and the poverty necessarily resulting from the confiscation of their property, are rapidly decreasing in number. The civilization which is supposed to develop from the conditions engendered will not alas! help to lift them.

LOYALTY ISLANDS.—In no other part of the Pacific is the Church more bitterly hated by heretics; several times they have profited by their numerical superiority to attack or banish Catholics. On Mare Island, in 1880, they burned six villages, robbed churches, profaned objects of worship, and went so far as even to kill little children. Only a few years since, a chief openly boasted of his intention to kill every single *Papist*. Without the prompt intervention of the resident magistrate there would have been war. Can we count long upon the protection of colonial authority? Past events are alas! only too evident a proof of the contrary. Missionaries, however, have not lost courage and the work of God has been steadily progressing as the following report will show:

Clergy.—1 bishop, 52 priests, and 3 brothers of the Society of Mary.

Education.—Before lay teachers took charge, 42 brothers of the community of the Little Brothers of Mary conducted 5 primary schools, 2 industrial schools, a boarding school, and an orphanage.

19 Sisters of the Third Order of Mary and 30 catechists instruct the young girls attending the primary schools for natives, attached to its station. The Sisters of St. Joseph conduct several free schools and two boarding schools. Until recently, they also had charge of the hospitals of Noumea and the Isle of Pines and of the prison. They have been replaced by a personnel selected from among convicts. . . .

Within the past few years the Little Sisters of the Poor have opened a home for the aged in Noumea.

Establishments.—21 residences, 38 churches, 43 chapels, 4 high schools, primary schools in each station, 2 orphanages, 4 industrial schools, 2 homes (for the aged and for convicts), and 1 leper hospital.



NEW HEBRIDES.—In 1850, two Marist priests left New Caledonia for the New Hebrides. They were never heard from. Natives in service at Noumea said that they were killed and eaten in Malikula.

The limited number of missionaries and the necessities consequent upon immigration and transportation have not allowed any new foundation for a long time. In the New Hebrides the effort has been made to instruct the numerous natives employed in Caledonia. The indifference and even the opposition of their patrons has prevented this work from bearing all the fruit that might be expected.

In 1886, the Marists made a fresh attempt. Protestants had already occupied important points, but not all the desirable sites had by any means been claimed and Catholic missions could be established.

The fevers have claimed many victims and poverty has paralyzed devotion; but, by force of patience and courage, this mission made such progress, that, in 1901, it was created a prefecture and, in 1904, a vicariate apostolic.

Clergy.—1 bishop and 27 Fathers of the Society of Mary.

Primary schools in all the residences. They are conducted by the Sisters of the Third Order of Mary and by native catechists.

The Little Brothers of Mary have recently established a school in Port Vila.

The missionaries conduct a school for catechists in Montmartre, and the Sisters of the Third Order of Mary, a hospital in Port Vila.



VICARIATE OF THE NAVIGATORS' ISLANDS.—This vicariate, created in 1851 and comprising the groups of Samoa and Tokelau, remained under the jurisdiction of the vicariate apostolic of central Oceania until 1896 when it was entirely separated from the latter.

The first Catholic missionaries landed at Samoa in 1845. The Protestants who had arrived ten years before do not seem to have

gained the same influence that they enjoy in other parts. But one doctrine has made its way here as everywhere else: hatred of the Catholic religion. Our missionaries, therefore, received a very cold welcome; nevertheless, they succeeded in founding a mission. Very frequent civil wars have impeded progress. The last of these, directed by Protestant sects, was sustained against all justice by America and England against the heroic Mataafa; the result was the annexation of Upolu and Savai by Germany and of Tutuila by the United States.

The number of churches and residences, schools and convents are an eloquent testimony of the zeal and success of our missionaries. The Catholic church, despite all the obstacles to be overcome is firmly established in Samoa. The cathedral of Apia, begun about fifteen years ago and open for worship for twelve, has just been finished.

Tokelau.—In 1863, some of the natives of one of the Tokelau group of islands, having received the usual instruction given to catechumens, undertook a voyage of 350 miles to get to Samoa in order to receive the sacraments. Their faith merited a reward; they arrived safe and sound, requested baptism and confirmation and made their first communion. Then, in a safer fleet, they returned home, accompanied by several catechists. In 1875, the inhabitants of another island undertook even a longer voyage for the same pious purpose. So great a zeal has deserved to have the visit of a priest several times a year. Since 1877, a Father has been attending them and they have built two beautiful churches of coral where they assemble morning and evening for prayers and instruction by catechists.

The present status of the vicariate is:

Clergy.—1 bishop, 22 priests of the Society of Mary, and 3 native secular priests.

Establishments.—15 churches with residences and 92 stations with chapels.

Education.—Primary schools for foreigners and natives, a school for catechists, and an industrial school, in charge of the Sisters of the Third Order of Mary, the Little Brothers of Mary, and catechists.



VICARIATE APOSTOLIC OF FIJI.—In 1844, Bishop Bataillon attempted the foundation of a mission in Fiji. He was repulsed by King Thakombau, a ferocious cannibal who called his subjects "his oxen and his sheep," and who, it is said, has eaten not fewer than 800 himself.

In 1853, the Methodists gained this chief to their cause and relied upon his authority to force his subjects to accept their doctrine. Cath-

olics, as yet but few, were persecuted; but, despite all opposition, their number increased to 1700 in 1863. At this time the mission was made a prefecture apostolic; in 1887, it became a vicariate.

Since then progress has been rapid in spite of a period of bitter opposition on the part of one of the governors. At present there is a great movement of conversion among tribes heretofore the most refractory. Liberty of conscience has been granted to the natives so long intimidated by the chiefs under the domination of the Methodists. A fine stone cathedral, consecrated last year in the capital, numerous schools, convents, and residences, and a flourishing college for catechists tell in loud terms that the Catholic religion is firmly rooted on these islands so long tyrannized over by barbarous and heretic chiefs.

Rotumah.—In 1854, Bishop Bataillon, for want of priests, felt himself obliged to recall the missionary from Rotumah. About 30 or 40 neophytes followed him to Futuna and Wallis. The others, left without a priest, continued, nevertheless, to persevere in the practice of their faith and assembled every day in their little chapel. In 1859, a catechist, sent from the center of the mission, found a hundred Catholics. In 1868, there were 6 chapels and 800 Catholics among a population of 2400 souls. At this time a religious war was incited by the Methodists, who deposed Catholic chiefs and scattered their villages. Heresy seemed to triumph; but the Protestant chiefs who would cede nothing to one another finished by giving up their country to England. Religious peace has never since been disturbed.

Rotumah possesses two beautiful churches with residences and schools conducted by the Sisters of the Third Order of Mary and catechists.

The present condition of the vicariate is shown by the following statement:

1 bishop, 32 missionaries, 11 European and 18 native Brothers, 37 European and 35 native Sisters, 20 stations, 35 schools with an attendance of 1200—12,000 Catholics.



THE SOLOMON ISLANDS.—In 1844, Gregory XVI detached the vicariates of Melanesia and Micronesia from western Oceanica and placed them under the jurisdiction of Bishop Epalle. Melanesia comprised New Guinea, New Britain, New Ireland, the Solomon and Admiralty Islands. Micronesia was formed of the Caroline, Marshall, and Gilbert Islands.

After his consecration in Rome, Bishop Epalle left for his mission, accompanied by seven priests and six Brothers. The bishop was killed

upon his landing at Isabella Island and, a short time afterwards, all his companions died either of fever or at the hands of the natives.

His successor, Bishop Colomb, survived him little more than a year. He and one of his priests died of fever on Rook Island.



The Society of Mary, founded only ten years, and finding it impossible to attend to the needs of a territory since divided into fifteen bishoprics, vicariates, and prefectures, received orders from the Holy See to concentrate its efforts in the missions already established.

The Fathers of Foreign Missions of Milan took charge of Melanesia, where, in 1852, they sent five priests and two Brothers. Like the Marist Fathers, they fell victims to the barbarity of the natives or the unhealthfulness of the climate and, for a time, the work of evangelization on these islands seemed suspended.

In 1881, it was again undertaken by the Fathers of Notre Dame of the Sacred Heart of Issoudun in New Guinea, New Britain, the Gilbert and Marshall Islands; by the Spanish Franciscans in the Caroline Islands, and by the Fathers of the Holy Cross in German Guinea.

The Solomon Islands alone remaining without a missionary, the Holy See again gave them in charge of the Society of Mary in 1898.

They form two prefectures: the German or northern and the English or southern part. This double mission has not changed since the time of Bishop Epalle because of the many difficulties encountered; particularly the climate and the savagery of the natives. Several missionaries have already fallen victims to fever; others have died at sea and neophytes have been massacred. Those who survive cannot rely upon the people, who are most treacherous by nature.

The mission, however, has been definitely founded and numbers 15 priests, 6 Sisters, and 11 catechists. The natives willingly send their children to school and the villages are asking for missionaries. Everything points to the hope that, little by little, the natives, here as elsewhere, will give the joy of reaping in peace what has been sown in blood and tears.



GENERAL SUMMARY.

I. Missions in Oceanica:

5 vicariates; 2 prefectures.

Marist Fathers, 186; native priests, 7.

Little Brothers of Mary, 113; establishments, 25.

Sisters of the Third Order of Mary, 89 not including a large number of native Sisters.

Catechists, about 566.

Catholics, 41,885.

Marist Fathers deceased, 106.

Little Brothers of Mary deceased, 25.

II. Establishments in Countries not Missions in the Strict Sense of the Term:

Marist Fathers, 316.

Italy: a procurator station and novitiate.

Ireland and England: 5 missions and 3 colleges.

Belgium: a seminary, apostolic school, and mission.

Spain: a residence, mission, and French college.

United States and Mexico: 18 missions, 4 colleges, 1 novitiate, and 1 seminary.

Australia: a procurator station and 3 missions.

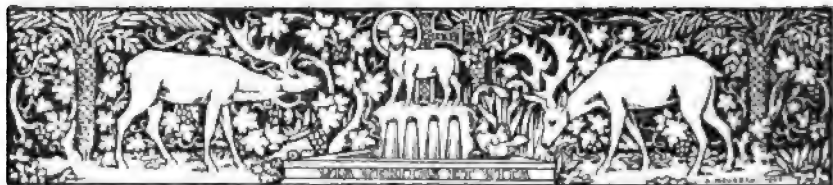
New Zealand: 21 missions, 1 college, a novitiate, and seminary.

Germany: an apostolic school.



In conclusion, we may repeat what missionaries of all times have said again and again in the words of our Lord: "The harvest, indeed, is great, but the laborers are few." To the souls interested in the apostolate, aiding us by prayers and alms to multiply the means of evangelization for this vast field, above all to obtain from God many missionaries filled with the spirit of Jesus Christ, we may say: "And they shall bring all your brethren out of all nations for a gift to the Lord."





MISSIONS IN ASIA

VICARIATE APOSTOLIC OF SOUTH TONGKING

Father Mollard, director of the Seminary of Foreign Missions of Paris, has sent us the following letter which cannot be read without emotion. It gives an episode of the terrible persecution of 1885 which, as old as it may be, has filled the country with ruins still visible and has left a horrible and inefaceable recollection in the minds of old Christians.

LETTER OF FATHER BELLEVILLE, P. F. M.

On January 29, 1905, I was in Mo-Vinh, the chief town of the parish situated on a tributary of the Song Ca. To mention in passing, it was near the mouth of this stream that the zealous Father Tortuyaux, seized with an attack of vertigo, fell from his boat and was drowned while on a visit to his district.

My duties of administration were about over; the Christian settlement was blessed. The mayor of the village, Ly Khoa, came to see me. Tall and dark, his eyes burning with a strange fire, he is endowed with the rare gift of a deep rich voice.

"Father," said he, "I have come to see you and invite you to the marriage of my daughter."

"That is very good news; whom is she going to marry?"

"A young man from Ngoc Lam, called Khie Loi."

"How old is she?"

"It is easy to remember her age; she was born during the year of massacres, 1885; and we must thank the Blessed Virgin that she is still among the living."

"How is that! tell me about it."



Ly Khoa then related the following:

"Father, although I live here, I am originally from the province of Thanh Hoa. My father was mandarin of the province of Nghe An. His second wife from the village of Khoa Trang was my mother. At the death of my father, a native priest, Father Quang, took charge of

me. Seeing the Christians at work about me, I was converted after mature reflection. I then went with Father Thong, the stone-breaker (the learned Father Monrouziés who was making a study of the minerals in the mission), and, finally, I settled down here.

"My relatives, rich and learned, have remained pagans. Several are mandarins. My brother is prefect. They have exhorted me to return to them, promising to help me; so, to sustain me, the Blessed Virgin has always protected me in a special manner.

"When the Christians were massacred in 1885, I first concealed myself for two months in the house of an honest pagan. His brother was the leader of the rebels and, one day, came to search his house. I climbed to the top of a high and leafy tree. From there I could see the brigands searching the house and garden. They even stood under the tree on which I was; to add to my fright, a large flock of crows circled above me croaking: 'It is all over,' I said to myself, 'these crows are going to give me away.' Fortunately, thanks to the Blessed Virgin, the brigands did not look up and, since they could find nothing, left.

"However, I could no longer stay and expose my compassionate host himself to danger. Together with other Christians, I fled to the mountains. The tigers were less cruel than men. The rebels came and attacked us; we resisted them half a day and repulsed them; but they would have returned in larger numbers and better armed. To stay there meant death; so we left before they came back. We intended to go towards Vinh, the chief town of the province; there, at least, we would find priests who would have pity on us and the mission would save us from starvation.



"Our going away was not in the nature of a triumph. We remained concealed on the mountain, in the forests, and in the thickets. One of us would act as advance guard and, if he saw no one, we would advance. We ate what we could find, berries and wild bananas.

"Thus we proceeded very slowly. The third day we were near Luong Dien on the confines of the parish. Seeing a few women, we asked them whether there were any robbers about and whether the road was clear.

"'Come with me,' one of them said; 'there are already several Christians in my house.'

"We followed her without mistrust.

"'Do not go with her,' said another in a low tone to one of us; 'she is deceiving you; if you go with her it means death.'

"We retraced our steps; it was already too late. A band of robbers rushed down upon us from the village. We fled as fast as we were able to run, but alas! we were weakened and our strength failed us. There were twenty-two of us; sixteen, successively, fell into the hands of the robbers and were all put to death.

"I myself, though burdened with the charge of our little girl that I carried in my arms, managed to keep some distance between them and me for quite a while. When I could no longer hold out, I gave her to one of my companions in flight, Pho Quyen of Ngoc Lam. Exhausted in his turn, he, after a while, gave her to her mother. Weighted down by her precious burden, my wife soon lost her way; the brigands redoubled their efforts and succeeded in overtaking her. Taking hold of her, they bound her at once. In the moment of flight, my wife and I had promised each other not to forsake each other in life or death.



"When I saw my wife in the hands of the enemy, therefore, I also stopped. Seeing me stand still, she addressed me:

"What are you doing? I am captured, that is my affair; as for you, save yourself; I wish it."

"Absolved from my promise by these words, I again took to flight, death in my soul. At the end of some time, despairing of catching up with us, the robbers ceased to follow.

"Alas! very few were able to escape them. Dying of hunger and fatigue we, one day, came across an isolated house. We asked an alms of a few grains of rice; the pagan had none and, out of compassion for us, he cooked some sweet potatoes. A little farther on we ventured to enter another house. Whilst we were taking a little rest, a band of robbers rushed in. We concealed ourselves as best we could. One of us hid in a crib of rice (a large bamboo trellis built like a vat to preserve rice); another under the furniture; a third climbed on the roof. The robbers entered, looked around, rummaged here and there; by a special protection of Providence they did not discover us and withdrew.

"Finally, the fifth day of our flight, we arrived at the Christian village of Tho Ninh, which the enemy was unable to take.



"Tho Ninh is a large village on the shores of a river. On the right bank opposite is another Christian village, Nghe Yen, the seat of the central establishment of the Holy Childhood and the residence of the

missionary. These settlements, together with the neighboring villages, Fathers Gallon and Arsac at their head, organized resistance; they were assisted by the Christians of Ngan Sau and Ngan Pho who had been driven from home and sought refuge among them. The attack lasted several months and the brigands were finally repulsed by a French detachment.

"Arriving there was like coming from death to life. Seeing the waters of the river, I said to Pho Quyen: 'It is two months since I have washed my face,' and I stooped to the edge of the water.

"Whilst I was washing myself, Pho Quyen called to me:

"'There is your wife coming with your child.'

"'It is impossible,' I said to myself; 'Pho Quyen is surely mistaken; it is a woman who looks like her.'

"I arose. It was really my wife and my child.

"'What a happiness,' I cried out; 'but how is it that you are here?'

"'Well, this is how it was. When I was captured and bound, the robbers left me a minute to continue their hunt. I prayed to the Blessed Virgin. I was on the edge of a thicket and, as I moved, I and my child fell into a ditch that had been dug among the bushes. I examined the child and myself; neither one of us had been hurt in the least. I was afraid the baby might cry and betray us; but I nursed her and she went to sleep. I was thirsty. A spring at the end of the ditch relieved me.

"'The brigands came back shortly and looked for me everywhere; they passed and repassed the side of the ditch; they yelled and stormed; shepherds were near by tending their flocks; the robbers asked them whether they had seen me. Upon their replying in the negative, they suffered torrents of abuse. Finally, realizing that their search was in vain, the robbers abandoned the place. I stayed in my hiding place until night; under cover of the darkness I continued my way and here I am.'

"So you see Father, the Blessed Virgin not only saved my wife and child but she brought them to the same village as myself. I do not know how to thank her."

This was the story Mayor Khoa had to tell.



A few days afterwards, when my work was done, I left the village. Reaching the last house on the heights, the mayor, who accompanied me, invited me to enter. It was his home. The wedding breakfast

was being given. On the verandas, seated four by four around tables laden with little dishes, Christians and pagans together were making use of their chop sticks. Mother and daughter came forward and courtesied deeply, as is the custom. The infant, several months old, miraculously saved from death by Mary has changed into a tall young lady nineteen years of age, adorned with bridal ornaments and clothed in a gown of violet silk. I congratulated her and exhorted her to be ever grateful to her Mother in Heaven by a faithful observance of the laws of her Divine Son. When I left the most important guests at the wedding accompanied me to my bark.





MISSIONS IN AFRICA

PREFECTURE APOSTOLIC OF UPPER NIGER

The prefecture apostolic of Upper Niger was created in 1884 and given in charge of the African Missions of Lyons. It numbers 18 priests, 10 churches and chapels, 3 hospitals and dispensaries, 5 orphan asylums conducted by 9 European Sisters, 6 schools, and a thousand faithful. The principal stations are Lokodja, at the confluence of the Niger and Benoue, Assaba, Illah, and Issele.

LETTER OF VERY REV. FATHER ZAPPA, L. A. M.,

Prefect Apostolic.

SAINT JOSEPH OF ASSABA, May 10, 1905.

Any one who desires to enlarge his ideas on the subject of the heavens need not go to the Blacks for the purpose; if there is one branch of study to which they are perfectly indifferent, it is astronomy. The most learned in these parts are still perfectly convinced that the firmament is a large, solid vault which is in no risk of falling soon and will be broken only at the end of the world. The stars have not altogether escaped their notice, but these are too small a matter to occupy their serious thought. Of all the planets, the moon attracts their attention most, for it serves them as an almanac. The succession of its phases is very easily explained. When it is on the increase it simply *swallows up* the stars in its path, and when it is on the decrease, the reverse takes place. Nothing new is created, nothing is lost. As for the sun, when we feel its heat the greatest, it is evident that it is much nearer to us than the moon; no objection can be made to that fact.

Back of the celestial vault which, according to their notion, is going to fall some day, there is another heaven, more beautiful and more lasting which, by the leave of the semi-savants of the old and new worlds, is not so false a judgment.

Astronomers, therefore, will not learn much from the Blacks. Nevertheless, one is not a little surprised to find traces of the ancient

and even modern classification of the constellations in their *peremptory* theories. Thus, for instance, the Great Bear is known in these parts by the name of the "Great Beast," the bear being an animal unknown in the country. Sagittarius, Leo, and the Goat have not been forgotten. The Pleiades are known by the name of "the hen and her chicks" and so on.

Of all the stars in the heavens, however, Venus has made the greatest impression on them; they, however, prefer to call her by the more poetic or more prosaic term, as you will: "she who missed royalty because of a *cowry*." She came very near being a rival of the moon and the queen of the heavens.

This discovery and this appellation, so ridiculous that they could originate only in the brain and inexhaustible imagination of a Black, have inspired these lines; for such as they are, they remind me so forcibly of our situation that I cannot look at the planet without thinking of the analogy.

A *cowry* here means a cent, though their value is not identical. If the planet needed a cent to become queen of the heavens, we need one to become kings of the country; or, rather, in more truthful language, God needs a cent to be King here, to answer the prayer which we send up to Him daily in the Our Father. Let me explain how.



The experience of recent years has proved one thing: we must increase the number of catechists to triple the number of conversions, nay, we might even multiply them tenfold; it is owing to our catechists that the baptisms of adults reached sixty for Easter; I do not include among these, children that are attending schools; I am speaking of neophytes who have been evangelized, so to speak, in the midst of their fields, bent over their work, covered with that healthy sweat of labor which may become a ferment of revolt without hope; dried by faith, such sweat is changed into precious pearls and is certainly more agreeable to God than all the perfumes which the half civilized Blacks so greedily absorb from the customs borrowed from a Europe returning to paganism.

It is to place catechists among tribes not yet affected by the breath of modern civilization that I want resources given expressly for that purpose. The placing of catechists does not entail any great expense, it is true; nevertheless, it cannot be done for nothing. Therefore, it is for want of a cent that our Lord cannot reign as king in this land. That God Himself attaches the same importance as ourselves to the

work of assistants chosen from among the natives is substantiated by abundant proofs. He has given us palpable evidence that He can make of them apostles, prophets, and doctors, as Saint Paul tells us of the early Christians. You can judge for yourself.

+

Among those who formed the first group of adults baptized at Ibouzo, in 1901, there was a poor father of a family, Ayaeze by name. For two years he came regularly from his village of Okpanam to be instructed by the Father residing at the station of Ibouzo; several times a week he traveled five miles, going and coming, for no other purpose than to hear the word of God. To ask why he was determined to comē, what sustained his constancy despite his feebleness, despite tropical rains, is to ask why the Spirit breathes here rather than there. The answer must come from the other side of the vault of the heavens, or rather when it shall be broken. All that we know is that this catechumen persevered till the day of his baptism when he received the name of Peter; he not only imitated the resolute force of his patron, but what is better still, he persevered with the same energy.

Even more; God never does things by halves; the new Christian, once enrolled under the standard of Jesus Christ, never thought that by so doing his work was done; on the contrary, from the very day on which he was admitted to the ranks, obedient to the advice of the missionary who had instructed and baptized him, he constituted himself the apostle of the Good Tidings in his village; as every rule has an exception, contrary to the well-known adage, he became "a prophet in his own country," as the apostles were in theirs. His very name was prophetic, for it signifies "the war of the king," little did his father surmise what king his son would serve when he so named him.

Poor and without the least spark of worldly knowledge, yet superior to many of the educated and so-called civilized of his tribe, knowing nothing but the catechism which the missionary had been teaching him for two years, he set himself to hard work and soon assembled about him, morning and evening, a small number of men of good-will; to these he began to teach the sign of the cross and prayers. The commencement was not a brilliant success; ridicule, the cause of discouragement to so many Christians, was not lacking; there were even cases of desertion; a union was formed in the village and the little band of catechumens was exposed to all kinds of annoyances; and, as upon renouncing the cult of idols, our people had, at the same time,

given up the practice of throwing charms against thieves, an expedient much in vogue among pagans, it became an easy matter and very tempting to single them out for victims.

"Courage," Peter would say to his little flock at every fresh trial. "Courage; iron cannot be forged without beating it on the anvil."

One day, his poor little goat disappeared never to return; it had been stolen; his little flock was much distressed; he himself comforted them.

"That goat," said he, "was stolen because I am teaching you the



UPPER NIGER.—A CATECHIST AND HIS SON.

commandments of God; far from saddening, it rejoices me, for I know that I shall find my goat on the other side and many little ones besides; if the thieves think they are going to close my lips in this way, they are making a mistake.

+

Meanwhile, God showed that He was watching over His servants and that in a very evident manner. Peter and his flock of catechumens

conceived the thought of building a little chapel; once it had entered their minds to do so, they thought they could take their clay from a bed, the common property of the people. A few influential chiefs presented a strong opposition. Take the earth that was property in common to build a church? Never should this be done. The catechist implored, protested, and showed himself ready to accept all kinds of conditions; all his efforts were futile.

"Well," he said, after he had exhausted all his resources, "the chapel which we want to build is not our dwelling; it is the house of God. You refuse to let us have the earth which everybody may use for building. Very good; God knows what He will do."

You may easily guess with what raillery this declaration was received. Only three days had passed when, one evening, on his return from the fields, Peter heard loud cries in the direction of the village, such as are uttered when a chief dies. When he arrived home he soon learned their cause; the chief who had been most stubborn to resist the building of the chapel had finished his sneer; a sudden death had overtaken him. This occurred less than two years ago; to-day, only two of the eight chiefs who refused the earth are living. Since then, everybody is afraid of Peter.

"Please do not speak the name of God among us," they often say; "your God has two many ears."



God who makes an apostle of one man and a doctor of another has endowed our neophyte with such a facility of speech and repartee, that it is hard for anyone else to get in the last word. It is a real pleasure for us to hear some of his smart replies. One day, somebody gave him the usual excuse for not going to church.

"When all Okpanam goes, then I shall go, too."

The answer was not long coming.

"Did you wait for your son to introduce you into the world?"

"I," another said with greater candor, "I shall never be one of you."

"Still," answered Peter, "you never throw away the sauce before tasting it; look at us; do you see any of us with chains on our feet? Come and taste the sauce; then, if it does not suit you, throw it away."

"It is all very well to pray to God," another said; "but too many things are forbidden by your church; it is too hard to have only one wife."

"The woman who gives birth to her first child is anxious about it a long time before; when her child is born, however, she sees that she

was wrong to be so troubled. You have never tried to keep the commandments; try and you will see."

"Oh! I have plenty of time," the father of a family once said to him; "later on I will think about it."

"When you are at work and notice the shadows of the trees getting longer, you say to yourself that you must hurry to finish what you have to do; look, your shadow is already longer than that of your son, so the evening is not far off and the arm of God will lengthen slowly to draw you in."

Another time he tried to increase his little fold by pressing exhortations.

"I will be your horse," he said to two women who had come to see him; "I myself will carry you to church; that is my work; my brothers do not want to listen to me and shun me; you will be my brothers and my sisters."



With sermons of this nature, and, particularly, by giving an example of strong hope and firm faith, he has succeeded in collecting a flock which will do anything for him.

Until now, their church has been the porch of his house; it is there the missionary celebrates mass from time to time. In the evening, when the weather permits, they assemble in the yard, and, on their knees, heedless of passers-by, with eyes turned toward Ibouzo, where the Blessed Sacrament is kept, they say all their prayers; then, seated on the ground, the men on one side, the women on the other, as in church, they listen to the explanation of the catechism.

Some time ago they asked for a chapel. When they had presented their commendable petition and given the strongest reasons to plead their cause, I looked from one to the other and then asked which one of them needed a doctor.

"Why, none of us is sick."

"Very well; if you are all in good health, go, bake the earth, make bricks, and prepare the mortar; then I will answer you."

They did as I had told them and the missionary of Ibouzo gave them masons to help them build, iron and carpenters to cover it. The structure is not exactly a cathedral, but it suffices for the time and is dear to them because it is the fruit of their own labor, and because, on the day of its blessing, eleven adults, most of them married, will receive the grace of baptism. Peter will be radiant with joy on that day when he shall see the first group of his catechumens enter the fold of the church.



One word about the little sacristan; for, although there was neither church nor bell, Okpanam had a sacristan. From the very beginning some means had to be found to call the people to prayers and catechism, morning and night; they could never be behind Ibouzo, their parish church, where they attend mass and instructions every Sunday, whatever the weather may be; they, too, must hear the sound of the Angelus in the morning, at noon, and in the evening. Peter found the means; having no bells, a hoe served the purpose. A child, Olu by name, gave the signals by striking the hoe with a hammer; he quickly learned how to manage his instruments and was appointed sacristan without drawing any too large a salary. All the recompense he received were the tokens of admiration which were showered upon him for his skill from one party and the mockeries heaped upon him by the other. He goes about with the most indifferent air, seemingly; but how many times has he not dreamed of the happiness, the incomparable pleasure of pulling the ropes of a bell or what he might call his bell; his ambition does not rise very high; ah! no; a little bell would suffice to make him happy.



We might mention similar traits of another catechist. Although he could neither read nor write and was not even unusually well instructed in his catechism, because of his advanced years, he nevertheless laid the foundations of what might be called, to speak in the language of the apostles, the Church of Ugnashi, which is also dependent upon Ibouzo, from which it is about nine miles distant. His name was Umunna; his labors over, he was called to his eternal reward about two months since; but the fruit of his work and the memory of his life will not so soon be forgotten by his fellow citizens five times fewer in number than the inhabitants of Okpanam. All that I might say in his behalf would be eclipsed by the authentic report which was made known to me two weeks ago.

The following are the circumstances: The catechumens of Okpanam were one day assembled on the farm of their catechist where they had gone to lend a helping hand, when a man from Ugnashi passed along the road that led by their fields; according to the custom of the country, they exchanged greetings and engaged in conversation. The Blacks, who have neither newspapers nor telegraph, have always some news to transmit. After talking a little while, the stranger wanted to know to what family in Okpanam they belonged. The catechumens and Christians, who were of different families and did not even belong

to the same quarter of the village, were, at first, at a loss to know how to answer; finally, however, they made him understand that, although they did not belong to the same family exactly, they were all members of one body, the Church. At the word Church, the stranger startled, and made a motion as if to go. Our little band, at once, knew that they were dealing with a man afraid of holy water.

"We belong to one band," said Peter, "but it is not a band of thieves."

"I know," answered the stranger; "but there is something about you of which I am afraid. Umunna, who belongs to my country and is also one of your society, has done what no one else has ever dared to do; he knows the way to cabins where there are sick; he does not feel torrents of rain and does not fear to stir the fire for the lepers; he buries the dead that are thrown into the jungle; nothing holds him back. We do not understand such actions and what you fellows do inspires us with fear."

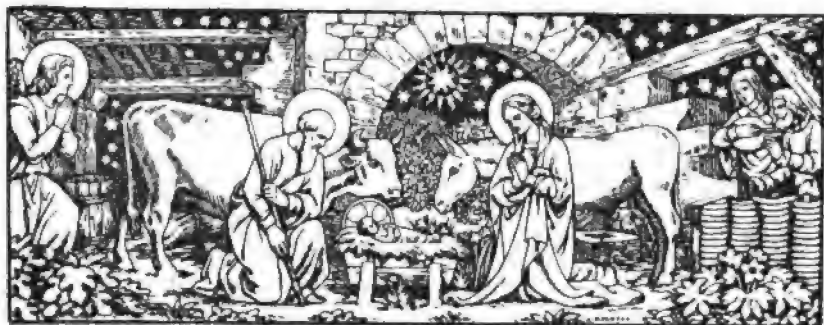
Thereupon, fearing, if he stayed longer, that we might exert some charm upon him, he promptly withdrew. This testimony from a pagan who was far from being favorable to religion spoke volumes on the faith and works of our aged catechist.



I have tried to show how the natives can assist us in evangelizing the country, and how many souls would receive the good tidings if we could station Christians of this stamp in the many cities round about us; we should soon be rulers of the land. To revert to my beginning, for lack of a cent, this kingdom does not belong to us; for, in many cases, to attain this end, we should be compelled to move entire families away from their relatives and, consequently, provide them with a dwelling and food. It is out of the question for us to meet the expenses thus entailed.

See, my beloved members of the Society for the Propagation of the Faith, why I conceived the thought of writing to you. I have taken the liberty in the hope that you will plead our cause so that, more fortunate than the poor planet Venus, we may take possession of the kingdom so much desired.





VICARIATE APOSTOLIC OF NORTH VICTORIA NYANZA

The following letter, taken from *Les Missions Catholiques*, the illustrated weekly of the Society for the Propagation of the Faith, contains sad and curious details concerning a strange plague that is making great ravages in equatorial Africa.

LETTER OF SISTER MARY CLAVER,
Of the Congregation of Notre Dame of Africa.

THE SLEEPING SICKNESS.

RUBAGA, May 4, 1905.

Permit me to address you from the shores of Lake Nyanza in behalf of a work which, though two years old, acquires a fresh demand every day. I speak of patients afflicted with the sleeping sickness and the hospital reserved especially for them at Kisoubi in Uganda. It is about three years since the terrible sleeping sickness, called *mongota* by the natives, first appeared in Uganda. For more than two years the Fathers have been caring for a hundred "sleepers" in Kisoubi, situated between Entebbe, the capital of the English government, and Rubaga, the native capital.

When I reached Kisoubi in October, 1904, and visited its asylum for the wretched for the first time, two things especially impressed me: the admirable devotion of the missionaries who were caring for their unfortunate brethren and the Christian resignation full of faith and hope manifested by those in their agony.

The missionaries requested the help of Sisters for the care which their unfortunate patients needed; better provisions for the hospital were made, permission was granted and Sisters were stationed in Kisoubi.

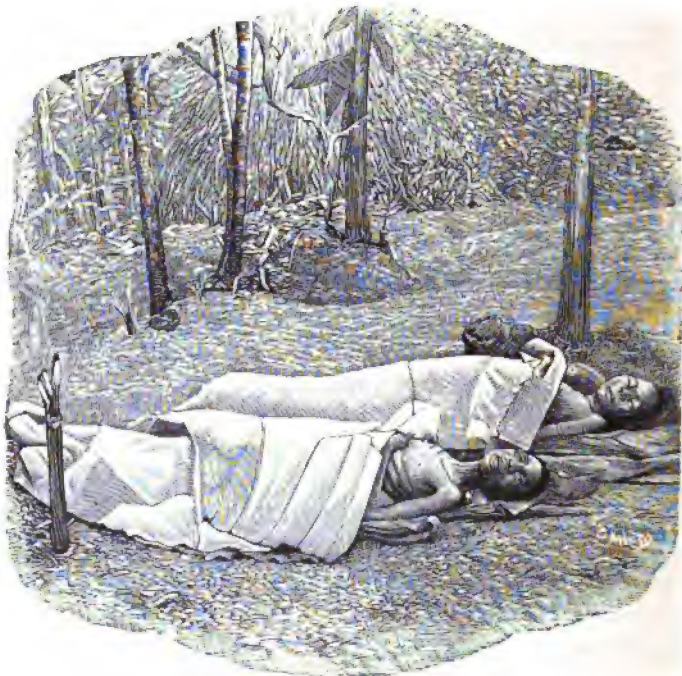
It is not sufficient that additional workers have been installed; the ever increasing number of victims of the terrible scourge must be pro-

vided for, and the institution has no other resource than the riches of charity.

+

I return to my *bamongota* "sleepers." A few details concerning this odd and dread disease may interest your readers; so I shall tell you simply what I myself have seen during the past few months, for in Rubaga, as in Kisoubi, we have charge of the *bamongota*.

I believe that the cause of the evil has been found out. It is supposed to be transmitted by the fly *kivou*, sixth species of the *tsetse*,



SUFFERING FROM THE SLEEPING SICKNESS.

which is found only on the water, on the lake or rivers. The sickness has been almost proven not to be contagious. Negroes from the interior who have visited the shores of Nyanza and have been stung by the insect have carried the germ of the *mongota* back to their hearths; they have lived in the same house with their family; the disease developed and they have never communicated it to others. Moreover, all those who are afflicted have been on the shores of the lake at one time or other; the germ remains latent for sometime, even as long as five or six years, before it develops.

No positive remedy has yet been found; young men of strong and

robust frame come to us struck by the *mongota*. Slowly and surely their physical force ebbs away and their intellect becomes impaired until death ensues.

The name "sleeping sickness" suggests that the unfortunate victims suffer none or little; but it is a mistake to think that they sleep much or that their torpor is a peaceful and quiet sleep.

In the beginning, they usually suffer great pain in all parts of the body, especially in the bowels and on the breast; some complain particularly of pains in the head. The symptoms of the malady are swollen neck glands, a yellow color, tired eyes, and, especially, an offensive odor. As the disease progresses there are nervous contortions of the mouth and nose and spasmodic twitching of the facial muscles. The patients scratch their arms and breasts in fits of desperation. Some sleep very seldom and are very excited; some go insane, at times to such a degree that they must be bound. Nearly all lose their memory; but the intellect, except in cases of insanity, remains normal till the very last; when torpor seizes the patient, he often seems to experience sensations of suffering.

The blood starts to decompose; patients have come to the hospital full of youthful vigor and, in a few months, they have become living skeletons. Sometimes, but seldom, sores appear; they can no longer stand, but lie down in their huts; their bodies emit a horrible odor; the decomposed blood gushes from the mouth, and sometimes from the nose and eyes.

A long and terrible agony commences, some lie motionless; we can scarcely see them breathe, and yet, when we speak to them, they show signs of consciousness; they live in this state six or seven days unable to swallow even a drop of water. A large number suffer ever greater agony; their nerves excited, they cannot lie quiet for an instant; some beat their heads on the ground as though they would crush the earth; others crawl on their hands and feet along the edge of the walls, sometimes wedging themselves into holes from which it is hard to extricate them.

A curious symptom which I have asserted several times is a veritable sweat of blood which breaks out during the last three or four days; as a usual thing, it is confined to the face and brow; but I have seen cases when, for three days, the patients sweat blood from head to foot; from each pore of the skin drops of blood oozed.



The good dispositions of the victims form a striking contrast to the sight of the horrible malady. In point of fact, very few Catholics

come to the hospital for the *bamongota*, as our Christian care for their sick with a tender devotion. We receive a large number of Protestants, pagans, and Mohammedans who are cast out by their relatives. They are not blind to the charity which cares for them and all receive baptism and extreme unction before death. Every Sunday a missionary celebrates mass in their modest chapel and some go to Holy Communion every week. Those who are able attend catechism every day.

One aged Protestant, alone, stood aloof. He had been instructed and baptized by Mr. Mackay, who had come to Uganda after the arrival of the first English ministers and, though a simple layman, instructed with incredible zeal.

"Mackay suffices for me," the old man would always say; "I am waiting for the *Kagombe*."

It was a long time before we understood what the *Kagombe* meant. It seems that Mr. Mackay had told him: "At the resurrection of the dead, when God shall sound the great trumpet, I shall come with a little trumpet and all the Baganda who have heard my voice and believed my words shall rise and follow me into Heaven."

So it was Mackay's trumpet that poor Moussa was waiting for. His agony came on without his wanting to hear of anything else, and so we left him to his good faith and the mercy of God.

However, we had recourse to the great remedy of prayer, and began a novena to Saint Peter Claver. For three days we had heard the death rattle when Moussa, seemingly returned to life, rose from his bed on the ground and left his hut. What had been the work of grace in his soul during that time? It is a mystery to us. Be the case as it may, he arose transformed:

"You are too good," he said to his nurses; "the truth is with you, I want to go to Heaven with you."

He asked for the priest whom he had so often repulsed. It was exactly the ninth day of the novena to Saint Peter Claver. After his admission into the Catholic church, Moussa, baptized Joseph, again fell into a stupor and the following Saturday his soul took flight to Heaven.



I have finished. I have just exposed one of the saddest physical miseries that afflicts mankind. May pity open hearts and hands in favor of these poor Blacks! If God rewards a hundredfold a cup of water given in His name, what will He not render unto those who, relieving the most afflicted of His suffering members, bear to souls faith and consolation, helping them to *sleep in the peace of the Lord!*



MISSIONS IN OCEANICA

VICARIATE APOSTOLIC OF THE GILBERT ISLANDS

It is only eight years ago that the mission of the Gilbert Islands included in the vicariate apostolic of Melanesia was made a distinct vicariate apostolic and placed under the episcopal jurisdiction of Bishop Leray. The number of Catholics distributed over the eighteen islands is estimated at 11,000. 23 missionaries (11 priests, 12 lay Brothers) of the Congregation of the Sacred Heart of Issoudun and 9 Sisters of the Sacred Heart form the little apostolic army that is laboring to extend the kingdom of God in these distant parts.

LETTER OF BISHOP LERAY, M. S. C.

In my last report, I mentioned that our pro-cathedral would be blessed very soon. I shall now tell you about the event. I am sure that you will rejoice with us and communicate the cause of our joy to the readers of the ANNALS OF THE PROPAGATION OF THE FAITH, many of whom have been signal benefactors to us.

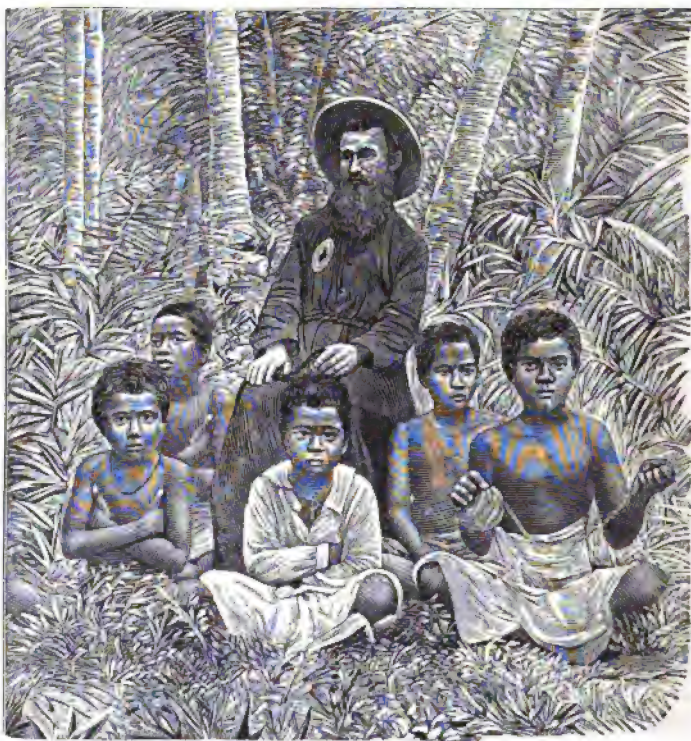
What more beautiful testimony of our filial affection could we offer to our good Mother in Heaven, during the jubilee year of the definition of the dogma of her Immaculate Conception, than this temple dedicated to the Heart of her Divine Son, which rises firm and proud at the head of the Gilbert Islands?



Four years have passed since we came to Butaritari to fix our episcopal residence there; at that time there was but one little dilapidated church with a thatched roof to shelter Our Lord and the few faithful brave enough to dare the anger of the king. He was a Protestant fanatic who, for political reasons, as well as out of hatred for Catholics, tried to impede the already slow progress of the truth.

He, too, has been vanquished by the conqueror of this world. His throne has been cast down and his sceptre broken. What remains

to-day of the great Na Buremoa? He who dreamed of being the only lawful king of all the Gilbert Islands and establishing the easy religion of Henry VIII on the ruins of Popedom is, by the law of England, only a common land owner. And, in the midst of his capital, rises, graceful in proportion, the Catholic church, surmounted by a light tower that can be seen from all points. Every captain landing on the island sees it and it is the beacon which guides his way among



GILBERT ISLANDS.—FATHER LEBEAU AND SOME OF HIS PUPILS.

the thousand reefs that skirt the entrance to the lagoon. When a brilliant light shall shed its rays from the very top what a great help this new lighthouse will be, lighting the bed of the ocean, a ray of hope to vessels in distress, and to fishermen surprised at night by a squall.



All the work being done, we had decided upon September 25 for the ceremony of benediction. A week remained for the preparation. Everybody set to work with a spirit and a will and these dispositions

multiplied forces tenfold. The ornamentations for the exterior and interior progressed rapidly. The recent gifts of the Poor Clares of garlands of muslin, flowers, gilt shields, banners; in a word, all the riches taken from their blessed sanctuary of Notre Dame of the Sacred Heart, will, after its baptism, find an appropriate place in our church and produce a magic effect.

In the meantime, invitations have been taken by couriers to every district and to all the chiefs who have promised to come to the feast



MISSIONARY SISTERS OF THE SACRED HEART AND SOME OF THEIR PUPILS.

with their people. Saturday, in the afternoon, they arrived and were entertained in the houses prepared for them about the mission. All turned out right. The little bell, suspended in the tower, sounded the first vespers of the feast, its silver tongue could be heard from one end of the village to the other, and its echoes came back from far out at sea. The heavens were particularly beautiful; the Southern Cross shone down upon the church and, as in days gone by, the star of Bethlehem seemed to indicate to men of good-will the dwelling place of the Infant God.

At six o'clock in the morning our bell sang forth the *Angelus* to the Blessed Virgin Mary, the first time from its new abode. The sun shone gloriously, a true sun of victory. Ah! we were celebrating a brilliant victory, a double victory of the Church, our mother, over heresy and paganism.

About eight o'clock, whilst the crowd began to assemble, we distinguished the smoke of a steamer on the horizon. It was the *Brunnèz*, of the Chinese Company, returning from its tour of the islands. Reverend Mother Superioress, who had left a month ago to make her annual visit to her Sisters, was one of the passengers, so she participated in the feast.



Surrounded by a host of acolytes, brilliant in their red gowns and white surplices, we began the prayers and liturgical ceremonies of the benediction. After the procession around the church, we entered to bless the interior and commence the Holy Mysteries.

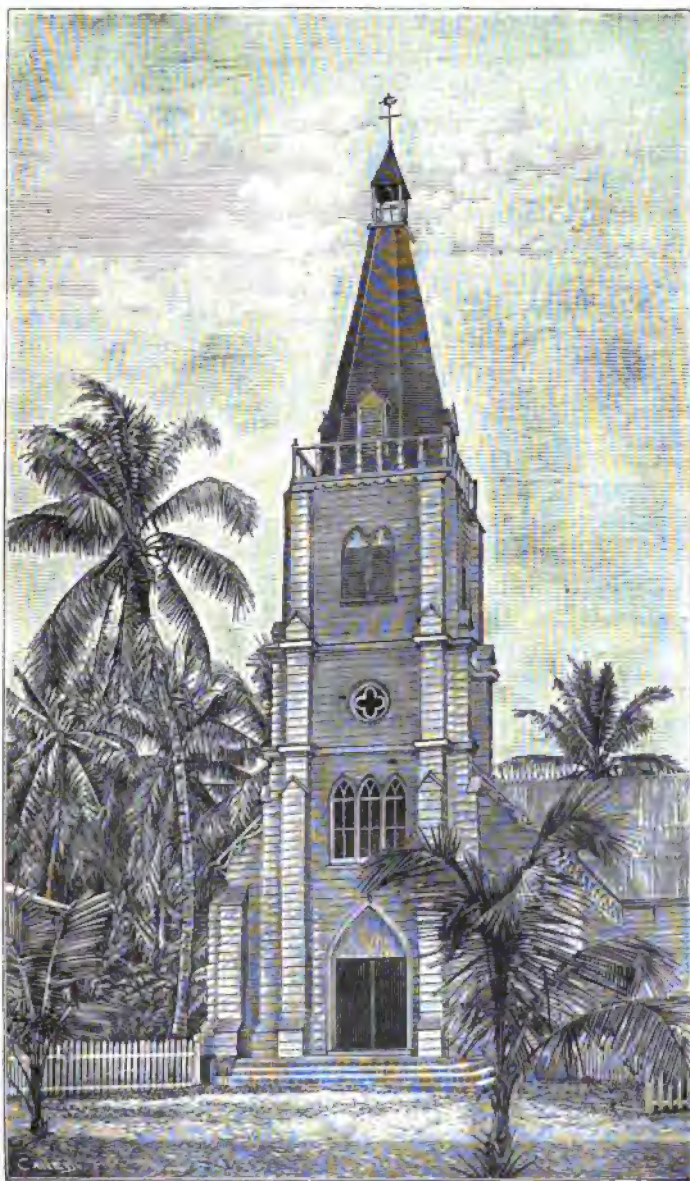
The church was filled. The front seats were occupied by the chief foreign residents of the islands; in the transept, were the members of the royal family, the magistrates, and elders of the people. His Majesty excused himself on account of his health. Only one Protestant chief had refused the invitation. The spectacle was most imposing. Our little choir, composed of 150 voices, all children, sang in remarkably good time, their full repertoire of hymns. We felt more and more deeply moved as the solemnities proceeded. The statue of the Sacred Heart above the altar is one of rare beauty. It is a special gift from a generous soul, a great friend of the missions.

At the Gospel, we had an opportunity of preaching to this people, as eager to hear the word of God as we are to expound it. They do not all belong to us; but they are in sympathy with us I am sure.



On the Gilbert Islands, as everywhere else, no feast is complete without a banquet. The body must receive its share to show its intimate union with the soul. This was not a day to economize; we were more than liberal in our poverty.

We read in the Scriptures that Solomon killed a large number of oxen and heifers at the dedication of the temple of Jerusalem. We also had a victim for the dedication of ours. A lamb, recently brought from Sydney by boat, was slain, and formed the main delicacy of the feast; fresh meat is not to be had here every day; we have it only two or three times a year at most.



GILBERT ISLANDS.—CATHEDRAL OF THE SACRED HEART AT BUTABITARI.

An immense table was set in the class-room, so laden and burdened that it made one think of Baltassar's feast. The stomachs of the natives are cavities that cannot be filled with one cut of chicken; we know this from experience. The king's son presided; his two children sat at his side. The other dignitaries followed according to their rank in the social scale. Perfect order reigned and all ate with a hearty appetite.

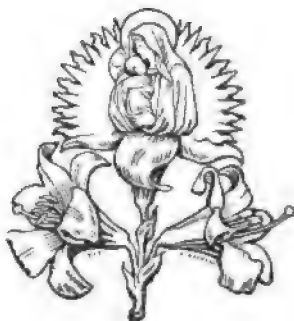
The foreigners were entertained in a separate room.

In the evening, there were recitation of the rosary, benediction of the Blessed Sacrament, and the singing of the Te Deum. A few fireworks, which greatly pleased the children, little and big, closed the entertainment.

The day was over, but it is recorded in the annals of the mission. May it be the dawn of a new era for the beloved church of the Gilbert Islands sorely tried in so many ways.



Dear Associates of the Propagation of the Faith, once more rejoice with us and help us to thank the Sacred Heart of Jesus who has accomplished such great things. As in the past, continue your alms and your prayers. Our needs will always be many and pressing. Will you allow me to draw your kind attention to one feature: to ensure the stability of our works we must possess some land in all parts of the vicariate. The new law respecting the purchase of ground is most satisfactory. The sooner we profit by it, the better. May we hope for some extraordinary help for this purpose next year? Despite the great trials of the present moment, we know that the generosity of the faithful will not fail. Is not almsgiving the true means for drawing down upon us the mercy of God? It is in this hope that I repeat my expression of gratitude and affection.





NEWS OF THE MISSIONS

Sacerdotal Jubilee of a Bishop in Mongolia

Rev. Joseph Jansen, of the Belgian missionaries of Scheut, writes from Notre Dame des Pins:

"There is something in the missions besides work, fatigue, trials, fears, shots to be avoided, as in the siege of Notre Dames des Pins in 1900, by the Boxers. Last Sunday we celebrated the jubilee of our beloved Bishop Abels in Chinese fashion with much noise and racket.

"The event took place a few days after the annual retreat; thirty-three missionaries were present at the pontifical mass; ten priests assisted the bishop. At the *Gloria*, guns were fired; at the consecration, three cannon shots. A beautiful mass was sung by our seminarians; Chinese played the interludes.

"About noon, the reception and presentation of gifts took place; both were accompanied by music and fire arms. The Christians came forward, two by two, kissed the episcopal ring, and made their offering. One district sent a carriage; another, two horses. Small towns sent a pair of shoes; some, butter; some, cakes. The people were delighted at the bishop's smile of pleasure to receive these gifts of their love. The climax was reached when, at the end of the solemn reception, a banquet was served. Fathers will transmit the memory of it to their great-great-grandchildren. Even after my long stay in the country, I never before knew the capacity of a Chinese stomach, or the joyful expression their usually placid countenances can wear.

"Two days afterwards, priests returned to their respective homes with renewed ardor for the conquest of souls. At the Pins, likewise, affairs resumed their regular routine.

"If the peace which we enjoy continues, the harvest of souls will be rich. This year we baptized 1300 adults. The college is prosperous and numbers an attendance of fifty, the hope of the mission. Very soon three new native priests will be ordained."

The Devotion to the Sacred Heart among the Kaffirs

Father Mathieu, O. M. I., missionary at Oakford, writes:

"Work on the church of the Sacred Heart is progressing. I am glad in anticipation. Everybody admires it and my beloved Kaffirs are as happy as I am. Many thanks to the generous benefactors whose gifts have permitted me to undertake this necessary building. It is with a heart overflowing with gratitude that I write these lines.

"I thought a few details concerning the mission of Oakford, dedicated to the Sacred Heart, might interest you.

"When it was possible for me to establish this mission, the object of my ardent desires, I first assembled a few native families that I had evangelized and baptized and gave them a small piece of ground to build their huts. On those who were willing to join this group, I imposed two conditions: to renounce polygamy and to instruct and baptize their children.

"My Christians are already very numerous. Their happiness will be great when they can assemble in the temple prepared for them by your charity. They have suffered so much from not having a proper place to pray. How happy they will be to accept my invitation, when, on Saturday, I shall announce that the next day is God's day, and I will say holy mass for them. If I did not tell them, they would not come; they do not know when Sunday comes.

"Every year there are adult baptisms and first communions. I have entrusted their preparation to some Sisters who are willing to live among these poor natives, away from all dear to them, deprived of all consolation, having but the one comfort of sacrificing themselves daily for the salvation of souls."

First Fruits of Evangelization in Shiré, Central Africa

The following is the first letter which we have received from Shiré, a mission three years old and a prefecture apostolic for two. It is situated between the southern part of the vicariate apostolic of Nyassa and the Portuguese possessions of Mozambique.

Father Winnen, of the Company of Mary, writes from St. Marie du Nzama, January 25, 1905:

"For three years we have been working, sowing, and planting in our young mission, the hope of the harvest sustaining our courage and zeal. A little more than a year and we shall reap the first results—our first baptized adults. This year, on Christmas day, more than a hundred catechumens began their fourth and last year of preparation

for the sacrament of regeneration. Our brave catechumens are sighing for the day of baptism.

"The missionary, accustomed to all kinds of labor and occupation, feels the pleasant emotion that, after all, he has not left home only to make bricks, build bridges, and erect houses. How much greater will be our joy next Christmas, when, by the grace of God and the help of the true friends of the mission of Shiré, our catechumens, little and big, will be baptized.

"Undoubtedly, prayer does much; it protects, nourishes, and sustains the soul, it is true; but our little negroes have a body, too. Their appetites cannot be appeased by a simple prayer. It is good that the friends of our mission think of this and that the future god-parents attend to the material interests of their god-children. Their prayers will be repaid with usury; their money, that is another matter; they must wait till our Blacks are millionaires."

OCEANICA

A Missionary Honored

In the *Hawaii Herald* we read an interesting account of the farewell ceremonies attending the departure of the Rev. Ulrich Taube, missionary in the Hawaiian Islands, called from Puna to Honolulu, the capital. After the celebration of Mass, during which Father Ulrich bade farewell to his Christians, a grand *Luanu* (native banquet) was served in his honor. At the close of the feast, Judge Kamau, a native, made the following eloquent address:

"We are gathered here to say good-bye to Father Ulrich, who is called to a higher post, where his talents will have a wider scope. While bitterly regretting his leaving us, we, nevertheless, congratulate him upon his promotion. We all know and fully appreciate his work among the Hawaiians of Puna, and we regard with admiration the results which he has achieved. He has been a master and guide to the young, a blessing and comfort to the old and afflicted, a friend and companion to all. He has taught our young folk music, and organized an excellent orchestra out of the most unpromising material. He opened his house to our young men, encouraging them to consider it a club whither they might come to recreate themselves; and has thus saved them from wasting their time and money in drinking saloons. No distance has ever been too great and no storm too violent to keep him from visiting the sick and the poor. Many of us will never see him again, but we shall always cherish his memory; and, go where he will, our hearts will accompany him."



SUPPLEMENT
TO THE
AMERICAN EDITION
OF THE

Annals of the Propagation of the Faith

THE ICELAND MISSION

We take pleasure in publishing the following brief but interesting report from *Ultima Thule*, the ice-bound island situated in the extreme north of the Atlantic. The earnest zeal of the devoted missionary, who is laboring to re-establish the true religion in that distant land so long deprived of the blessings of the Catholic Faith certainly commends him to the sympathy of our readers.

LETTER OF THE REV. M. J. SERVAES, MISSIONARY,

TO THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

June 24, A. D. 1000, is a memorable day in the annals of Iceland. On that day the Icelanders renounced their false gods and embraced the Christian faith. Christ then began to reign as Master in the hearts of those who had bent the knee and offered sacrifice to Thor and Odin. For five and a half centuries the Catholic religion flourished in that bleak island and during this period fifty-four Catholic bishops successively occupied the Sees of Skalholt and Holar. A very remarkable fact is the number of poems written in honor of the Immaculate Virgin Mother during the reign of the ancient faith. More than fifty such tributes to the glory of Mary are still extant, showing that in all ages and in every land Christ's children know how to pay homage to the Queen of Heaven. In old chronicles, several places are mentioned to which pilgrimages were made, such as Notre Dame de Hofstadur near Skagafjordur.

But, alas! the tidal wave of persecution that deluged Europe in the 16th century swept over the land of the midnight sun and Iceland's houses of Catholic worship were wrecked and ruined. Her altars were overturned and the Holy Sacrifice of the Mass ceased to be offered to the Supreme God. On November 7, 1550, the head of the last Catholic bishop fell under the axe of the reformer. Catholic Iceland had passed away and for three hundred years no Catholic priest dared set foot on her soil.

Thus, for three centuries the light of Christ's religion could not penetrate that benighted land of error. Their pastors in exile, the flock of Jesus Christ fell an easy prey to wolves in sheep's clothing,



THE FIRST CATHOLIC CHURCH IN ICELAND SINCE THE REFORMATION.
(BUILT BY FATHER BOUDOIN IN 1875.)

but, by the mercy of God, the blood of the martyred bishops was not shed in vain for their flocks. That blood has won from God an apostle for Iceland in the 19th century. It was in the year 1858 that the brave and intrepid Frenchman, Father Boudoin, from the Diocese of Reims, began the heroic task of reclaiming the inhabitants of Iceland to the faith of their forefathers. Alone in the desolate land for sixteen years, this truly apostolic man devoted with indomitable courage his energies and talents to the accomplishment of his holy designs. Prohibited by law from publicly exercising his ministry, his whole time was spent in studying the history and literature of the people. Patiently he waited and prayed for permission from the government to open a church for Catholic worship. His petitions to the government

were steadily refused till the adoption of a new constitution, in 1874, removed the ban against the Catholic faith and allowed freedom of worship to all religions.

It was not, however, in the designs of Providence to allow good Father Boudoin to enjoy very long the hard-earned fruits of many years of patient toil and heroic sacrifice. Scarcely had he completed the little edifice dedicated to the worship of God when the Father of Light and Consolation called him to his reward. He had fought the good fight and won the battle. The entering wedge had been driven into the stronghold of heresy, and nothing remained but to continue the work of this apostle of Iceland. Sad, however, to relate, the splendid example of Christian zeal and sacrifice of Father Boudoin found no emulators, and for twenty years after his death the faithful few, whom his patience and zeal had won to the church, were left without a pastor, with the consequence that not a single Catholic remained loyal to his faith.

In 1892, Leo XIII erected the mission of Denmark and Iceland into a vicariate apostolic, over which Bishop Von Euch was appointed to preside. This great dignity was a fitting reward for the thirty-two years of untiring and splendid services which Mgr. Von Euch had rendered to the mission of Denmark.

Vain, indeed, would be our efforts, were we to attempt any eulogy of the great work done by this brave and holy missionary. Let his deeds of charity speak for themselves. It is now twelve years since his elevation to the episcopal dignity, and during the forty-four years of his work on Danish soil, his flock has multiplied tenfold; and to-day, though nearly seventy years of age, he is laboring with indefatigable zeal and energy for the conversion of those poor souls plunged in the darkness of heresy. His soul is not that of the sluggard or the hireling and, therefore, he could not calmly behold the priceless souls entrusted to his care in Iceland to perish, while it rested in his power to lead them to salvation. Fired with the zeal of the apostles, he has spared no efforts, faltered at no sacrifice, turned back from no obstacle placed in his path by the powers of darkness, left no stone unturned to reconquer for Christ and His Holy Church that dark, dreary, and distant land so important a part of his diocese. And, with what result? A church was built, a Catholic school opened, and a hospital founded, all in the short space of a few years.

While the church, the only one in this immense territory, is not a large one, capable of holding about 300, still it is adequate for the

requirements. It is dedicated to the Sacred Heart of Jesus with the hope that that loving Heart will shed its light and graces upon this unfortunate land afflicted for so many centuries with the blight of heresy and infidelity. Great, however, is the contrast which this little edifice presents to the churches of our Catholic countries. The sanctuary lamp, the tabernacle, and a very simple set of Stations of the Cross are the only objects that remind us of a Catholic church. Thanks to the generosity of a Munich priest, the Angelus bell has been heard again within the past few months. It is a great consolation, both to us and our people, to recognize once more the joyous, silvery tones of our church bell, silenced for so many centuries. To none, perhaps,



REYKIAVIK, THE CAPITAL OF ICELAND.

are these same sounds more welcome and consoling than to the ears of the courageous hearted Bretons, who visit our shores on their fishing expeditions. In these happy sounds they recognize the sweet voice of the Lord calling them to salute the Star of the Sea, their watchful and loving patroness, and to assist at the services of their holy faith. The love of Mary has found a generous response in the hearts of her devoted children, so that she, too, possesses a modest little altar in this humble chapel dedicated to the Sacred Heart of her Divine Son.

Yet, notwithstanding these offerings, the first a kind Providence has bestowed upon us, our church is still very poor. It is our earnest hope and trustful prayer that God will move others to imitate the noble charity of these benefactors.

Although our Catholic congregation is small in numbers, you must not conclude that our church remains empty. On Sundays and feast days over two hundred Protestants attend our services and instructions. It is gratifying and consoling to witness their eagerness to listen to the exposition of Catholic doctrine. Are we not justified in hoping and expecting that the bright light of the true faith will soon dispel the fogs and mists of heretical errors implanted in their minds by false teachers? Already our hopes have received confirmation in the conversion of one Protestant, while five more are preparing for reception into the old fold.

Besides our few native islanders, we have the pleasure of welcoming many European sailors during the course of the year. It is not easy to describe the simple joy these poor storm-tossed sea wayfarers feel on finding a Catholic church in a land so entirely Protestant; to be able to kneel at the foot of God's altar and implore His protection from the dangers of their perilous calling. Our school, which is in charge of the Sisters of St. Joseph, surpasses in excellence, even in the estimation of Protestants, all others of its kind on the island. As a proof, we may state that the governor and other state officials send their children to our school. At present the number of pupils is thirty-four, all children of Protestant parentage, and from the best families in the city and vicinity, which proves that the people are favorably disposed toward us. To the ordinary curriculum of studies is added the study of French and German. No religious instruction is given; still the fact that secular education is imparted by Sisters gives a Catholic coloring to the atmosphere and will, no doubt, remove early prejudice from the minds of the rising generation and dispose the wills of the pupils for the reception of Catholic belief later on.

The hospital, also under the direction of the Sisters, possesses every modern convenience, both a surprise and a delight to the people. Not only the poor but many members of the most distinguished families pay homage to the skillful nursing of the devoted and sympathetic angels of the sick room. They are loved and revered by all. Large, indeed, is the number upon whom they lavish their entire attention with a charity and disinterestedness, for which those who have come under their care cannot sufficiently praise them. To the many poor crippled sailors and fishermen of all nations and beliefs, who have launched on these desolate shores, the good Sisters have proved themselves true angels of charity in extending a helping hand to the afflicted.

Such are a few of the details concerning the hard, painful, and difficult but hopeful mission of Iceland. Truly, it is an iceland and a snowland. The climate is severely severe. During the winter, which lasts nine months, the land is covered with snow and ice. But this condition, though trying to human nature, is not the cause of our



THE PRESENT CHURCH IN REYKIAVIK.
(THE ONLY CATHOLIC CHURCH IN ICELAND.)

greatest anxiety. What we fear most are the frequency and violence of the storms which sweep over the country. Our little church is in constant peril from these storms. Only last year two Protestant churches were blown down and carried to the sea-coast by the wind. And yet, besides cyclones, the extreme frosts of winter, together with the long three months night, there is another source of danger to life and property with which the missionary in Iceland must contend. It

is the numerous earthquakes that visit the land. On the 28th and 29th of January we felt at least twenty-eight shocks, causing great terror and alarm to the inhabitants of the island.

Now, dear associates, we have tried to give you a brief outline of the history of Iceland; of its difficulties, progress, and hopes. Its needs, both spiritual and material, are many, but we feel confident that God's Providence will not forsake this poor mission and we trust that you, our associates in the Master's work, will generously come to our assistance and with earnest prayer and abundant alms and offerings to help us continue the good work begun and prosecuted under the most trying conditions.

RECOLLECTIONS OF THE PERSECUTION OF THE YEAR 1900 IN CENTRAL MONGOLIA

(PATHETIC STORY OF AN APOSTATE CHILD.)

LETTER OF FATHER RUTTEN, B. F. M.

Let me give you an account of a visit which I have just made to the Christian village of T'ie-ke-tan-keou in the high mountainous district of Heou-pa. Sad to relate this spot no longer can be called a village. There remains nothing but a heap of ruins that mark the former existence of a town. The Boxer horde of vandals, with flaming sword and scimitar, swept over it in 1900, pillaging and burning every home. Two houses have been rebuilt and are occupied by twenty Christians, the only survivors of a population of 200, the rest dying martyrs for their faith.

This was my first visit, since I came to the mission, at this hallowed place. I accompanied our Right Reverend Vicar Apostolic, Bishop Van Aertselaer. Before us we saw the blackened walls of the house once occupied by Father Dobbe. In this dwelling, together with Fathers Abbeloos and Zylmans, he passed many days of torture. They were his companions in martyrdom. These latter had been my fellow students in the seminary at Louvain. On the day of my first Mass at Scheut, I saw them leave in the bloom of health, full of zeal and joy. To-day I am making a pilgrimage along the road watered with their blood.

In front of the house are yet standing the ruin of walls indicating the site of the church. It was in this church that they suffered martyrdom. In the presence of all these objects, silent witnesses of their agony, and among the only survivors of that glorious hecatomb, I could vividly picture to myself the horrors of that scene.

On August 22, 1900, between two and three thousand pagans and soldiers sent by the Mandarin of the Blue City took possession of the hills which encircle the village. Then rose the dread cry, "Death to the Christians," and with furious yells and shouts they attacked the defenseless people. The village soon fell into their hands. The faithful sought refuge in the church where Father Dobbe gave them a last absolution. While all were within, the Boxers piled oil-soaked material around the church and set fire to it. An instant later the whole building was a mass of flames. Those who tried to escape were killed at the door. In about a quarter of an hour the church collapsed upon a heap of nearly 200 dead bodies, only a few Christians having managed to escape. It is from them that I learned the details of the massacre.

I met another eye-witness of the martyrdom, and a most remarkable and interesting one, too, the principal subject of my letter. He is a youth twelve years of age. His family, all Christian, which, before the outbreak, numbered in its various branches about 200 members, is now almost extinct; scarcely 30 are left.

For three years it was believed that this little boy had suffered martyrdom with his parents, but it was not so. He has just returned to his native village. This is the sad story which he related to me while out walking with him one evening.



"When the church was set on fire," he began, "I heard the Christians crying. My mother held me in her arms. Suddenly I could see nothing more on account of the smoke, which filled the building. An instant later there was a bright light and I saw that my mother's head was a mass of flames. Her hair had caught fire. With the words—'there is the door, run—save yourself,' she set me on the floor. I felt myself carried along by those who were trying to escape and get out of the church.

"When the smoke around us had cleared away, I saw guns and swords everywhere about us. Suddenly a soldier seized me by the shoulders and made me run along. A short distance from the village we were joined by other soldiers, who had captured two Christian women. They told us that if we were good we would be well treated, but if we tried to escape they would shoot us. My head was covered with burns, the scars of which you can still see. The soldiers dressed them carefully and I was soon cured.

"After several days' travel we reached the banks of the Yellow

River, where they placed us on board vessels that were going up the stream. During this voyage I lost sight of the women, who were taken with me. I do not know what became of them. After travelling more than a month we arrived at the large city of Ning-hia-fou. It was there, Father, I committed a great crime. I apostatized. This is how it happened.

"The soldier, who had taken me with him, secured a position in the service of a mandarin and kept me as his servant. One day the mandarin met me and asked me who I was. I replied that I was a Christian.

" 'I do not want any of these people in my household,' he said in a great rage. Summoning me to the audience hall, he spoke to me in a terrifying voice: 'We are to see whether you are a Christian or not. Listen to me. I want you to make a cross on the ground and walk on it. If you are a true Christian, if you refuse to despise the Cross, we will punish you with those instruments of torture. If you are not, do as I have commanded and you will be pardoned.'

"Then I thought to myself, Father, it would be very wicked to trample on the Cross and to deny that I was a Christian, but I was afraid of torture and I obeyed. I drew a cross on the ground and walked over it.

"For several weeks I remained at the mandarin's. There they told me that all the Christians in the world had been killed by the Boxers, that there were no more priests or bishops, that the Pope himself had been killed. As I was only a child at the time, I believed all they told me.

"One day my master, after losing heavily at gambling, sold me for eight dollars to a Chinese Mohammedan, who took me to his village, about eight days' travel from the city. All the inhabitants were Mohammedans. There I lived for two years. I committed my first sin by trampling on the Cross, I again sinned by becoming a Mohammedan. They compelled me to learn their prayers and go to the mosque once a week. Nevertheless, there was no apostasy in my heart. I said to myself when I am older I will run away and be converted.

"My duty was to care for the cows and horses of the village. Often, while alone in the neighboring pastures, I cried while thinking of all I had known, of the priests whom I had seen and whom I believed were dead, of my mother whom I had left in the flames. I said to myself, she is now in Heaven and I am no longer a Christian. I am serving the devil. I would have done better by dying with her. Sometimes

I recited in secret the prayers she had taught me, the 'Our Father,' the 'Hail Mary,' my morning and night prayers.

"One night I went to the window to listen to a conversation between some leading men of the village. What I heard made me cry



THE TCHANG BROTHERS.
NATIVE PRIESTS IN CENTRAL MONGOLIA.

from joy. The Boxers, they said, had been punished; in the country of Ning-hia-fou there were a bishop (Mgr. Bermyn, Vicar Apostolic of Ortos) and some missionaries searching for captive women and children. There were bishops and priests still living and from that moment I thought of nothing but flight.

"I did not, however, dare to confide in any one or even enquire where there was a Catholic mission. The men of the village declared that they would kill the first Christian who would offer any assistance to Christians in their distress. Necessity forced me to conceal my joyful feelings and wait. Alas! months and months passed and the hope I had cherished began to die out.¹

"One day, I had, as usual, taken my herds to the fields along the road leading to Ning-hia. When evening came, I was getting the animals ready to return to the village, when my attention was directed toward a man whom I had met several days before. He was a pedler going from house to house selling sundry household articles.

"'Where do you come from?' he asked me.

"'From the village down there,' I replied, pointing toward it with the hand.

"'Oh!' he said, looking at me fixedly, 'I took you for another boy of whom I have heard, who came from a very distant country. I see that I am mistaken.'

"'No!' I cried, 'I certainly am the boy you mean.'

"'It may be. Do you know what this is,' said he, making the Sign of the Cross?

"At the sight of that sign I was beside myself with joy. 'You are a Christian,' I said? 'I, too, am a Christian,' and I made the Sign of the Cross five or six times. Then I repeated the 'Our Father' and 'Hail Mary.' 'Now do you believe me?' I asked.

"'Where do you come from?' he enquired again.

"'From T'ie-ke-tan-keou in Heou-pa.'

"'Who was your missionary?'

"'Tong-chenn (Father Dobbe).'

"'Who was the bishop?'

"'Fang-tchou-kiao (Mgr. Van Aertselaer).'

"'What is your Christian name?'

"'Joseph.'

"'Now, I believe you, but do not let us stay together too long. Come to this place to-morrow evening and I will take you back to the mission. Return to your master quickly and do not say a word to anyone.'

"I gathered my herds, which were beginning to stray again, and

¹ The child was ignorant of the difficulties encountered by the missionaries of Ortos in their efforts to rescue Christians from Mohammedans. In 1901, Fathers Van Merhaeghe and Bongaerts sacrificed their lives for these unfortunate captives.

returned to the village, trying my best to conceal my happiness. The next evening I was at the appointed place. Very soon a little cart drawn by a good horse passed by. The driver asked me to get in. I left my animals near the village and we drove off in all haste by unfrequented routes. We travelled in this manner all night and part of the next day and reached the house of a rich pagan, a friend of the Christians. After journeying several days we arrived at a Christian village of the mission of the Ortos. Finally, after several weeks, an opportunity presented itself and I was enabled to visit the place of my birth.

"When I came to Heou-pa, I recognized all the Christians, but most of them did not know me.

" 'You are lying,' they said; 'it is not you.'

"Then I returned with them to my native village of T'ie-ke-tan-keou, where I found the blackened ruins of our home. 'Here,' I said, 'I lived, with my parents, here is the house of our neighbor, and there is the church, in which my father and mother died and from which they went to Heaven!' All saw that I remembered everything correctly and declared that without doubt I must be the boy eight years old belonging to the family of Menn."



The child had finished his story. The last rays of the setting sun had vanished, and the deep shadows prevented my young companion seeing my tears.

If such is the faith of a child, who in a moment of weakness, in the presence of threats of horrible tortures, apostatized, what is to be said of our heroic Christians of Mongolia, who gave up their lives so generously amid agonizing suffering for their religion and their God!

COLORED NUNS IN AFRICA

Some years ago a man of some prominence in New York, in the course of his travels, went to the Eternal City, and like all visitors was deeply impressed by the monuments of Christian faith and worship as well as the priceless antiquities preserved there. What impressed him most, however, was the hall of the college of Propaganda, not because of its beauty or the historical associations connected with it, but because of the students that filled its benches.

"I saw," he said, "in one line a giant black, from Senegambia I believe, seated beside a fair-skinned English student, whose delicate features were in striking contrast to the rugged, homely, shiny face of his seat-mate. Men from the East and the West, black, white, red, and yellow, were gathered there under the one professor, who was lecturing in the tongue

that all understood and on a topic that seemed to hold a mighty interest for all. I saw that morning, I suppose, representatives of every race under the sun, and though not a Catholic, I can appreciate the fact that the Roman Communion has a perfect right to the title she claims for herself of 'the World Church.'"

There is nothing surprising in this, and a little thought would have discovered to him the reason for that gathering in the halls of that famous college. "Go ye forth into the whole world and teach all nations" was the commission given to the Church, a commission she has faithfully carried out through the ages. Her footsteps have passed on every land, her influence on every people, and to-day she goes on her way carrying the message of peace and good-will to those who have heard it not.

In the following photograph with its article we find the plan she has always pursued, namely, to take the children she has won to her Faith, train them in the work of saving others, and then send them among their own people.

It may surprise some to know that Rev. Mother Iphigenia is a native Senegambian, a member of a tribe that has within recent memory been civilized and Christianized. The letter describing her election to her high office is only an evidence of the blessed power of the "World Church," whose boundaries are being widened through the Society for the Propagation of the Faith.

Bishop A. Kunemann, C. S. Sp., writes from Dakar in Senegambia:

"Recently more than usually important business has brought me from St. Joseph de Ngazobil, not the least interesting of which was the retreat of the native colored Sisters which preceded the profession and the investiture with the habit of several of the novices. The election of the new Superior General took place at the same time. As you know, the Rev. Mother Mary Josephine, who was for nearly ten years in that responsible position, died April 16, 1904, mourned by the community over which she presided with such success. She was born in the little village of Goree, in 1833, and was known in the world as Theresa Sagna. With Louise St. John, afterwards Sr. Mary, she received the habit from Bishop Kobe on July 9, 1858. Her years were many and blessed with the most fruitful results. Just a word about the election and installation which took place August 10, in the community chapel after Mass.

"After a short address appropriate to the occasion, the nuns, one after the other, on their knees, in the presence of the Blessed Sacrament, wrote out their votes and deposited them in the little urn placed there to receive them. When all were finished I counted the votes and found that Mother Iphigenia had been elected almost unanimously. She was then proclaimed Superior General and I confirmed her election according to the constitutions and followed it with solemn benediction.

"These ceremonies have a peculiar and touching character here in Africa, and one feels here more than perhaps in other places the beauty and solemnity of the religious life. The newly elected made her profession of faith and then, seated at the foot of the altar, she received



REV. MOTHER IPHIGENIA.

the electors who, on bended knees, repeated the form, 'I promise you reverence and obedience according to the rules and constitutions.'

"At 10 o'clock we held the general chapter of the congregation of the native Sisters, and in the evening the ceremony of the profession and the investiture of the novices. The day, filled with so many consoling and beautiful incidents, ended with a solemn Te Deum in thanksgiving to God for all His blessings."

SPECIAL DONATIONS

Received since the August Number.

FOR ARCHBISHOP OSOUF, P. F. M., TOKYO.	
Per Rev. John J. Dunn (Diocese of New York).....	\$50.00
FOR BISHOP O'GORMAN, SIOUX FALLS. (Indian Missions.)	
Per Rev. John J. Dunn (Diocese of New York).....	10.00
FOR BISHOP SHANLEY, FARGO. (Indian Missions.)	
Per Rev. John J. Dunn (Diocese of New York).....	13.00
FOR BISHOP DONTENWIL, O. M. I., NEW WESTMINSTER.	
Per Rev. John J. Dunn (Diocese of New York).....	10.00
FOR BISHOP CHATRON, P. F. M., OSAKA.	
Per Rev. John J. Dunn (Diocese of New York).....	60.00
FOR BISHOP BERLIOZ, P. F. M., HAKODATE.	
Per Rev. John J. Dunn (Diocese of New York).....	55.0
FOR BISHOP COUSIN, P. F. M., NAGASAKI.	
Per Rev. John J. Dunn (Diocese of New York).....	55.0
FOR BISHOP MERRIL, P. F. M., CANTON SEMINARY.	
A Priest (Diocese of Denver).....	100.00
Per Rev. John J. Dunn (Diocese of New York).....	10.00
Per Rev. F. Barbier, S. M. (Diocese of Boston).....	5.00
Anonymous (Diocese of San Francisco).....	40.00
Anonymous (Diocese of Dallas).....	5.00
Anonymous (Diocese of Richmond).....	1.00
FOR BISHOP COSET, C. M., SO. KIANGSI.	
Anonymous (Diocese of Scranton).....	2.00
FOR BISHOP O'GORMAN, C. S. SP., SIERRA LEONE.	
Anonymous (Diocese of Scranton).....	2.00
FOR BISHOP HANLON, E. F. M., UPPER NILE.	
Per Rev. John J. Dunn (Diocese of New York).....	10.00
FOR FATHER PRICE, NORTH CAROLINA.	
Per Mr. N. W. Hans (Diocese of New York).....	35.00
FOR FATHER MAYR, NATAL.	
Per Rev. John J. Dunn (Diocese of New York).....	5.00
FOR FATHER LECORRE, O. M. I., SASKATCHEWAN.	
Per Rev. John J. Dunn (Diocese of New York).....	13.00
FOR FATHER MAXIM, S. H. PIC., SANDWICH ISLANDS.	
Per Father Dunn (Diocese of New York).....	5.00
FOR FATHER DAUPHIN, O. M. I., ST. ALBERT.	
Per Rev. John J. Dunn (Diocese of New York).....	5.00
FOR ST. JOSEPH'S SOCIETY FOR COLORED MISSIONS OF THE SOUTH.	
Per Rev. John J. Dunn (Diocese of New York).....	5.00
FOR FATHER CORRE, P. F. M., NAGASAKI.	
St. Vincent Archabbey (Diocese of Pittsburgh).....	20.00
FOR FATHER TIGNOUS, P. F. M., COIMBATORE.	
Per Rev. John J. Dunn (Diocese of New York).....	10.00
FOR FATHER DESIRE, O. M. CAP., LAHORE.	
Per Rev. John J. Dunn (Diocese of New York).....	10.00
FOR FATHER FRASER, CHE-KIANG.	
Per Rev. John J. Dunn (Diocese of New York).....	5.00
FOR THE EDUCATION OF TWO CHILDREN IN BERBERA (SOMALILAND).	
Anonymous (Diocese of San Francisco).....	40.00
FOR MOTHER PAUL, O. S. F., UGANDA.	
Per Rev. John J. Dunn (Diocese of New York).....	15.00
Anonymous (Diocese of Tucson).....	10.00
Anonymous (Diocese of Scranton).....	2.00
FOR SISTER XAVIER, NING-PO.	
Anonymous (Diocese of Scranton).....	2.00
FOR SISTER ST. ANDREW, OSAKA.	
Per Rev. John J. Dunn (Diocese of New York).....	52.00
Anonymous (Diocese of Scranton).....	2.00
FOR THE ORPHANAGE OF LAHORE.	
Per Rev. John J. Dunn (Diocese of New York).....	.25
FOR JAPANESE MISSIONS.	
Benedictine Nuns (Diocese of Pittsburgh).....	5.00
FOR JAPANESE ORPHANS.	
Anonymous (Diocese of Philadelphia).....	1.00

The Society gladly receives sums of money intended by the donors for any particular mission or missionary, and forwards the same at once to its destination in any part of the world.



OBITUARY

The following deceased persons are recommended to the charitable prayers of our Associates:

MOST REV. P. L. CHAPELLE, *Archbishop of New Orleans*; MOST REV. MGR. MELIZAN, O. M. I., *Archbishop of Colombo*; RIGHT REV. O. RIZZI, O. F. M., *Vic. Apos. of N. Shansi*; VERY REV. D. F. GRIGOLATO, *Director of the S. P. F. in the Diocese of Adria Rovigo*; REV. T. L. KINKHEAD, *Diocese of New York*; REV. R. P. BRENNAN, *Diocese of San Francisco*; REV. JAS. CONWAY, S. J., *Diocese of New York*.

Mr. F. B. Casoli, Treasurer of the S. P. F. in the Diocese of Modena; Mr. A. Rastoul, Diocese of Lyons; Mr. J. H. Frye, Diocese of St. Louis; John Heron, Diocese of Brooklyn.

Of the Diocese of New York the following: Margaret Dermody, Thomas O'Connor, Richard Bowles, Michael Tobin, Isaac Hitchins, Patrick Bergen, Mrs. Connors, Edwin J. Parks, Frances M. Fitzgerald, Catharine Keller, Cornelia O'Connor, Mary H. Bergen, John Branak, Mary B. Turner, Thomas Gleason, Patrick Taffe, John Hamilton, Patrick Lanagan, James Smith, James Devine, Peter McManus, Mrs. Ann McGinnis, G. O'Brien, G. Meagher, Estell Dupell, Fanny Reilly, John B. Doyle, Mary Dittrich, Mrs. Ellen Lee, William Owens, Fred. Schmidt, Edward McGowan, Catharine Bannigan, William Lee, Mary Noon, Mrs. Bridget Tully, Mrs. Mary Gilfoyle, Mrs. Margaret Healy, John Heron, Anna Robins, Daniel Connors, Patrick Nevill, Ann Gill, Willie Hanrahan, M. Neville, Bridget Scullon, Catharine Blake, James Ryan, Luke Boyle, Mrs. Ann Buchanan, Gerald O'Connell, Delia Kirkpatrick, Mrs. Margaret Cuff, Patrick McDonnell, James F. Meehan, Catharine Duffy, Patrick Holland, Mrs. George Austin, Mr. Branigan, Florence Farley, Annie Fitzpatrick, Mary Martin, Mr. Nolan, Miss B. McSweeney, C. Moore, Winifred O'Gara, Mary Leonard, John Batterton, Edward Cox, James Tonomey, John McCann, Augusta Lane, Mrs. Mary Hanley, Mrs. Mary Ward, Mrs. Ellen Hayden, Edward Gilfoyle, Mrs. Mary McDermott, Mrs. Ann Mulqueen, Mrs. Mary B. McKenna, John Batterson, Mrs. Donley, William Stanton, James Gallagher, Thomas O'Connor, John J. Barry, James Carroll, Catharine Kenny, Terence Duffy, William Monaghan, Michael Hassard, Mary T. Warren, Bridget

Monaghan, Ellen Goodchild, Minnie Goodchild, Edward Goodchild, Mary Ann Harper, Richard Hart, Gertrude Connor, Mrs. John Byrnes, W. F. Brady, Mrs. Michael Reilly, Mrs. Phoebe King, Henry A. Burke, Miss M. A. Tracey, John Hayden, Joseph O'Connell, Mrs. Florence Fitzgerald, Thomas Roche, Phillip Doyle, Martin Lafferty, Joseph Kerling, Mrs. Mary Harding, Matthew Harding, Patrick Leddy, Mrs. Margaret Mulligan, Edward Williams, Arthur Williams, Mrs. Judith Williams.

Of the Diocese of Boston the following: Agnes Curry, W. Hills, Catherine Murphy, Mrs. Margaret Daly, Mathew McCarthy, James Connors, William McCue, James Connors, Lynn, Mrs. Annie Regan, James McFadden, Edward McFadden, John McPike, Mrs. Martha Fitzgerald, Mrs. Sarah Hill, Mrs. Mary Sullivan, Mrs. Hannah Sullivan, Catherine Murphy, Charles O'Connor, Mrs. Catherine O'Connor, Michael Gillow, Mrs. Sarah Gillow, Frank Landry, Michael F. O'Hara, Nora McLaughlin, Catherine McCarthy, Ellen Walsh, Louis Connors, Mr. Edwards, Mary O'Brien, Annie Maloney, John Loughlin, Francis Thornton, Patrick Duran, Sarah Duran, Katherine Devine, Thomas Peacock, James Fallon, Catherine Fallon, Mary Evans, Alfred Peacock, Mary Sweet, Ellen Kelley, Patrick Fallon, Bridget Peacock.

(We shall be glad to recommend all deceased associates whose names are sent us to the prayers of our readers.)





With each Rosary we furnish a satin-lined case

The Rosary in Fine Jewels

CHRISTIAN PRESS ASSOCIATION

26 BARCLAY STREET

NEW YORK

We have in stock the following stones:

In Pure Quality, size of No. 1: Amethyst, Topaz, Crystal, Onyx, Tiger-eye, Smoked Crystal, Agate, Carnelian, and Garnet.

In the Imitation Jewels, sizes Nos. 1 and 2: Amethyst, Topaz, Garnet, Crystal, Emerald, Turquoise, Jade, Sapphire, and Moonstone.

PRICES

No. 3145. In Real Stone, mounted in Solid Gold, \$25.00 each.

No. 3145. In Real Stone, mounted in 14k. Rolled Gold Plate, \$8.00, \$10.00, \$12.00 and \$14.00 each.

No. 3145. In Imitation Jewels, size of No. 1, mounted in 14k. Rolled Gold Plate, \$3.50 each. 10-year guarantee.

No. 3145. In Imitation Jewels, size of No. 2, mounted in 14k. Rolled Gold Plate, \$2.00 each. 10-year guarantee.

No. 3145. In Imitation Jewels, size of No. 1, mounted in 14k. Rolled Gold Plate, Decade Beads Capped, Soldered Chain, Extra Heavy Cross, \$5.00 each. 20-year guarantee.

NEW BOOKS

The Church of God on Trial Before the Tribunal of Reason

By E. J. MAGINNIS.

A most interesting exposition of Catholic doctrine treated from a lawyer's standpoint. Each statement in the Catholic creed is followed by the corresponding Protestant tenet, usually taken from the Thirty-nine Articles of the Anglican Church, and under them are arrayed quotations from the Fathers, the Councils, and other authorities, concluding with an argument in behalf of the Catholic view. The book bears the imprimatur of the Archbishop of Philadelphia. Price, 80 cents.

The Sacrifice of the Mass

An historical and doctrinal inquiry into the nature of the Eucharistic sacrifice, by VERY REV. A. MACDONALD, D. D., V. G. Beautifully bound in fine cloth. Price, postpaid 60 cents.

The Spiritual Consoler

or instructions to enlighten pious souls in their doubts and allay their fears. Written originally in Italian by FATHER QUADRUPANI, Barnabite. Price 45 cents.

The Love of Our Lord Jesus Christ

reduced to practice. Addressed to those souls that are anxious to secure their eternal salvation and to advance toward perfection. By ST. ALPHONSUS LIGUORI. Price 45 cents.

The Catechism of the Council of Trent

Published by command of Pope Pius V. Translated into English by REV. J. DONAVAN, Professor at the royal college, Maynooth. *Recommended in his latest encyclical* by POPE PIUS X. Price \$1.40, net, postpaid.

CHRISTIAN PRESS ASSOCIATION

REV. JAS. L. MEAGHER, D. D., PRES.
VERY REV. E. J. DONNELLY, SECTY.

26 Barclay Street, New York City

Please mention "Annals" when writing to advertisers.

PRAY FOR THE MISSIONARY.

"Pray for the Missionary who is the representative of your Faith and Charity!

"Pray for the Missionary who sleeping or waking is often at the mercy of savage peoples!

"Pray for the Missionary who, with Cross in hand, climbs the mountain passes, seeking the erring sheep!

"Pray for him when he sleeps 'neath the canopy of heaven, exposed to the winter's cold and the summer's heat!

"Pray for him when he offers the Holy Sacrifice for you, surrounded by his converts in his humble chapel!

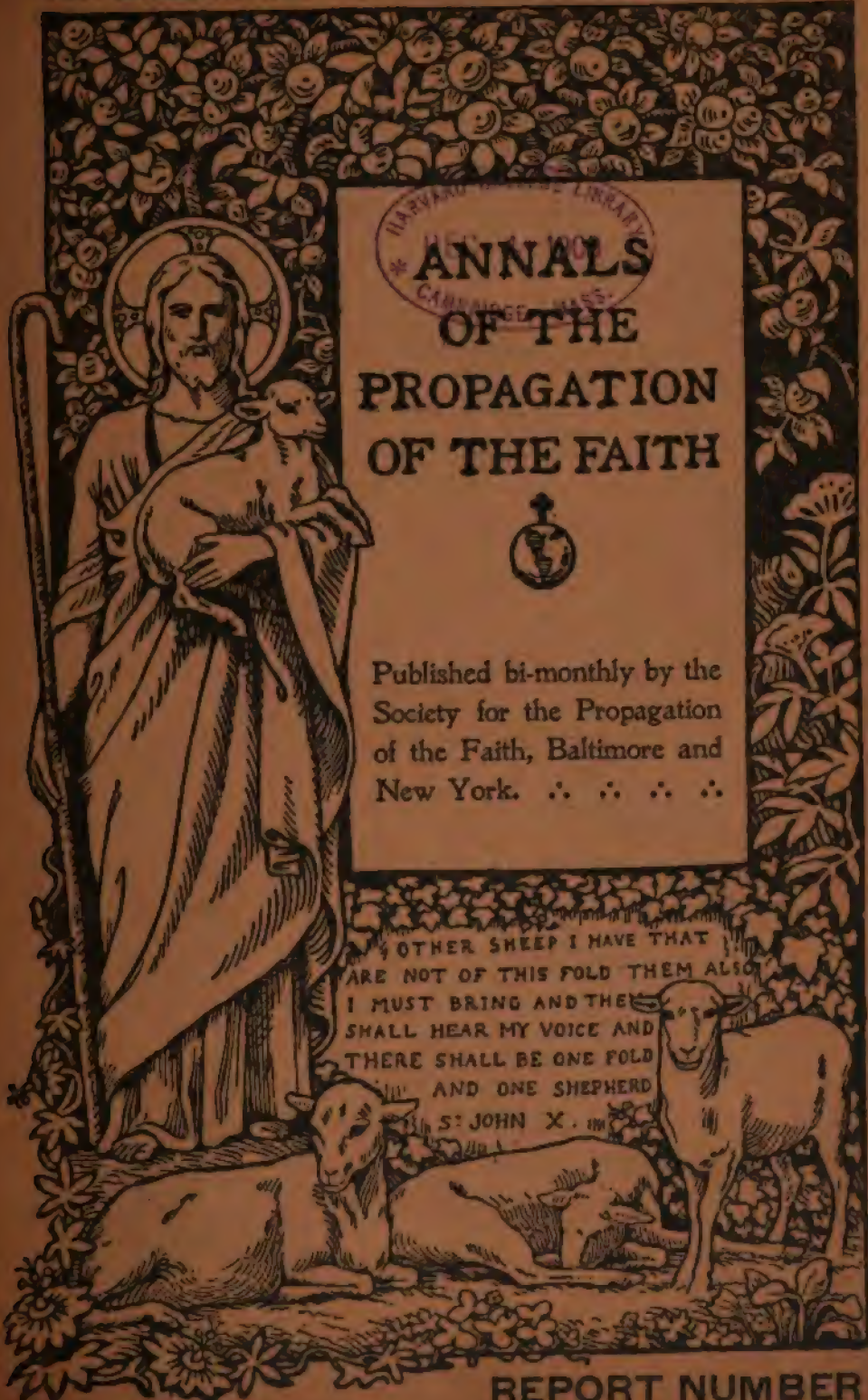
"Pray for him when struggling against the pride and ignorance of uncivilized people he sees his sacred ministry held up to ridicule!

"Pray for him when in his lonely moments he goes back in memory to his native land to which he will never return!

"Pray for him finally, when sufferings and privations having slowly sapped his strength, his eyes are closed in death, and forgotten by all he finds a last resting place in a faraway land!

"PIOUS ASSOCIATES OF THE PROPAGATION OF THE FAITH, PRAY FOR THE MISSIONARY, AND IN RETURN HE WILL HELP YOU TO HEAVEN!"

—A MISSIONARY.



HARVARD LIBRARY
ANNALS
OF THE
PROPAGATION
OF THE FAITH



Published bi-monthly by the
Society for the Propagation
of the Faith, Baltimore and
New York. ∴ ∴ ∴ ∴

OTHER SHEEP I HAVE THAT
ARE NOT OF THIS FOLD THEM ALSO
I MUST BRING AND THEY
SHALL HEAR MY VOICE AND
THERE SHALL BE ONE FOLD
AND ONE SHEPHERD
ST. JOHN X.

CONTENTS.

	PAGE
REPORT OF THE ALLOCATIONS MADE TO THE MISSIONS BY THE SOCIETY FOR THE PROPAGATION OF THE FAITH IN 1905.....	279
A FEW REFLECTIONS ON THE DISTRIBUTION OF FUNDS	289
THE SOCIETIES OF CATHOLIC MISSIONARIES.—VIII Article.....	290
THE SOCIETY OF THE DIVINE WORD AND ITS MISSIONS.	290

MISSIONS IN ASIA.

THIBET.

Letter of Bishop Girardeau, P. F. M., Vicar Apostolic of Thibet.....	302
Murder of Father Soulié, P. F. M. at Yare-gong.	

MISSIONS IN AMERICA.

SASKATCHEWAN.

Letter of Father Jullien, O. M. I.	303
A first visit to the Saskatchewan Indians.—The boarding school of Prince Albert.—Difficulties at Lake Canard.—A first Communion ceremony.—Touching History of the "King of the Summer."— Necessity of Schools.	

LETTER OF THE RIGHT REV. BISHOP OF GALLOWAY (SCOTLAND) COMMEND- ING THE SOCIETY FOR THE PROPAGATION OF THE FAITH.....	310
DESTINATION OF MISSIONARIES.....	318

Supplement to the American Edition of the Annals.

IN THE PRISON CAMPS OF JAPAN.	
Experiences of the Rev. J. B. Castanier, P. F. M.	315
CATHOLIC PROGRESS IN INDIA.	
Letter of the Rev. J. M. Louis, Missionary in the Diocese of Madras.....	320
SPECIAL DONATIONS	325
OBITUARY.....	327
CONTENTS OF VOL. LXVIII	329



ANNALS

OF THE

PROPAGATION OF THE FAITH

VOL. LXVIII, No. 463.

DECEMBER, 1905

Report of the Allocations made to the Missions by the Society for the Propagation of the Faith in 1905

RECEIPTS (1904)

Dioceses of Europe.....	\$1,100,746.15
Dioceses of Asia.....	1,156.26
Dioceses of Africa.....	4,774.44
Dioceses of America.....	243,887.42
Dioceses of Oceanica.....	1,452.79

Total for 1904 (as in May Report).....	\$1,352,017.06
Sum remaining at the disposal of the Holy Father for his Eastern works at the close of 1903.....	29,400.00
Balance brought forward from 1903.....	123.88

GRAND TOTAL\$1,381,540.94

EXPENSES (1905)

Apportioned to Missions in Europe.....	\$ 130,760.57
Apportioned to Missions in Asia.....	633,363.64
Apportioned to Missions in Africa.....	281,265.52
Apportioned to Missions in America.....	74,707.71
Apportioned to Missions in Oceanica.....	143,862.26
Publication of the 17 editions of the ANNALS.....	69,559.98
Management	22,213.77

Total expenses	\$1,355,733.45
Sum at the disposal of the Holy Father for Oriental Rites.....	25,700.00
Balance carried forward.....	107.49

Sum equal to the foregoing grand total.....\$1,381,540.94

The Division of the Alms Collected in 1904 has been made as follows :

MISSIONS IN EUROPE.

Diocese of Menevia—Bishop Mostyn.....	\$ 300.00
Diocese of Lausanne-Geneva—Bishop Deruaz.....	4,800.00
Diocese of Chur—Bishop Battaglia.....	700.00
Diocese of Basel—Bishop Haas.....	2,000.00
To Missions depending upon the Diocese of Metz—Bishop Benzler.....	3,000.00
To Missions depending upon the Diocese of Cologne—Cardinal Fischer	800.00
To Missions depending upon the Diocese of Treves—Bishop Korum	800.00
To Missions depending upon the Diocese of Munster—Bishop Dingelstadt	400.00
To Missions depending upon the Diocese of Paderborn—Bishop Schneider	3,200.00
To Missions of Northern Germany—Bishop Voss.....	7,000.00
To Missions depending upon the Diocese of Limburg—Bishop Willi	400.00
To Missions depending upon the Diocese of Mainz—Bishop Kirstein	400.00
To Missions depending upon the Diocese of Fulda—Bishop Enders	400.00
Diocese of Hildesheim—Bishop Sommerwerk.....	2,400.00
Vicariate Apostolic of Saxony—Bishop Wuschanski.....	800.00
Missions of Pomerania and Brandenburg—Cardinal Kopp.....	6,200.00
To Missions depending upon the Diocese of Breslau—Cardinal Kopp	900.00
Diocese of Posen and Gnesen—Archbishop Stalewski.....	1,800.00
Diocese of Warmia (Ermeland)—Bishop Thiel.....	1,000.00
Vic. Apos. of Denmark and for the Nuns—Bishop Von Euch.....	8,200.00
Vic. Apos. of Sweden and for the Nuns—Bishop Bitter.....	2,700.00
Vic. Apos. of Norway and for the Nuns—Bishop Fallize.....	5,700.00
Diocese of Jassy—Bishop Camilli.....	1,200.00
Diocese of Bukharest—Archbishop de Hornstein.....	3,500.00
Diocese of Nicopolis—Bishop Doulet, C. P. ¹	1,500.00
Diocese of Sarajevo—Bishop Stadler.....	4,000.00
Diocese of Banialuka—Bishop Markovic, O. F. M.....	800.00
Diocese of Antivari—Archbishop Milinovich, O. F. M.....	1,000.00
To the same, through His Holiness Pope Pius X.....	3,400.00
Diocese of Scutari—Archbishop Guerini.....	500.00
Diocese of Scopia—Archbishop Troski.....	1,400.00
Diocese of Durazzo—Archbishop Bianchi.....	600.00
V. A. of Philippopolis and for the Nuns—Bishop Mennini, O. M. Cap.	800.00

¹ The following abbreviations have been used in the report :

H. H.—His Holiness. Abp.—Archbishop. Bp.—Bishop. Dioc.—Diocese. Vic. Apost. or V. A.—Vicariate Apostolic. Pref. Apost. of P. A.—Prefecture Apostolic. Adm.—Administrator. Al. M.—Algerian Missionaries (*White Fathers*). B. F. M.—Foreign Missions of Belgium. C. S. C.—Holy Cross Fathers. C. M.—Lazarists. C. P.—Passionists. C. S. Sp.—Holy Ghost Fathers. C. SS. R.—Redemptorists. B. F. M.—Foreign Missions of England. C. I. H. M.—Children of the Immaculate Heart of Mary. L. A. M.—African Missions of Lyons. M. C.—Company of Mary. M. F. M.—Foreign Missions of Milan. M. S. C.—Missionaries of the Sacred Heart of Issoudun. M. S. F. S.—Missionaries of St. Francis de Sales, of Annecy. O. C. D.—Discalced Carmelites. O. F. M.—Franciscans. O. M. C.—Franciscans (Minor Conventuals). O. M. Cap.—Capuchins. O. M. I.—Oblates of Mary Immaculate. O. P.—Dominicans. O. Praem.—Premonstratensians (Norbertins). O. S. A.—Augustinians. O. S. B.—Benedictines. O. S. F. S.—Oblates of St. Francis de Sales. O. SS. T.—Trinitarians. P. F. M.—Foreign Missions of Paris. R. F. M.—Foreign Missions of Rome. S. D. S.—Society of the Divine Saviour. S. H. Pic.—Picpusians. P. S. M.—Pious Society of Missions (Fallotins). S. J.—Jesuits. S. M.—Marists. S. S. F. S.—Salesians. S. V. D.—Society of the Divine Word (German-Holland Foreign Missions). V. A. M.—African Missions of Verona.

To the same, through His Holiness Pope Pius X.....	\$2,000.00
Apostolic Delegation of Constantinople, for Christian Brothers' Schools and other works of the Latin Vicariate—Archbishop Tacci, C. M.	19,900.00
To the same, through His Holiness Pope Pius X.....	500.00
Armenian Catholics—Bishop Emmanuellian.....	4,000.00
To the same, through His Holiness Pope Pius X.....	4,200.00
Lazarist Missions and Houses of the Sisters of Charity in Turkey in Europe	12,520.00
Apos. Del. of Greece and for the Nuns—Archbishop Delenda....	3,000.00
Diocese of Corfu—Archbishop Polito.....	1,200.00
To the same, through His Holiness Pope Pius X.....	600.00
Diocese of Zante—Archbishop Polito.....	400.00
Diocese of Syria and for the Nuns—Bishop Darmanin.....	600.00
Diocese of Tyne and for the Nuns—Bishop Privilegio.....	400.00
Diocese of Candia—Father da Pettineo, O. M. Cap.....	500.00
Jesuit Missions in Tyne and Syria.....	1,168.00
For the Sisters of Charity in Santorin.....	1,600.00

MISSIONS IN ASIA.

Diocese of Scio and for the Nuns—Bishop Nicolosi.....	500.00
Diocese of Smyrna and for the Brothers and Nuns—Archbishop Marengo	5,200.00
To the Sisters of Charity in Smyrna and Asia Minor.....	4,700.00
Jesuit Missions in Armenia.....	9,136.00
To the Apostolic Delegation of Mesopotamia, Kurdistan, and Armenia Minor—Archbishop Drure.....	3,100.00
To the same, through His Holiness Pope Pius X.....	3,000.00
For the United Rites of the same Delegation.....	2,500.00
To Mgr. Thomas, Chaldean Patriarch, through His Holiness Pope Pius X	5,000.00
To Mgr. Habra, Syrian Archbishop of Mossoul, through His Holiness Pope Pius X.....	1,000.00
Dominican Missions in Mesopotamia and Kurdistan.....	8,000.00
Capuchin Missions in Mesopotamia.....	5,200.00
Carmelite Missions in Bagdad.....	1,900.00
Latin Patriarchate of Jerusalem.....	7,000.00
To Mgr. Tumajan, Armenian Patriarchal Vicar of Jerusalem, through His Holiness Pope Pius X.....	800.00
Greek Melchite Seminary of St. Ann in Jerusalem, Al. M.....	4,000.00
For the Syrian Seminary of Jerusalem, through His Holiness Pope Pius X.....	3,000.00
Missions in Cyprus and for the Nuns.....	400.00
Apostolic Delegation of Syria, for the Latin Vicariate and the United Rites—Archbishop Giannini.....	8,100.00
To Archbishop Rahmani, Syrian Archbishop of Antioch, through His Holiness Pope Pius X.....	3,000.00
To Archbishop Geha, Greek Melchite Archbishop of Antioch, through His Holiness Pope Pius X.....	6,000.00
To Mgr. Doumani, Greek Melchite Bishop of Tripoli, through His Holiness Pope Pius X.....	1,200.00
Capuchin Missions in Syria.....	2,000.00
Carmelite Missions in Syria.....	900.00
Lazarist Missions and houses of the Sisters of Charity in Syria..	8,000.00
Jesuit Missions in Syria.....	10,070.00
Apostolic Delegation of Persia—Archbishop Lesne, C. M.....	8,500.00
Vicariate Apostolic of Arabia and for the Nuns—Bishop Clarke, O. M. Cap.....	2,400.00
Diocese of Lahore—Bishop Estermans, O. M. Cap.....	2,200.00
Pref. Apost. of Rajputana—V. Rev. Fr. Fortunat, O. M. Cap....	1,700.00

To the Missions depending upon the Diocese of Bombay—Archbishop Dalhoff, S. J.....	\$3,504.00
Diocese of Poona—Bishop Beider Linden, S. J.....	2,943.00
To Missions depending upon the Diocese of Calcutta—Archbishop Meuleman, S. J.....	8,466.00
Pref. Apost. of Assam—Father Muenzloher, S. D. S.....	1,400.00
Diocese of Dacca—Bishop Hurth, C. S. C.....	4,800.00
Diocese of Krishnagar—Bishop Pozzi, M. F. M.....	2,600.00
Diocese of Colombo—Bishop Mellizan, O. M. I.....	3,100.00
Diocese of Jaffna—Bishop Joulain, O. M. I.....	5,800.00
Diocese of Kandy—Bishop Pagnani, O. S. B.....	600.00
Seminary in Kandy for the Missions in India.....	2,800.00
Jesuit Missions in Ceylon.....	4,504.00
Diocese of Madras—Archbishop Colgan, E. F. M.....	2,400.00
Diocese of Hyderabad—Bishop Viganò, M. F. M.....	3,200.00
Diocese of Nagpur—Bishop Bonaventure, M. S. F. S.....	3,200.00
Diocese of Vizagapatam—Bishop Clerc, M. S. F. S.....	2,400.00
To Missions depending upon the Diocese of Pondicherry—Archbishop Gandy, P. F. M.....	12,050.81
Diocese of Kumbhakonam—Bishop Bottero, P. F. M.....	6,855.00
Diocese of Coimbatore—Bishop Roy, P. F. M.....	7,372.76
Diocese of Mysore—Bishop Kleiner, P. F. M.....	9,062.48
Diocese of Malacca—Bishop Burillon, P. F. M.....	7,125.13
Diocese of Mandura—Bishop Barthe, S. J.....	18,012.00
Diocese of Mangalore—Bishop Cavidini, S. J.....	11,318.00
Diocese of Verapoly—Bishop Bernard, O. C. D.....	1,000.00
Diocese of Quilon—Bishop Ossi, O. C. D.....	1,500.00
Diocese of Ernakulam—Bishop Pareparambil.....	300.00
Vic. Apos. of North Burma—P. F. M.....	4,541.10
Vic. Apos. of East Burma—Bishop Tornatore, M. F. M.....	3,800.00
Vic. Apos. of South Burma—Bishop Cardot, P. F. M.....	8,214.15
Vicariate Apostolic of Siam—Bishop Vey, P. F. M.....	7,064.81
Vicariate Apostolic of Laos—Bishop Cuaz, P. F. M.....	5,756.19
Collège of Paris Foreign Missions, Pulo Pinang.....	1,000.00
House of Paris Foreign Missions in Singapore.....	2,100.00
Vic. Apos. of Cambodia—Bishop Bouchut, P. F. M.....	7,777.00
Vic. Apos. of North Cochin China—Bishop Caspar, P. F. M.....	8,728.00
Vic. Apos. of East Cochin China—Bishop Grangeon, P. F. M.....	10,433.17
Vic. Apos. of West Cochin China—Bishop Mossard, P. F. M.....	10,674.59
Vic. Apos. of North Tongking—Bishop Velasco, O. P.....	4,400.00
Vic. Apos. of East Tongking—Bishop Terres, O. P.....	4,100.00
Vic. Apos. of Central Tongking—Bishop Fernandez, O. P.....	6,600.00
Vic. Apos. of South Tongking—Bishop Pineau, P. F. M.....	7,775.29
Vic. Apos. of West Tongking—Bishop Gendreau, P. F. M.....	8,724.61
Vic. Apos. of Upper Tongking—Bishop Ramond, P. F. M.....	5,746.64
Vic. Apos. of Maritime Tongking—Bishop Marcou, P. F. M.....	7,343.50
Vic. Apos. of Borneo and Labuan—Father Dunne, E. F. M.....	2,800.00
Vic. Apos. of North Chi-li—Bishop Jarlin, C. M.....	5,400.00
Vic. Apos. of South-west Chi-li—Bishop Brugiere, C. M.....	4,400.00
Vic. Apos. of East Chi-li—Bishop Geurts, C. M.....	1,600.00
Vic. Apos. of South-east Chi-li—Bishop Maquet, S. J.....	3,000.00
Vic. Apos. of North Honan—Bishop Scarella, M. F. M.....	3,200.00
Vic. Apos. of South Manchuria—Bishop Choulet, P. F. M.....	4,758.70
Vic. Apos. of North Manchuria—Bishop Lalouyer, P. F. M.....	3,294.28
Vic. Apos. of East Mongolia—Bishop Abels, B. F. M.....	5,700.00
Vic. Apos. of Central Mongolia—Bishop Van Aertselaer, B. F. M.....	5,400.00
Vic. Apos. of South-west Mongolia—Bishop Bermyn, B. F. M.....	5,600.00
Mission of Ili (Kansu)—Fother Steeneman, B. F. M.....	1,600.00
Vic. Apos. of Kansu—Bishop Otto, B. F. M.....	5,400.00
House of Belgian Foreign Missions in Shanghai.....	600.00
Vic. Apos. of North Shen-si—Bishop Rizzi, O. F. M.....	2,500.00

Vic. Apos. of South Shen-si—Bishop Passerini, R. F. M.....	\$3,200.00
Vic. Apos. of North Shan-si—Bishop Fiorentini, O. F. M.....	2,300.00
Vic. Apos. of South Shan-si—Bishop Zimmer, O. F. M.....	3,000.00
Vic. Apos. of North Shan-tung—Bishop Giesen, O. F. M.....	3,800.00
Vic. Apos. of East Shan-tung—Bishop Schang, O. F. M.....	2,100.00
Vic. Apos. of South Shan-tung—Bishop Henninghaus, S. V. D...	4,600.00
Vic. Apos. of Che-Kiang—Bishop Reynaud, C. M.....	5,000.00
Vic. Apos. of South Ho-nan—Bishop Cattaneo, M. F. M.....	3,400.00
Vic. Apos. of North Hu-nan—Bishop Perez, O. S. A.....	1,200.00
Vic. Apos. of South Hu-nan—Bishop Mondaini, O. F. M.....	2,100.00
Vic. Apos. of East Hu-peh—Bishop Carlassare, O. F. M.....	2,800.00
Mission House, Hankow (East Hu-peh)—Bishop Carlassare, O. F. M.....	400.00
Vic. Apos. of North-west Hu-peh—Bishop Landi, O. F. M.....	2,800.00
Vic. Apos. of South-west Hu-peh—Bishop Everaerst, O. F. M.....	3,300.00
Vic. Apos. of Nanking—Bishop Paris, S. J.....	1,352.00
House of the Paris Foreign Missions in Shanghai.....	2,100.00
Vic. Apos. of North Kiang-si—Bishop Bray, C. M.....	3,900.00
Vic. Apos. of South Kiang-si—Bishop Coqset, C. M.....	2,700.00
Vic. Apos. of East Kiang-si—Bishop Vic, C. M.....	3,800.00
Vic. Apos. of Kuli-chau—Bishop Guichard, P. F. M.....	7,719.04
Vic. Apos. of North-west Si-chuan—Bishop Dunand, P. F. M...	7,067.16
Vic. Apos. of East Si-chuan—Bishop Chouvellon, P. F. M.....	8,022.07
Vic. Apos. of South Si-chuan—Bishop Chatagnon, P. F. M.....	7,526.66
Vic. Apos. of Thibet—Bishop Giraudeau, P. F. M.....	4,049.10
Vic. Apos. of Yun-nan—Bishop Fenouil, P. F. M.....	5,300.13
Vic. Apos. of Amoy—Bishop Clemente, O. P.....	1,200.00
Vic. Apos. of Fuh-chow—Bishop Masot, O. P.....	3,200.00
Pref. Apos. of Kwang-si—Bishop Lavest, P. F. M.....	4,339.00
Pref. Apos. of Kwang-tung—Bishop Merel, P. F. M.....	10,639.25
Vic. Apos. of Hong-Kong—Bishop Piazzoli, M. F. M.....	2,000.00
House of Italian Foreign Missions in Hong-Kong.....	600.00
House of Paris Foreign Missions in Hong-Kong.....	3,856.00
Vic. Apos. of Corea—Bishop Mutel, P. F. M.....	7,695.29
Diocese of Tokio—Archbishop Osouf, P. F. M.....	7,070.19
Diocese of Osaka—Bishop Chatron, P. F. M.....	6,114.19
Diocese of Nagasaki—Bishop Cousin, P. F. M.....	7,026.19
Diocese of Hakodate—Bishop Berlioz, P. F. M.....	5,514.19
Pref. Apos. of Shikoku—Father Giner, O. P.....	1,000.00

MISSIONS IN AFRICA

Missions depending upon the Diocese of Algiers—Archbishop Oury	2,000.00
Kabyles Mission (Algeria)—Algerian Missionaries.....	4,700.00
Vic. Apos. of Ghardaia—Algerian Missionaries.....	2,800.00
V. A. of Sahara and French Soudan—Bishop Bazin, Al. M.....	4,400.00
Missions depending upon the Diocese of Constantine—Bishop Gazaniol.....	2,200.00
Missions of the Diocese of Oran—Bishop Cantel.....	2,000.00
Missions on Tripoli—Father Barrafranca, O. F. M.....	1,200.00
Vic. Apos. of Egypt for the Brothers, Nuns, and Apos. Delegation—Bishop Briante.....	6,400.00
Pref. Apos. of the Delta of the Nile and for the Nuns—L. A. M...	4,300.00
Franciscan Missions in Upper Egypt.....	1,300.00
Jesuit Missions in Minieh, V. A. of Egypt.....	2,726.00
Lazarist Missions and Sisters of Charity in Alexandria.....	4,000.00
Vic. Apos. of Central Africa—Bishop Geyer, V. A. M.....	1,800.00
Pref. Apos. of Erythraea—Father Carbonara, O. M. Cap.....	2,000.00
Pref. Apos. of Abyssinia—Father Gruson, C. M.....	3,000.00
Vic. Apos. of Galla—Bishop Jarosseau, O. M. Cap.....	3,000.00
Mission of Benadir—O. SS. T.....	1,200.00

Vic. Apos. of South Victoria Nyanza—Bishop Hirth, Al. M.	\$4,900.00
Vic. Apos. of North Victoria Nyanza—Bishop Streicher, Al. M. .	9,600.00
Vic. Apos. of Upper Nile—Bishop Hanlon, E. F. M.	5,600.00
Vic. Apos. of Upper Congo—Bishop Roelens, Al. M.	5,000.00
Vic. Apos. of Unyanyembe—Bishop Gerboin, Al. M.	5,100.00
Vic. Apos. of Tanganyika—Bishop Lechaptols, Al. M.	5,400.00
Vic. Apos. of Lake Nyassa—Bishop Dupont, Al. M.	2,400.00
House of the Algerian Missionaries in Monbasa.	600.00
Pref. Apos. of Shire—Father Prezeau, M. C.	1,500.00
Vic. Apos. of North Zanzibar—Bishop Allgeyer, C. S. Sp.	6,200.00
Vic. Apos. of Southern Zanzibar—Bishop Spiess, O. S. B.	1,000.00
Mission in Upper Zambesi—Father Gartland, S. J.	3,600.00
Vic. Apos. of Natal—O. M. I.	3,760.00
Vic. Apos. of Orange Free State—Bishop Gaughran, O. M. I.	3,560.00
Pref. Apos. of Basutoland—Father Genez, O. M. I.	5,440.00
Pref. Apos. of the Transvaal—Bishop Miller, O. M. I.	2,900.00
Vic. Apos. of East Cape—Bishop MacSherry.	1,600.00
Vic. Apos. of West Cape and Pref. Apos. of the Cape of Good Hope District—Bishop Leonard.	1,000.00
Vic. Apos. of Orange River—Bishop Simon, O. S. F. S.	4,200.00
Pref. Apos. of Lower Cimbebasia—Father Nachtwey, O. M. I. .	1,400.00
Pref. Apos. of Upper Cimbebasia—Father Lecompte, C. S. Sp. .	900.00
Mission of Cunene—Father Antunes, C. S. Sp.	700.00
Pref. Apos. of Lower Congo—Father Magalhães, C. S. Sp.	3,200.00
Pref. Apos. of Lounda—Father Wendling, C. S. Sp.	400.00
Vic. Apos. of Belgian Congo—Bishop Van Ronsle, B. F. M.	2,200.00
Pref. Apos. of Uelle—O. Praem.	1,600.00
Pref. Apos. of Upper Kassai—Father Cambier.	1,400.00
Pref. Apos. of Stanley-Falls—Father Grison.	1,800.00
Vic. Apos. of Lower French Congo—Bishop Carrie, C. S. Sp.	3,600.00
V. A. of Upper French Congo (Ubangi)—Bishop Augouard, C. S. Sp.	6,400.00
Vic. Apos. of Gabon—Bishop Adam, C. S. Sp.	5,800.00
Pref. Apos. of Lower Niger—Father Lejeune, C. S. Sp.	3,600.00
Vic. Apos. of Fernando-Po (Annoban)—Bishop Coll, C. I. H. M. .	1,600.00
Vic. Apos. of Kamerun—Bishop Victor, P. S. M.	1,500.00
Vic. Apos. of Benin—Bishop Lang, L. A. M.	5,600.00
Pref. Apos. of Upper Niger—Father Zappa, L. A. M.	2,400.00
Vic. Apos. of Dahomey—L. A. M.	5,600.00
Vic. Apos. of Gold Coast—Bishop Klauss, L. A. M.	3,900.00
Vic. Apos. of Ivory Coast—Father Homand, L. A. M.	3,000.00
Pref. Apos. of Togoland—Father Bucking, S. V. D.	2,000.00
Vic. Apos. of Sierra Leone—Bishop O'Gorman, C. S. Sp.	2,200.00
Pref. Apos. of Liberia—Father Sarre, M. C.	240.00
Pref. Apos. of French Guinea—Father Segala, C. S. Sp.	3,000.00
Vic. Apos. of Senegambia—Bishop Kunemann, C. S. Sp.	7,700.00
Vic. Apos. of Northern Madagascar—Bishop Corbet, C. S. Sp. .	2,800.00
V. A. of Central Madagascar and for Christian Brothers—Bishop Cazet, S. J.	21,720.00
Vic. Apos. of Southern Madagascar—Bishop Crouzet, C. M.	7,000.00
Indian and Chinese Missions in Reunion Island.	300.00

MISSIONS IN AMERICA

Diocese of St. Boniface—Archbishop Langevin, O. M. I.	3,700.00
Diocese of St. Albert—Bishop Legal, O. M. I.	5,800.00
Vic. Apos. of Saskatchewan—Bishop Pascal, O. M. I.	5,100.00
Vic. Apos. of Athabasca—Bishop Grouard, O. M. I.	4,200.00
Diocese of Victoria—Archbishop Orth.	800.00
Vic. Apos. of Mackenzie—Bishop Breynat, O. M. I.	4,000.00
Diocese of New Westminster—Bishop Dontenwill, O. M. I.	5,400.00

Jesuit Indian Missions in Canada (St. Boniface).....	\$1,752.00
Jesuit Missions in Alaska.....	4,154.00
Jesuit Missions in the Rocky Mountains, U. S.....	3,795.00
Diocese of Cheyenne—Bishop Keane.....	600.00
Diocese of Lead—Bishop Stariba.....	500.00
Diocese of Baker City—Bishop O'Reilly.....	800.00
Diocese of Charleston—Bishop Northrop.....	1,000.00
Vic. Apos. of North Carolina—Bishop Haid, O. S. B.....	1,000.00
Diocese of Savannah—Bishop Kelley.....	1,000.00
Diocese of St. Augustine—Bishop Kenny.....	1,000.00
Diocese of Tucson—Bishop Granjon.....	1,000.00
Diocese of Santa Fe—Archbishop Bourgade.....	1,000.00
Diocese of Oklahoma City—Bishop Meerschaert.....	3,000.00
Vicariate Apostolic of Brownsville—Bishop Verdagner.....	1,000.00
Diocese of Natchitoches—Bishop Van de Ven.....	400.00
Diocese of Natchez—Bishop Heslin.....	400.00
Diocese of Roseau—Bishop Schelfhaut, C. SS. R.....	2,000.00
Dominican Missions in Cuba.....	1,400.00
Vic. Apos. of Jamaica—Bishop Gordon, S. J.....	1,168.00
Diocese of Port of Spain—Archbishop Flood, O. P.....	500.00
Vic. Apos. of Curacao—Bishop Van Baars, O. P.....	1,800.00
Vic. Apos. of British Honduras—Bishop Hopkins, S. J.....	974.00
Vic. Apos. of Surinam—Bishop Wulfingh, C. SS. R.....	4,400.00
Diocese of St. Peter and for the French Martinique—Bishop de Cormont.....	400.00
Vic. Apos. of Northern Patagonia—Bishop Cagliero, S. S. F. S..	600.00
Pref. Apos. of Southern Patagonia—Bishop Fagnano, S. S. F. S..	1,200.00
Mission of Corrientes—Franciscan Fathers.....	200.00
Missions of Arauco in the Diocese of San Carlos de Ancud (Chili)—Bishop Jara.....	600.00
Missions of Arauco in the Diocese of Concepcion (Chili)—Bishop Labarca.....	400.00

MISSIONS IN OCEANICA

Vic. Apos. of Kimberley—P. S. M.....	800.00
Maori Mission, Diocese of Auckland—Bishop Lenihan.....	1,200.00
Maori Mission (Diocese of Wellington and Christchurch)—Father Devoy, S. M.....	1,600.00
Jesuit Missions in the Philippines.....	2,200.00
Vic. Apos. of English New Guinea—Bishop Navarre, M. S. C....	8,000.00
Pref. Apos. of New Dutch Guinea—Father Neyens, S. V. D.....	2,000.00
Pref. Apos. of Wilhelmsland (German New Guinea)—Father Limbrock, S. V. D.....	2,000.00
Capuchin Missions in the Caroline Islands.....	600.00
Vic. Apos. of New Pomerania—Bishop Couppé, M. S. C.....	5,600.00
Marshall Islands (New Pomerania)—M. S. C.....	1,000.00
Vic. Apos. of the Gilbert and Ellice Islands—Bishop Leray, M. S. C	6,400.00
House of the Missionaries of the S. H. in Sydney.....	600.00
Vic. Apos. of Central Oceanica—Bishop Lamaze, S. M.....	5,700.00
Vic. Apos. of the Navigators Islands (Samoa)—Bishop Broyer, S. M.....	6,600.00
Vic. Apos. of the Fiji Islands—Bishop Vidal, S. M.....	10,100.00
Vic. Apos. of New Caledonia—Bishop Fraysse, S. M.....	11,600.00
Vic. Apos. of New Hebrides—Bishop Douceré, S. M.....	7,400.00
Pref. Apos. of the North Solomon Islands—Father Forestier, S. M	3,800.00
Pref. Apos. of the South Solomon Islands—Father Bertreux, S. M	4,200.00
House and Sanitarium of the Marist Fathers in Sydney.....	1,000.00
Vic. Apos. of Mangareva and Tahiti—Bishop Verdier, S. H. Pic..	10,000.00
Vic. Apos. of the Sandwich Islands—Bishop Boeynaems, S. H. Pic	9,000.00
Vic. Apos. of the Marquesas Islands—Bishop Martin, S. H. Pic...	4,600.00

Exceptional Subsidies to defray the Missionaries' Passages on Board Ships and other Extraordinary Expenses

EUROPE

Vicariate Apostolic of Denmark.....	\$ 70.00
Lazarist Missions in Constantinople, Macedonia, and Bulgaria...	480.00
Sisters of Charity in Santorin.....	40.00

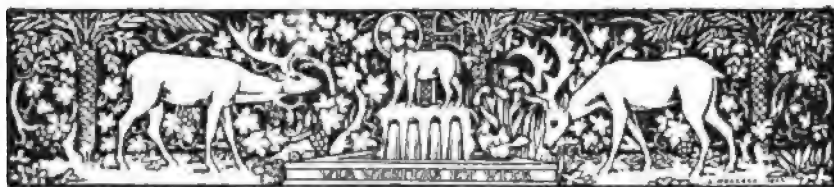
ASIA

Sisters of Charity in Smyrna and Asia Minor.....	200.00
Dominican Missions in Mesopotamia.....	100.00
Carmelite Missions in Bagdad.....	540.00
Lazarist Missions in Syria.....	340.00
Lazarist Missions in Persia.....	360.00
Prefecture Apostolic of Rajputana.....	960.00
Diocese of Krishnagar.....	190.00
Diocese of Colombo.....	900.00
Diocese of Jaffna.....	200.00
Diocese of Madras.....	120.00
Diocese of Hyderabad.....	150.00
Diocese of Nagpur.....	480.00
Diocese of Pondicherry.....	500.00
Diocese of Coimbatore.....	200.00
Diocese of Kumbhakonam.....	200.00
Diocese of Malssour.....	200.00
Diocese of Malacca.....	200.00
Diocese of Ernadulam.....	60.00
Vicariate Apostolic of Southern Burma.....	200.00
Vicariate Apostolic of Northern Burma.....	300.00
Vicariate Apostolic of East Burma.....	200.00
Vicariate Apostolic of Siam.....	200.00
Vicariate Apostolic of Laos.....	400.00
Vicariate Apostolic of Cambodia.....	260.00
Vicariate Apostolic of Northern Cochin China.....	140.00
Vicariate Apostolic of Eastern Cochin China.....	500.00
Vicariate Apostolic of Western Cochin China.....	300.00
Vicariate Apostolic of Southern Tongking.....	100.00
Vicariate Apostolic of Western Tongking.....	300.00
Vicariate Apostolic of Upper Tongking.....	300.00
Vicariate Apostolic of Maritime Tongking.....	400.00
Vicariate Apostolic of Northern Chi-li.....	400.00
Vicariate Apostolic of Western Chi-li.....	160.00
Vicariate Apostolic of Eastern Chi-li.....	160.00
Vicariate Apostolic of Northern Ho-nan.....	160.00
Vicariate Apostolic of Southern Ho-nan.....	800.00
Vicariate Apostolic of Southern Ho-nam.....	740.00
Vicariate Apostolic of Southern Hu-peh.....	280.00
Vicariate Apostolic of Eastern Hu-peh.....	620.00
Vicariate Apostolic of Northern Hu-peh.....	140.00
Vicariate Apostolic of Southern Manchuria.....	100.00
Vicariate Apostolic of Northern Manchuria.....	200.00
Vicariate Apostolic of Eastern Mongolia.....	640.00
Vicariate Apostolic of Central Mongolia.....	720.00
Vicariate Apostolic of Western Mongolia.....	1,000.00
Vicariate Apostolic of Northern Shen-si.....	1,340.00
Vicariate Apostolic of Southern Shen-si.....	480.00
Vicariate Apostolic of Northern Shan-si.....	740.00
Vicariate Apostolic of Southern Shan-si.....	320.00
Vicariate Apostolic of Northern Shan-tung.....	700.00
Vicariate Apostolic of Eastern Shan-tung.....	280.00

Vicariate Apostolic of Southern Shan-tung.....	\$320.00
Vicariate Apostolic of Che-Kiang.....	180.00
Vicariate Apostolic of Northern Kiang-si.....	200.00
Vicariate Apostolic of Southern Kiang-si.....	160.00
Vicariate Apostolic of Eastern Kiang-si.....	260.00
Vicariate Apostolic of Kui-Chau.....	500.00
Vicariate Apostolic of Western Si-chuan.....	700.00
Vicariate Apostolic of Eastern Si-chuan.....	600.00
Vicariate Apostolic of Southern Si-chuan.....	600.00
Vicariate Apostolic of Thibet.....	300.00
Vicariate Apostolic of Yun-nan.....	100.00
Pref. Apostolic of Kwang-si.....	200.00
Pref. Apostolic of Kwang-tung.....	700.00
House of the Paris Foreign Missions in Hong-Kong.....	159.83
Vicariate Apostolic of Corea.....	60.00
Diocese of Tokio.....	200.00
Diocese of Hakodate.....	40.00
Diocese of Nagasaki.....	100.00
Diocese of Osaka.....	100.00

AFRICA

Lazarist Missions in Egypt.....	200.00
Lazarist Missions in Abyssinia.....	240.00
Vicariate Apostolic of Central Africa.....	400.00
Vicariate Apostolic of Galla.....	120.00
Mission of Benadir.....	1,200.00
Vicariate Apostolic of Sahara and French Soudan.....	2,090.00
Vicariate Apostolic of Northern Victoria Nyanza.....	3,530.00
Vicariate Apostolic of Southern Victoria Nyanza.....	2,160.00
Vicariate Apostolic of Upper Congo.....	2,520.00
Vicariate Apostolic of Unyanyembe.....	1,440.00
Vicariate Apostolic of Tanganyika.....	1,440.00
Vicariate Apostolic of Nyassa.....	1,680.00
Vicariate Apostolic of Northern Zanzibar.....	894.00
Vicariate Apostolic of Natal.....	240.00
Vicariate Apostolic of Orange Free State.....	240.00
Prefecture Apostolic of Basutoland.....	360.00
Prefecture Apostolic of Transvaal.....	300.00
Vicariate Apostolic of the Orange River.....	660.00
Prefecture Apostolic of Lower Cimbebasia.....	400.00
Prefecture Apostolic of Upper Cimbebasia.....	140.00
Prefecture Apostolic of Kunene.....	65.00
Prefecture Apostolic of Lower Congo.....	90.00
Prefecture Apostolic of Lounda.....	360.00
Vicariate Apostolic of Belgian Congo.....	270.00
Prefecture Apostolic of Upper Kassai.....	800.00
Prefecture Apostolic of Stanley Falls.....	1,560.00
Vicariate Apostolic of French Congo.....	585.00
Vicariate Apostolic of Ubangi.....	2,880.00
Vicariate Apostolic of Gabon.....	1,665.00
Prefecture Apostolic of Lower Niger.....	360.00
Vicariate Apostolic of Kamerun.....	1,200.00
Vicariate Apostolic of Benin.....	520.00
Prefecture Apostolic of Upper Niger.....	300.00
Vicariate Apostolic of Dahomey.....	320.00
Vicariate Apostolic of the Gold Coast.....	400.00
Prefecture Apostolic of the Ivory Coast.....	400.00
Prefecture Apostolic of Togoland.....	520.00
Vicariate Apostolic of Sierra Leone.....	735.00
Prefecture Apostolic of Liberia.....	160.00



A FEW REFLECTIONS UPON THE DISTRIBUTION OF FUNDS

In our May issue, the offerings of the Catholic world to the Society for the Propagation of the Faith were set forth in detail, according to the countries and dioceses from which they came. The result of the year 1904 was certainly most gratifying. But to-day, when we examine the sum allotted to each mission after a minute study by the Councils of the society; when we look over the pressing needs which have been called to our attention by Bishops and Vicars Apostolic, we feel, with great regret, the necessity which imposes itself for more considerable help.

We hasten to say that our observations are not prompted by a spirit of complaint, for, if the Administrative Councils have multiplied their appeals and their prayers, if they have sent to the American continent delegates to whose zeal we are pleased to render homage, our diocesan directors have on their part increased their efforts. Alas! the unhappy circumstances which confronted and still confront to-day a number of great Christian nations are one of the causes of the immobility of our resources in presence of an ever increasing army of missionaries.

And yet, we do not wish, we must not, appear discouraged by the uncertainty of the future. We know that the work of the Propagation of the Faith is of God, for it is one of the human agencies whereby we see the divine command realized: "Go, and teach all nations." We know that Jesus Christ gave the above command, not to a peaceful and triumphant Church, but when subjected to the violent and perfidious persecutions of the synagogue she was entirely ignorant as to what the morrow would bring forth. Let us be hopeful and keep in mind the recent words of a distinguished publicist: "Yes, iniquity is prosperous. It is even said that Faith is dead! If so, then, long live Faith! Long live the works through which it is propagated! Whatever may happen, let us give to them, with our money and a little of our time, the best of our heart."



THE SOCIETIES OF CATHOLIC MISSIONARIES

Continuing our series of studies on the great missionary societies we publish in this issue a very interesting article, in which is related the work of the Society of the Divine Word, whose mother house is at Steyl, Holland.

Founded in 1875 by Father Janssen, who is still at its head as Superior General, this society has demonstrated in its divers missions a zeal and devotion which the Divine grace has crowned with blessings and prosperity.

VIII.

THE SOCIETY OF THE DIVINE WORD AND ITS MISSIONS

FOUNDATION AND FIRST ESTABLISHMENTS.

The zeal shown by a nation for the propagation of the faith is a fair criterion of the intensity of its religious life. Already the conscience of German Catholics had been awakened to this question by the imprisonment of Clement Auguste, Bishop-Confessor of Cologne. Already at the oriental boundary of France, the divine mission of the Propagation of the Faith had found a warm champion in the person of Dr. Hahn at Aix-la-Chapelle. At the same time the Catholics of Germany had begun to recognize the necessity of a German seminary for the foreign missions, for God requires that not only a determined nation, but that all catholic peoples, shall take part in the spreading of His kingdom! And yet it was not until some years later that the man was found for the opportunity thus presented and felt the vocation to begin this truly apostolic work.



He was Father Arnold Janssen, a priest of the diocese of Munster. In 1874, he founded a monthly review called "*Kleiner Herz Jesu*—

Bote" (Little Messenger of the Sacred Heart of Jesus) with the object of arousing the interest of its readers for the foreign missions and give the impulse for the erection of a German missionary seminary. At first he did not expect to execute himself his apostolic



VERY REV. A. JANSSEN.

Founder and first Superior General of the Society of the Divine Word.

project. But surrendering to the pressing solicitations of Bishop Raimondi, vicar apostolic of Hongkong, Father Janssen decided to put his hand to the wheel. In the midst of the Kulturkampf campaign, the plans of Father Janssen appeared to his friends to be not only temerous but impossible of realization as well. The approbation

of the episcopate of Germany, Austria, and Holland, however, gave him the encouragement needed to pursue his chosen work.



The conflict then raging between Church and State did not permit the idea of establishing such a society on German soil. This was the reason that impelled Father Janssen to seek a locality in a foreign country, which he found in the village of Steyl, near Tegelen, on the German frontier of Holland. September 8, 1875, is regarded as the date of the foundation of St. Michael Seminary. The small and poor house, situated on the shores of the Meuse, was far from being in possession of the necessary accommodations. But the grace of God was with it. In October, 1878, there were already 48 college students and 6 who followed the theological course. A number of priests, expelled from Germany as a result of the Kulturkampf agitation, for a time acted as professors until superseded by others whom they had trained especially for that purpose.

The interior organization of the community assumed gradually the forms of all religious congregations. Its rules and name, "Divine Word," were decided upon by its first general chapter in 1884. Its constitution, however, did not receive the approval of the Holy See until the year 1905.

In the meantime the increasing number of theological and lay candidates had required the foundation of other schools. Thus the San Raphael College at Rome was opened in 1886, the San Gabriel House at Modlin, near Vienna in 1889, that of Heiligkreuz, near Neisse, Silesia, in 1892, that of St. Wendel in the diocese of Treves in 1898, and finally the Bischofshofen House near Salzburg was opened in 1904.

On May 1, 1905, the society numbered 318 priests, 702 lay brothers, and 1137 students. During the same year 35 priests and 15 brothers departed for the foreign mission field.



The heavy expenses incidental to the running of such a large congregation would have seriously impeded the rapid development of the new society had it not been for an institution which, born at about the same time, grew up and prospered with her. This is the printing establishment of the mission (*Missionsdruckerei*), founded by Father Janssen in January, 1876. From its presses were soon issued the *Herz Jesu-Bote* (now the *Steyler Missionsbote*), the *Stadt Gottes* (City of God), and the St. Michael Almanach. Through these pub-

lications a great interest for the propagation of the faith has been aroused in all German-speaking countries.

In all apostolic works the missionaries receive a very effective aid from the religious orders of women, especially in the apostolate of the infidels belonging to the weaker sex. So, Father Janssen decided that he would like to found a congregation of missionary sisters. Four virgins who felt a vocation to consecrate their lives in the service of pagans, responded to the call, and in July, 1888, opened a small and modest house at Steyl. Some time later this newest and youngest congregation adopted the name of Servants of the Holy Ghost. On May 1, 1905, it numbered 362 sisters and aspirants. During the same year 28 sisters were sent to the missions of Steyl in which 145 sisters were already laboring.

MISSIONS OF THE SOCIETY IN ASIA.

Let us now take a bird's-eye view of the missions of the society. The first to be founded and the one which may be said to have reaped the greatest success is that of the southern district of Shantung in China. It is the land of Confucius and of his great disciple, Mungtse; it is the Holy Land of the Chinese, numbering about twelve millions of souls, all hard-laboring men who are not without the faults natural to the Chinese character, but who, however, are not inaccessible to the beneficent influence of the Christian religion.

It was on January 20, 1882, that Father Anzer, the first of the missionaries to be sent out by the mother house of Steyl, entered the district of Shantung; up to this time the province was a part of the territory which was under the jurisdiction of the Franciscan fathers. The southern part of the district was erected as an independent Apostolic Vicariate in 1885.

Father Anzer soon received a helper in the person of Father Freinademetz of the diocese of Brixen. God visibly blessed their labors. Upon their arrival, Puoli, the only Christian station, numbered 158 neophytes. At the end of the first year, the mission had 687 catechumens. Besides Puoli in the west, the mission obtained a footing at Wang Shuang in the mountainous east. Three secondary stations, two chapels, and two orphan asylums were also founded in the vicinity of Puoli. On the following year, the mission reached far into the southeast, among the rough inhabitants of the district of Zaochufu. It was here that Father Anzer was cruelly ill-treated.

In 1886, there were about 3000 catechumens, scattered over 50 Christian villages and under the supervision of 5 missionaries and 30

catechists. At the end of 1887, the mission numbered 1300 baptized Christians.



The catechists and the neophytes were subjected to, and are still the victims of, many sufferings. Their old friends, their parents, forsake them; they are not allowed to use the village cistern, they are falsely denounced before the courts of justice and are ill-treated when the judge is not feared.

A certain number of those who present themselves in order to secure some temporal advantage forsake their faith before they are baptized. This is not to be regretted, however, as it is only through low motives like the expectation of a subsidy, protection against their enemies, or a defense before the courts, that they come to solicit the support of the missionary. But it must be said that it is neither impossible nor rare to succeed in convincing these poor people of the truth of the Christian religion and secure for them the grace of Jesus Christ.

The mission progressing satisfactorily, the pro-vicar was, in 1885, named Vicar Apostolic. He was consecrated at Steyl on January 24, 1886. Upon his return the propagation of the faith received a great impetus and paganism armed itself to oppose an energetic resistance. The anti-European league was then organized. 800 professors and learned men swore before the idols in the pagoda of Yent-chufu to bring about the destruction of the Catholic religion, and a price was placed upon the head of the Bishop.

November 15, 1887, was the day set for the killing of all the missionaries. A letter addressed to the governor of Shantung by the Bishop, the death of two of the more hostile mandarins, a disastrous flood, which the Chinese call the "spite of China," and the "plague of the sons of Ham," all this combined to lessen the danger; in some districts of the province, however, the Christians suffered greatly.

The tireless zeal the missionaries manifested during the two following years won many hitherto unfriendly hearts.

In 1890 a new era opened for the mission, the German government having taken it under its protection. Until that time no station could be established in any of the chief cities with the result that the Catholic religion was looked upon with contempt by the Chinese, and the Catholic Chinese regarded as inferior to others. Now, however, a change took place; the gates of the cities opened. Even Tsinan, the most important commercial city of Southern Shantung, situated on the imperial canal, received the missionaries in 1891, and soon the mission

became a very prosperous center. At Easter, 1895, there were 6800 baptized Christians, 3600 catechumens, 34 European priests, 3 Chinese priests, 8 lay brothers, 6 high schools, and 48 grammar schools.



A city still remained closed to the mission: Yentchufu, the seat of the government of Shantung, the center of Confucianism, called by the celebrated Venitian, Marco Polo, seven centuries before, the noblest city of the provinces. During ten years Bishop Anzer endeavored to enter it without any success. In 1896, thanks to the personal intervention of the Emperor Kuangsu, the reform friend, the intolerance of the paganism was at last vanquished. To-day remarkable churches rise towards heaven at Yentchufu, Tsinan, and Zautchufu, and the mission is on very friendly terms with the government and the aristocratic classes.

An important event happened on the evening of All Saints Day: Fathers Nies and Henle were set upon and killed by the Boxers. Following rapidly came the occupation of the bay of Kiaotchaou by the German troops and that of Kwangchuwan by the French, the annexation of Port Arthur by the Russians and the occupation of Weihai-wai by the English. These successive blows produced the desired effect upon the Chinese magistrates, and thereafter the missionaries were treated with more respect and the rights of the Christians recognized. As a result, Easter, 1898, arrived with the catechumens numbering 27,868.



One year had not yet passed before the reaction began to be felt in the German sphere of influence. The occupation of Chinese territory by foreign powers, the outrageous conduct, it must be said, of European travelers, the desecration of graves (so sacred a thing for the Chinese), due to the construction of railroads and the opening of mines, all this had provoked a violent irritation. Very few Chinese knew even then that the occupation of their chief strategic naval points had been for a long time included in the plans of the foreign powers which were awaiting only for a favorable opportunity to execute them. Although the murder of the two priests had caused only the occupation of Kiaotchaou, the indignation of the Chinese was so intense that they assigned all their woes to the two dead missionaries and their hatred chose as its first victims the missionaries and their followers.

The imprisonment of Father Stenz and the indignities and brutali-

ties he was subjected to in November, 1898, marked the beginning of the persecution which extended rapidly to the east of the mission even into the districts of the German protectorate where Father Freinademetz was attacked and ill-treated. The west was still calm and peaceful; the mission was flourishing and progressing so well that the total number of pagans baptized between Easter of 1898 to Easter of 1899 reached 5094. It was then that Governor Yuchien, the enemy



MOTHERHOUSE OF THE SOCIETY OF THE DIVINE WORD.
Foreign Missions of Steyl, Holland.

of the Christians, organized and inaugurated the persecution in his district. The neophytes had to bear and suffer a good deal. Their fidelity to the faith in those trying days is thus praised by a missionary: "I do not know what impresses me more; the joy I experience in witnessing the fidelity of the Christians or the pain I feel at the abominations that take place, and the need and distress of the neophytes."

In December, 1899, Governor Yuchien was succeeded by Governor Yuan Chikai, who happily was imbued with better and more tolerant sentiments. In the majority of the districts within his jurisdiction there was peace and calm, whereas six months later a terrible persecution was making thousands of victims in all the other provinces.

Towards the end of June the mandarins, in accord with the viceroy, ordered the immediate departure of all the missionaries for the reason that they were unable to give them an efficacious protection. Acting upon the order of their superiors the greatest number of missionaries retired to the German district. Five missionaries and ten Chinese priests, however, remained at their post. A new persecution fell upon them and although the lives of Christians were generally respected, their property was confiscated and everything of any value stolen; some of them were tortured but, to their everlasting honor be it said, they remained true and faithful to the end.

During the winter of 1900-1901 the missionaries were permitted to return to their Christians. They immediately began to gather the scattered flock together and rebuild that which persecution had destroyed. This task once accomplished, the zeal of the missionaries was directed towards the enlargement of their field of labor. In a number of districts a marked movement towards Christianity was noticeable; the number of baptisms rose until at Easter, 1905, it had reached 30,000, and that of catechumens at about 40,000. To-day the southern district of Shantung with its 5000 annual baptisms—not including those administered at the time of death—is the most prolific of all the German missions, and if the necessary subsidies are furnished, will enter into a still more flourishing epoch.

At the present time the mission numbers 46 European priests, 11 Chinese priests, 13 lay brothers, 3 Marianites, 11 Franciscan missionary Sisters of Mary, and 6 Servants of the Holy Ghost.



A special mention is due to the Kiaotchaou district, which has been occupied by Germany. During the summer of 1898 Kiaotchaou was united to the Vicariate. It contains two million inhabitants and the Catholic mission is opposed by three Protestant sects. In a short period of time, and while the Chinese troubles were at their height, the seven missionaries of Steyl who reside there have gathered about them 864 baptized Christians, and 1756 catechumens; they conduct several primary and secondary schools, give the religious instruction at the German school of Tsingtaou, are in charge of a parish com-

posed of 605 Europeans, and publish a Chinese newspaper of which they issue 1500 copies regularly, and other German and Chinese books. Eleven Franciscan sisters are in charge of the young women of Tsingtaou, the metropolis of German China, and conduct school for European girls. 25 catechists and 13 women prepare the work of the missionaries. On November 24, 1903, in the death of Bishop Anzer, the mission lost its founder and first Bishop. He was succeeded by Father Henninghaus, who was appointed to the vacant see by the Holy Father.

MISSIONS IN AFRICA.

Less rich in dramatic incidents but not less interesting are the two other territories evangelized by the Society of Steyl, Togo in Africa, and Kaiser-Wilhelmsland in New Guinea.

The Togo mission was founded at the time when the movement against slavery was inaugurated in Europe. Heretofore this country formed a part of the Western African territory which had been confided to the labors of the Lyons African Missions; it was detached from their jurisdiction by the Propaganda in 1892 and entrusted to the care of the Society of the Divine Word.

Togo, with its one and a half million inhabitants, is one of the smallest of German colonies, but the well kept roads which have been opened and taken care of by the German government lead far out into the country and are a godsend to the entire colony. Twenty years ago the colony belonged to the black belt or Coast of the Slaves. This name reminds us of the crimes committed by English, Dutch, and Portuguese slave merchants, who had an establishment in every important village. Alas! polygamy still retains the negro attached to his religion as with an iron chain, and fetichism with its superstitions and immoral customs is a serious obstacle to the Catholic apostolate.

The object of the mission then, under the circumstances, is to attract and gain the youth, destroy superstition in the schools, and bring about the disappearance of polygamy and immorality, and through all this the Christian education and the Christian marriage. The institution of polygamy having its root in the social constitution of these people, no one will be surprised to hear that relapses into it occur among some of the first generation of converts. The hour of death opens the eyes even of pagans, makes them regret their past life, and induces them to throw themselves into the arms of the Saviour.

During the first seven years the zeal of the missionaries had the coast for its only outlet; and Christianity has become a power in that region. Lome, the seat of the government, and Anecho, the old commercial city, have become very important Christian communities; each of these cities is in possession of a large church, flourishing schools for boys, with 180 and 300 pupils respectively, and girls' schools conducted by the sisters with an attendance of 80 and 160 students. Nowhere is compulsory education in existence. The comparatively small number of girls attending school is to be attributed to the influence that fetichism exerts upon the minds of women as well as to their own lack of interest in higher education.

The third principal station on the coast, Porto Seguro, once an exporting station of slaves, is situated between Lome and Anecho. Here we find 80 boys and 20 girls attending school. Around the city are ten other schools and more will soon be opened. Lome numbers seven similar stations and Anecho has at least five.

Following the energetic initiative of the Prefect Apostolic, Father Bucking, the missionaries have, the past five years, penetrated into the interior of the country.

The Atakpame station, six days' distant from the coast, is the extreme outpost of Catholicity east of Togo. Palime and more recently Kpandu are similarly situated to the west. It is proposed at present to create a third central station in the west.

The Atakpame station was founded during May, 1900, and to-day conducts three schools in the neighborhood. Palime did not exist as a central station before 1902, yet in a short time twenty schools were erected in the immediate vicinity. The field is a vast one, and demands for new schools are being received constantly. Alas! that notwithstanding their anxiety and good-will the missionaries are unable to answer these demands satisfactorily. And the danger of these villages being Protestantized is ever present, great and ominous!



For reasons similar to those given above we are not permitted to give as satisfactory statistics as we were able to do in regard to Shantung. It must be added that the prevailing climate is a powerful enemy of our missionaries. Already under the sod of Togo repose 4 priests, 1 lay brother, and 4 sisters. Several years of experience, however, will result in an improvement of these sanitary conditions. To-day 27 priests are laboring in that far-away mission field; they have valuable auxiliaries in the persons of 12 lay brothers, 14

sisters, and 53 native teachers. They are in charge of 6 principal stations, and 61 schools with an attendance at the close of 1904 of 2467 pupils. The baptized Christian population numbers 2697.

MISSIONS IN OCEANIA.

The Papous' mission in Kaiser-Wilhelmsland is situated to the northeast of New Guinea, which belongs to the English, Dutch, and Germans. There are 200,000 inhabitants in the German district. In February, 1896, the Steyl, or Divine Word Society, was assigned this district, which until then had been a part of the Vicariate of New Pomerania in charge of the missionaries of the Sacred Heart (Issoudun).

On the 13th day of April, 1896, the first missionaries of Steyl, Father Limbrock, Prefect Apostolic, and Fathers Erdweg and Vormann, with three lay brothers, landed upon that colony, where the Catholic religion had never been preached.

The interior of the country is still almost inaccessible and very little explored. The civilization of the Papous is of the most primitive; the dignity of a chief unknown. The villages numbering from 100 to 1000 inhabitants are, generally, isolated, and in continual warfare among themselves. For this reason, and also for the killing of children, which is nothing rare, the population is decreasing. Their religion consists for the most part of the cult of spirits and of the ancestors and contains a good amount of superstition. Inconstancy, ridiculous ideas about dress, an untempered character, these are the principal traits of the Papous. The influence of civilization has penetrated into but a few villages. Its outside commerce is very slight and the arrival of a small sailing vessel or of the regular Lloyd steamer is always celebrated as a great event.

It is easily seen that the work of the first missionaries in that country was that of pioneers. They had to suffer all the deceptions and endure all the sacrifices usually pertaining to such an enterprise. To-day, after nine years of heroic labor, the mission conducts 6 stations in the Kaiser-Wilhelmsland. Tumleo island, where was founded the first station, has become entirely Christian. Without any objection from the government 120 children are attending daily the sister's school, where they receive a good secular and religious education.

In Ali island, near Tumleo, where a station was opened in March, 1900, the missionary has seen his efforts crowned with such a success that the station bids fair to surpass the older ones of Monumbo and Læming. In regard to their intellectual capacities the inhabitants of

the continent are less apt than the islanders and consequently less prepared to embrace the faith.

At a distance of two hours from Monumbo, in the Bogia district, the mission owns a large plantation upon which the natives may pursue a steady and methodic work. Some time since a new station was erected at Reno, near Friedrich Wilhelmshafen, where a sawing and planing mill will shortly be established, which is expected to do away with the enormous transportation expenses that are occasioned by the construction material which, at present, has to be bought at Sidney.

If we take in consideration the great difficulties which continually confront the mission, we must admit that the 980 baptized Christians and the 320 school pupils constitute a fairly important success. The personnel of the mission is made up of 16 priests, 17 lay brothers, and 18 sisters. Already 3 priests, 3 brothers, and 1 sister have given up their lives in the service of this people.

MISSIONS IN AMERICA.

The American labor fields of the Society of the Divine Word are in the Argentine Republic, in Chili, and in Brazil. The total number of Catholics in South America, who are under the jurisdiction of the missionaries of Steyl, is over 200,000, among whom are 30,000 Germans, 10,000 Italians, 14,000 Poles, and 3000 negroes.

In the United States the society is in charge of a parish at Shermer-ville, near Chicago, where an industrial school has been erected.



It is seen now, how the seed planted thirty years ago by Father Janssen, founder of the Society, and its present Superior General, has developed and grown into a tree of extraordinary proportions. It is an immense tree, thanks to the generous and efficacious help given by German Catholics and by the Society for the Propagation of the Faith.

May it please God to grant to the Society of the Divine Word a prosperous future, for the greater honor of His Holy Church and the good of the missions.



MISSIONS IN ASIA

A MARTYR IN THIBET

LETTER OF BISHOP GIRAUDAU, P. F. M.,

Vicar Apostolic of Thibet.

On April 3, a troop of lamas of Bathang, escorting a party of sixty soldiers, forcibly recruited in three villages, arrived at Yare-gong shortly before the setting of the sun. Father Soulié, warned by the red lamas of Yarérong, had made preparations for an immediate departure, and was getting ready to take away his effects. Ignoring what was going on at Bathang, he was under the impression that pillage was the only thing to be feared. So that when, stepping upon his door, he saw his house surrounded by the lamas and their warriors, Father Soulié promptly decided to surrender. He took a few steps forward and called out to the chief: "Here I am, you may do with me as you please, even to the extent of taking my life." No one daring to lay a hand upon him, the chief lama commanded a notorious member of his party to capture the priest, promising him, at the same time, a good reward.

The soldier obeyed the command of his chief, and seized Father Soulié. Shackles were placed upon his feet, although his hands were left free. While the shackling was being done, Father Soulié received a slight sabre blow upon the head, and a stone struck him on the side, causing sufferings which he felt until the last. The lamas of Bathang accused him of but one thing, preaching another doctrine than that of the lamasery.

The chief lama entered the father's apartments, in which he found a register containing a diary of everything that was going on in the post, the whole written in Thibetean. This register gave him an excuse to seize everything in sight. After all the provisions and furniture of the mission and that belonging to the Christians had been confiscated, the same official detailed sixteen soldiers and ordered them to execute the priest. They conducted him to a point a little distant from the village and tied him to a tree. Immediately shots begun to be fired at the human target, a bullet entering the back of Father Soulié's head and going through it made its exit from the forehead. Another shot fired at close range pierced his heart. The murderers then untied the body and covered it with stones and branches from neighboring trees. It was on the fourteenth day of April, the feast of the transfixion of the Blessed Virgin, that Father Soulié, who had been a missionary in Thibet since 1885, gave his life for his God and his holy religion. He was a native of Rodez, France.



MISSIONS IN AMERICA

VICARIATE APOSTOLIC OF SASKATCHEWAN (CANADA)

Born in 1891 of a division of the diocese of St. Albert, the large Apostolic Vicariate of the Saskatchewan is bounded in the North only by the Hudson Bay and the Arctic Ocean; and in the South by the Alberta, Assiniboia, and Manitoba. Its population is not numerous, there being only 16,000 inhabitants, one-half of whom are Catholics. Its 40 apostolic stations are served by 25 missionaries of the Oblates of Mary Immaculate and 2 secular priests, all being under the direction of Right Rev. Albert Pascal, Bishop of Mosynopolis, who, for the past fifteen years, presides over the development of this important and far-away mission.

A Visit to the Saskatchewan Indians

LETTER OF THE REV. FATHER JULLIEN, O. M. I.

Arrived only a month ago at Prince Albert, the capital of the immense diocese of Saskatchewan, over which presides Bishop Pascal, I had often heard stories of the Indians. All the Fathers of my acquaintance have served more or less time in the northern missions or in the Indian reservations and each had stories to tell which interested me, far more perhaps than they supposed.

It was not difficult to see that all loved dearly their parishioners, simple and upright souls, who make always good Christians when they have been sufficiently instructed. So that if their paternal heart is preoccupied with the future of these nomadic bands no one need be surprised. The question, moreover, is one which is at the same time important and timely.

Actual Situation of the Indians.—The boarding school of Prince Albert.—Difficulties at Lake Canard.

For the past few years, especially the last three, European colonists of every nationality have invaded the prairies, and according to the laws of history, have produced their always bad impression upon the natives. Every one agrees that these people should be made to enter upon the road that leads to civilization, but to induce them to enter it by the right door is the all important question.



A SASKATCHEWAN HALF-BREED.

And the best and, without doubt, the only way to do so, is to take the children when they are still young and give them a good moral and Christian education.

Bishop Pascal and his missionaries well understand this and they have done everything within their means to establish a boarding school at Lake Canard, 40 miles from Prince Albert.

I had often heard many things about this school which is conducted at present by Father Charlebois, O. M. I. The young Indians of both sexes spend there eleven years, from their seventh to their eighteenth year, receiving therein a Christian education as well as a good secular one. There are at present more than 100 young people attending this school.

That this institution is necessary cannot be successfully contested. "But," said I to myself, "what sacrifices to make for such poor results? Is it possible to civilize people who voluntarily despise civilization?"

I had often seen Indians in camp around Prince Albert and in the streets of the city. Generally more or less clean, and dressed according to their peculiar style, they are easily recognized as much by their reddish color as by the long hair which falls upon their shoulders even in the case of a number of men. I remarked upon their faces, also, a sad and pensive air. For these people have no longer that which used to make all their life. The famous buffalo which used to roam upon the plains by the hundred thousand has forever disappeared and fields of wheat, to-day, have arisen there, where the chase used to take place. Alas! the golden age of the great buffalo hunts has gone, never to come again. And the intrepid and fearless Indians must resign themselves to their lot, disappear also like the buffalo, or become assimilated with the white race. "The day would be near for this assimilation," I have been told, "and a large number of Indians would soon give up their hereditary customs if we had several schools similar to that of Lake Canard. The Indians are as susceptible to the influence of education as the whites are. Visit this first school and you will become persuaded."



First Communion Ceremony.—Touching history of the "King of the summer."

Bishop Pascal was scheduled to assist at the First Communion of some of the children of the Lake Canard school and to confirm them on June 22. "Come and see" said his Lordship. I should not have dared to ask for this invitation, but having received it I was very glad to accept it.

We arrived on the day preceding that set apart for the ceremonies. All the children are in retreat, for even the oldest ones are preparing to receive the Holy Communion on the next day. It was impossible for me to observe these young men as I should have liked, but to see them so well disciplined, gay and serious at the same time, I came

easily to the conclusion, that were it not for the distinctive racial marks upon their faces, they would have passed anywhere for a school of American children, and one of the best, at that.

During the evening Father Charlebois spoke to Bishop Pascal of the Indians who live upon two reservations located a few miles from Lake Canard and where he often visits them.

The good Father continues among them and with the same success his ministry in the missions of Lake Pelican and Cumberland, where he was successively located. In a few months he has already converted and baptized about 30 adults.



One of these adults is particularly interesting. His name, in the Cri tongue, is pronounced Népinékimoa and means "king of the summer." He says that he is 78 years of age but readily recognizes that he may be 80. A few months ago he was still a pagan.

Although well advanced in age, he has remained young in intelligence and the Indians look upon him as one of those who judge all things as they should be judged. So that the Father had no difficulty in giving him the necessary instruction to fit him for the reception of Baptism. And with what impatience he was awaiting the happy day when he should become a child of God! "And his joy was plainly manifest," said Father Charlebois, "during the baptismal ceremonies." When these were completed and the missionary was arranging his vestments, the old man seated himself and began to weep abundantly. The Father hearing him went over to see what was the matter.

"Do you regret now that you have permitted yourself to be baptized? Tell me, frankly, what it is that makes you weep."

"You misjudge me, Father," answered the old Indian, "for I do not regret what I have done. I am too happy in the knowledge that I am a child of God. You have told me that the gates of heaven are now open to me. It is a joy to my heart, for I shall die soon, and I hope that that gate will never be closed again by any sin of mine. But, Father, this happiness of mine, none of my ancestors has known. God is so good for us and they have not known his goodness. That is why I feel sad and weep."

These sublime words of the old Indian caused such surprise and joy to the missionary that he found it impossible to keep back his own tears.

"If you had heard him, Your Lordship," said Father Charlebois, "you would have acted like myself."

I believe so myself for only the simple recital of the story had moved the Bishop very deeply.

"I should like to see him," said the Bishop, then; "will he come to the ceremonies to-morrow?"

"No," answered the Father; "he is too old to walk the entire distance and he has no horse at his disposal, But he should be very happy, certainly, to see you!"

"Well, let us go and see him," retorted Bishop Pascal!



A few minutes later we are on our way to visit old Nepinekimoa.



THE CHURCHILL RIVER.

Unfortunately, however, he is not at home, having gone to comfort a family just then in mourning. The Bishop decides that this will not interfere with his intentions and after Father Charlebois had left a little tobacco and a few provisions in the old man's cabin, we proceeded on our way to see him at his friend's house.

We shortly arrive near a number of tepees. A crowd of Indians is there for the same motive as Nepinekimoa. As soon as the Bishop was recognized the women arose and imposing silence to an army of dogs, advanced to salute him and greet him with a warm welcome. The men were all in a tent disposing of their supper. They also arose, it cannot be said from a table, but they arose and hastened to pay

their respects to the "great praying man." They are all silent for they would not speak in presence of a superior without his permission. After they have it, however, they affirm their happiness at his presence and some go so far as to say, with an air of charming sincerity, that for them it is as if they had seen one of God's angels.

Bishop Pascal says a few consoling words to the afflicted family and bidding a cheery good-by to all we begin our return journey.



But instead of four travelers we are now five. The aged Nepine-kimoa, without appearing to request it, has obtained permission to return home in the carriage with the Bishop.

"Do you know that I have thought that perhaps the 'great praying man' is so good to his children he will probably take me home while going back to his school?"

His Lordship was so pleased at the ingenuity of the remark that he promptly granted the hidden request and offered the old man a place in the carriage.

All the way home the Bishop was engaged in a friendly conversation with the old man who, to show his appreciation, repeated every once in a while the words:

"Ouinakoma! Ouinakoma! Thank you!"

Before we left him at the door of his humble cabin he gave us his parting sentiment:

"Hereafter, I shall never doubt again the existence of the good God, for I have seen his high priest."

We hastened toward the school, for the night was falling fast.



The morrow is the great day, especially for those who will receive their God for the first time. The Bishop officiates at the Communion Mass. When the young people enter the chapel I am astonished by the devotion and seriousness of everyone. It seems as if they realize, even more than the whites do, that it is indeed the Holy Communion. Their souls are pure and under their holiday attire their faces seem to have lost the more or less distinctive features of their race.

During the Holy Sacrifice of the Mass some of their number sing melodiously in the French and English languages. Their voices are very agreeable and just. Immediately before Communion, the Bishop addresses the children in a very simple and touching

exhortation. At last, the happy moment has arrived. The young communicants accompanied by their elder brothers slowly march towards the Communion rail. Everything is done with, I might say, a military precision under the direction of the Mother Superior, with which is mingled a certain calmness and modest demeanor. I think myself justified in affirming that I have not seen anywhere young children execute the same movements with such a precision.

It would be too long to narrate the divers incidents of the day.



A SASKATCHEWAN VILLAGE.

- Let it be sufficient to say that during the evening the ceremonies pertaining to the conferring of the sacrament of Confirmation and the renewing of the baptismal vows were in keeping with the morning exercises. The singing of the psalms and hymns by the school children was remarkably good. Some of these children will certainly become good musicians some day, for beside the singing, a brass band of from 15 to 20 pieces has been organized, the lack of instruments being the only obstacle to their increase. It is conducted by an Oblate Brother.



**Conclusion.—Necessity of more numerous Schools.
—A Prayer.**

In the evening I took, alone with my thoughts, the road of Prince Albert. And so, said I to myself, this is what may be obtained from these Indians in such a short period of time! When they arrive at school, these children know but their own language. One or two years later they all speak and write English. When they leave the establishment, the boys are capable in many ways but especially in the tilling of the soil; and the girls in all household affairs. Lovers of independence, enemies of civilization's laws, which all Indians regard as measures of oppression and an intolerable burden, in a few years they become submissive to their superiors, accept their authority, and obey all their directions. A momentous change takes place in the atmosphere of the school, and when they finally go forth into the world it would be a cruel injustice to call them savages.

The results are magnificent, and a good augury for the future of the race. But other Lake Canard schools are needed. They would soon be erected if Bishop Pascal had some resources. But what can he do, that good Bishop, who is unable to help his missionaries in the erection of their churches? Alas, these buildings sometimes do not even deserve the appellation of churches! Ah! if we had here a little of that money that is being spent so recklessly in other countries!

Without doubt, a good director and good and devoted teachers are also needed for these schools. But that is the least of our worries. It will always be possible to find a director—although perhaps not a second Father Charlebois—and other holy religious will come with the courage and ability to follow in the steps of the good sisters of the Presentation of Mary.

It is so easy to follow a trail that has been blazed away by devoted and able predecessors!

**CIRCULAR LETTER OF THE BISHOP OF GALLOWAY
(SCOTLAND), RECOMMENDING THE WORK OF
THE PROPAGATION OF THE FAITH**

The following letter has been sent by the Bishop of Galloway to all the priests of his diocese:

“In regard to the Society for the Propagation of the Faith, of which there has been mention in a recent pastoral letter, I would ask you to read this circular on the Sunday following its reception. With this letter I am sending you a copy of the *ANNALS* and an explanatory leaflet. In these two publications you will find a few details upon the nature and organization of the pious work, which will interest you in the event that in your opinion, it is advisable to organize it in your mission or increase its usefulness if already established.

This association for the Propagation of the Faith, enriched with many indulgences and warmly recommended by the Holy See, is one of these works which it seems it is only necessary to make known to make liked and established. And truly, he who will read the declarations and precise explanations included in the annexed circulars will admit readily that it would be difficult to name another religious institution that has a greater right to our sympathy. It attracts our attention in a special manner, for we can never forget the generous aid given by it to our late Bishop during the almost entire years of his episcopate; it is to this society that we should attribute in a great measure the reorganization of this diocese.

But, apart from these personal motives of gratitude, there is a singular attraction in the Society for the Propagation of the Faith, by its double title of being essentially a work of apostolate and at the same time a work of the greatest charity. This beautiful feature must impress itself upon any one who reads the simple statement of the object of the association, “to assist by prayers and alms the Catholic missionaries who are engaged in preaching the Gospel in heathen and non-Catholic countries.” To add even a few words of comment to such an object would be to weaken its naturally attractive strength and suppose at the same time a lack of intelligence and religious sentiments in yourself and your faithful people. It is truly on account of our poverty that this divine work has not been generally and actively propagated in this diocese, for the repeated affirmation of the Divine Word, in the Holy Scripture and the history of religion, abundantly proves that charity never fails to produce an equal recompense. I know too well, that all have a great deal to do in their respective missions, but an active co-operation in this divine work will call down

manifold blessings upon our own labors and will lessen the heaviness of our personal troubles. This great work has been so sagely formed and organized that it causes but a feeble expense to its members and at the same time assures the perpetuity of its efficacy.

Very earnestly, then, do I urge you to establish immediately this pious association in your mission. I feel that this will be the cause of many blessings to fall upon the entire diocese, and I am certain that no one will think it a hardship to say daily one "Our Father," one "Hail Mary," and the invocation to "St. Francis Xavier," and find a burden in the giving of a cent to the common treasury.

I would find it particularly good if the older children in each school were to be formed in bands of associates. This would accustom them, in their tender years, to regard it as a duty to take an interest in all religious movements. Their parents may help greatly by inculcating in the hearts of these children this Christian truth and advice of the Scripture which consists in offering to God a portion of everything that passes through our hands, and this excellent lesson would have a considerable influence each time when, following the general custom, they should make a monetary present to their children.

Through you, I address a similar request to the school teachers to interest themselves in this work and to help you to establish and propagate it. I engage you also to name the principal teacher as the local collector. The duties of this office are: 1st, to see that the promoters of all the bands have a supply of *ANNALS* proportionate to their contribution; to appoint a successor immediately to the promoter of a band who has died or has removed to another place, or has tired of the work, for, alas! it is extraordinary how one gets soon tired when it is a question of religious work; 2d, to keep a record of the names of all the associates and their addresses, the necessity and advantage of such a record are apparent; 3d, to keep an exact account of all the subscriptions received by the promoters and send the amount thereof to the diocesan director at the end of each six months.

The publications I am sending you herewith will furnish you with all the necessary information, and as soon as you notify me of the number of bands formed in your mission, and the name of the local director, I will see to it that a sufficient number of copies of the *ANNALS* are sent you regularly. And, in conclusion, let me add that for families or individual readers, there is no periodical or publication more interesting, more edifying, more instructive, than the *ANNALS OF THE PROPAGATION OF THE FAITH.*"

DESTINATION OF MISSIONARIES

Reported since the August Annals.

AFRICA

Mombasa

Rev. Leon Langemeyer, A.I.M.

Northern Nyanza

Rev. Joseph Bajard, A.I.M.
 " Pierre Viel, A.I.M.
 " Guillaume Van Ertryck, A.I.M.
 " Ferdinand Seconds, A.I.M.
 " Amedee Goulard, A.I.M.
 " Edouard Lafeur, A.I.M.
 " Eugene Stephant, A.I.M.
 " Leon Vedrines, A.I.M.

Southern Nyanza

Rev. Jean Durand, A.I.M.
 " Francois Knoll, A.I.M.

Uvanyanyembe

Rev. Joseph Schmitt, A.I.M.
 " Jean Joseph Brühlman, A.I.M.
 " Gaston Launay, A.I.M.
 " Pio Canonica, A.I.M.

Dahomey

Rev. F. Vallee, L.A.M.

Ivory Coast

Rev. F. Berthelot, L.A.M.

Shire

Rev. Joseph Blouven, L.A.M.

Belgian Congo

Rev. A. Esnard, B.F.M.
 " A. Mols, B.F.M.
 " Jos. Van Moorhem, B.F.M.
 " A. Van Wynsberge, B.F.M.
 " Jos. Van Hove, B.F.M.
 " Jean Verhoeven, B.F.M.

Upper Kasai

Rev. Rene Crombe, B.F.M.
 " Abel de Mol, B.F.M.
 " Eugene Potters, B.F.M.
 " Emile Van Thienen, B.F.M.
 " Joseph Vermeersch, B.F.M.
 " Alois Audenaert, B.F.M.
 " Francois Van der Wouw, B.F.M.

Congo Free State

Rev. G. Van Tilborg, S.J.
 " J. B. Hanquet, S.J.
 " R. Gothigny, S.J.
 " F. Allard, S.J.
 " C. de Vriège, S.J.
 Brother A. Verdonok, S.J.
 " J. Festiens, S.J.

ASIA

CHINA.

South East Mongolia

Rev. G. Cappelle, B.F.M.
 " C. Chabbe, B.F.M.
 " M. d'Haene, B.F.M.
 " C. Lefevre, B.F.M.
 " A. Morel, B.F.M.
 " A. Mostaert, B.F.M.
 " C. Van Lantschool, B.F.M.
 " A. Vinck, B.F.M.

Northern Kan Su

Rev. V. de Neve, B.F.M.
 " E. Heiremans, B.F.M.
 " P. Jadoul, B.F.M.
 " F. Mortier, B.F.M.

Southern Kan Su

Rev. R. Calbrecht, B.F.M.
 " C. Demaret, B.F.M.
 " E. Jamart, B.F.M.

South East Chi-H

Rev. A. Anclaux, S.J.
 " P. Perard, S.J.

Yun-Nan

Rev. Menigot, P.F.M.
 " T. Mongellaz, P.F.M.

St-chuan

Rev. M. Lamonnerie, P.F.M.
 " F. Coron, P.F.M.
 " J. Cadard, P.F.M.

Kui-chau

Rev. A. Callo, P.F.M.
 " G. Ruault, P.F.M.

Kumbhakonam

Rev. J. P. Martin, P.F.M.
 " A. Sovignet, P.F.M.

Central Mongolia

Rev. H. Coenen, B.F.M.
 " A. Bron, B.F.M.
 " R. de Grotte, B.F.M.
 " L. de Smedt, B.F.M.
 " E. Jonckheere, B.F.M.
 " A. Maes, B.F.M.
 " H. Van de Waerde, B.F.M.
 " E. Vloeberghs, B.F.M.

Eastern Mongolia

Rev. E. Grosse, B.F.M.
 " L. Kervin, B.F.M.
 " C. Mahlen, B.F.M.
 " J. Poferrle, B.F.M.

Manchuria

Rev. H. Darles, P.F.M.
 " A. Obin, P.F.M.

INDO-CHINA.

Cochin China

Rev. A. Ducateau, P.F.M.
 " W. David, P.F.M.
 " H. Bellemine Noel, P.F.M.

Cambodia

Rev. P. Halloux, P.F.M.

Laos

Rev. J. P. Martin, P.F.M.
 " F. Chabanel, P.F.M.

Tongking.

Rev. P. Doquet, P.F.M.
 " F. Chalze, P.F.M.
 " L. Breteaud, P.F.M.
 " C. Fort, P.F.M.
 " L. Cornelle, P.F.M.

Corea

Rev. A. Sovignet, P.F.M.
 " J. Bermond, P.F.M.

Japan

Rev. A. Breton, P.F.M.

India

Rev. E. Murchier, P.F.M.
 " M. Chalier, P.F.M.
 " R. Beyls, P.F.M.
 " E. Verine, P.F.M.
 " V. Renolleau, P.F.M.
 " A. Jouffrineau, P.F.M.

Malacca

Rev. E. Becheras, P.F.M.

Ceylon

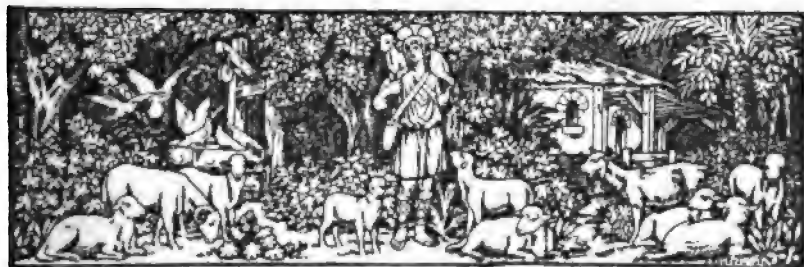
Rev. G. Van Asten, S.J.
 " C. Reichard, S.J.

Calcutta

Rev. P. Molitor, S.J.
 " A. Berrewaerts, S.J.
 " D. Truyen, S.J.
 " G. Druart, S.J.
 " J. B. Bertels, S.J.
 " W. Temmerman, S.J.
 " J. Van Nester, S.J.



OSAKA.—BISHOP CHATRON CELEBRATING MASS IN THE MIDST OF POLISH PRISONERS.



SUPPLEMENT

TO THE

AMERICAN EDITION

OF THE

Annals of the Propagation of the Faith

IN THE PRISON CAMPS OF JAPAN

Experiences of Father Castanier, P. F. M., among the Polish Prisoners of War, at the Prison Camp of Fukuchiyama

One of the most striking incidents of the late Russo-Japanese war—one that will, probably, live forever in the grateful hearts of the several hundred Polish prisoners of war who witnessed it—occurred about eight months ago at Fukuchiyama, where a big prison camp had been established for the accommodation of the rapidly increasing number of prisoners of war captured by the Japanese on the bloody battle-fields of Manchuria.

The welcome these Russian soldiers received, the tender care with which the sick and wounded among them were nursed back to life, the toleration and respect of their religious beliefs—all these kindnesses received at the hands of their former enemies made a deep impression upon their astonished recipients and presented a striking contrast to the treatment to which they are subjected in their native country.

Prisoners of war first begun to arrive at Fukuchiyama in September, 1904, after the great battle of Liao Yang had been fought in which hundreds of Russians fell in the hands of the Japanese. Since that memorable victory a continuous stream of prisoners has been directed towards Fukuchiyama. They came from Shako, Mukden, Port Arthur, these victims of a corrupt organization, and among them

were many unknown heroes from Finland, Poland, and other territories which for many years have felt the iron heel of the oppressor. And yet they fought for their country and their Czar, as men who, hoping for a better land, dared not falter in the face of death. They forgot their wrongs and went forth at the command of duty to battle for a common cause. And the world that sympathized with them in their political struggles admires them none the less for that.

The nearest town to Fukuchiyama is the bustling, manufacturing city of Maizuen, twenty miles distant. A railroad uniting the two places has been constructed within the last twelve months as a strategic line for war purposes. It forms a capricious line, now following a



BURIAL OF A POLISH PRISONER IN JAPAN.

serpentine course across rice and mulberry fields, at times into little valleys, through which riverlets flow over a bed of pebbles, again flying from hill to hill on fields of violets or eluding the freakish hillsides by a series of tunnels. This railroad crosses a picturesque country and attracts many tourists thereto.

When I first learned that hundreds of Poles were among the Russian prisoners confined at Fukuchiyama, I entered into negotiations with the Japanese authorities for the privilege of bearing to these prisoners the ministrations and consolations of their faith. This privilege, which can be granted to foreigners by the Minister of War only, was readily given to me, thanks to the kind assistance of Colonel Umezaki, in command of the prison camp. Unfortunately, however,

circumstances do not permit me to make use of this privilege as often as either the prisoners or myself desire. The duties and labors of a missionary are manifold and traveling is an expensive luxury. So, from the beginning it was arranged that I should say Mass three times a month, and in case of any special or pressing need of my ministry I would go at the first notice.

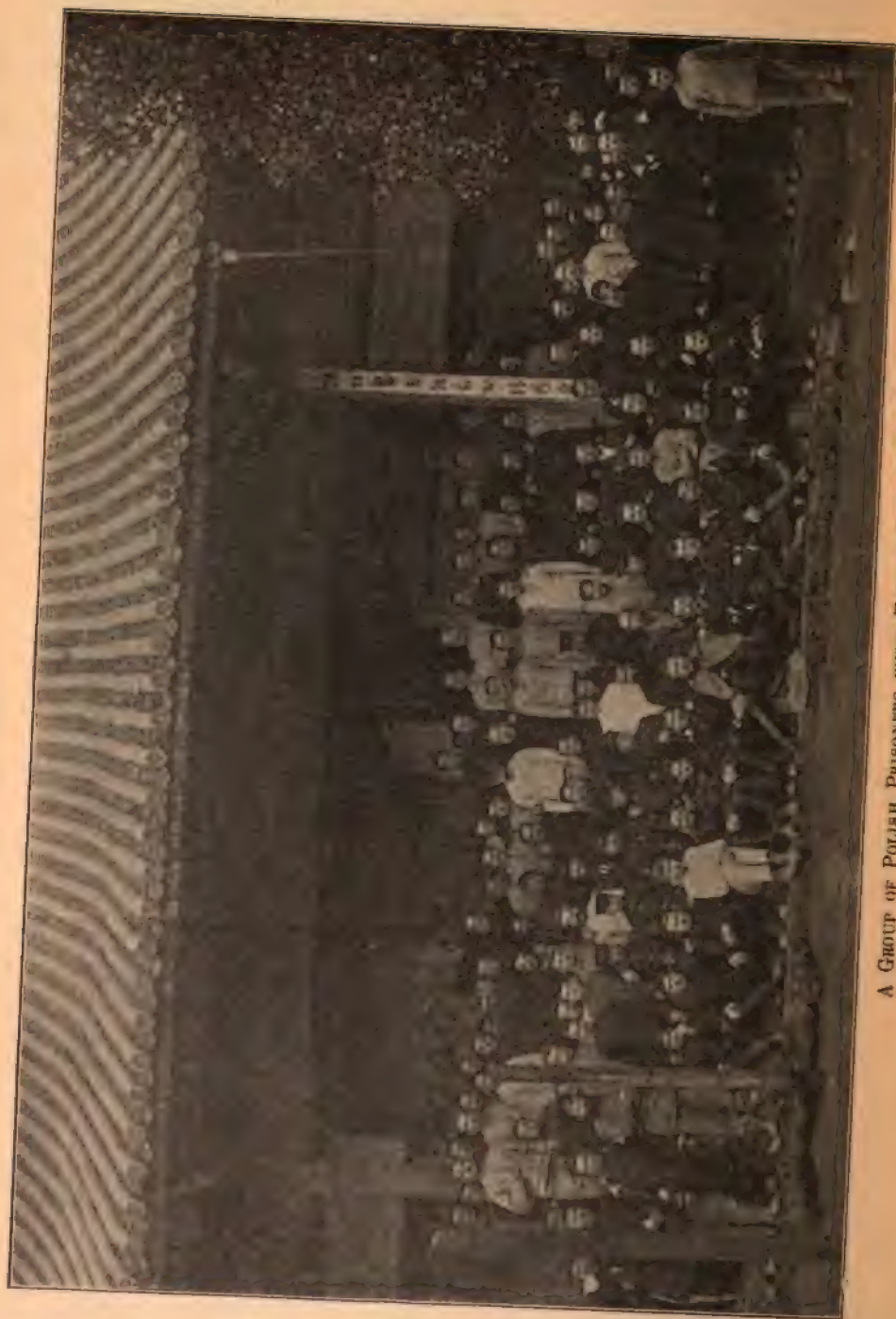
My visits are determined for days when I anticipate more leisure and I try, as far as possible, to make them coincide with the feast days ever dear to the Polish heart. When I get off the train at Fuku-chiyama I invariably fell into the hands of a sergeant whose duty it is



CATHOLIC NURSES OF OKAYAMA—RED CROSS BRANCH.

to size up every stranger coming near the prison camp. We have become good friends, however, thanks to my mission of peace, so that when I arrive he immediately conducts me to the officers' quarters where I pay my respects to the Colonel in command and the other officers on duty. These preliminary interviews are not in the least annoying, as the officers are extremely kind and courteous and, so far, have had nothing but words of praise for their Polish prisoners.

The Colonel has repeatedly told me that of all the prisoners of war under his charge the Poles are the most intelligent, quiet, and submissive. He also states that the letters sent by them to their families are of a special character in their tone of sweet resignation to their



A GROUP OF POLISH PRISONERS WITH FATHER PERRIN, P. P. M.

lot, and in the many words of consolation addressed to the loved ones at home who are deploring their fate.

Another officer, who was as much astonished as his superior at the admirable dispositions of the Poles, spoke to me of their absolute union, so that they seem to form but one family and might all be taken for brothers. He so far forgot himself one day as to confide that the Poles very much resembled the Japanese. These words from the lips of an enemy, flushed with prodigious success and believing his race to be the greatest in the world, are not a mean compliment, and express the admiration which these good soldiers have excited.

Whilst I have been conversing with the officers, the Poles have been called together; my Japanese catechist, assisted by some soldiers, has prepared the altar and the chief of the detachment announces that everything is ready. Accompanied by the Japanese officers and an interpreter I proceed to the altar raised under a linen canopy and made up of a strong prison table which has been thoroughly cleaned and covered with white cloth. All around are pots of artificial flowers made by the prisoners. Above the altar hangs a picture of the Holy Family and a large crucifix.

After a short prayer I begin the service by addressing the prisoners. This exhortation, which consists of a few words on the gospel of the day accompanied with some consoling thoughts, is translated from Japanese into Russian by an interpreter. The joy which brightens their faces as they listen to my words is a pleasure to see; their attitude plainly tells me that their hearts beat in unison with mine; that they understand my mission, the language of their Faith, and the sweet and strengthening consolations of God's Holy Truth. After the instruction I begin Mass, during which I cannot help being deeply moved by the fervent prayers of the assistants recited aloud and the singing of hymns.

When the service is over, we engage in familiar conversation; they tell me of the horrors of war, of the trials and pleasures of their exile; they speak of their beloved Poland, and I relate some of my experiences as missionary in the land of their conquerors. The time passes quickly and when I am obliged to leave, all come to bid me good-by and ask me to come again and as often as possible.

A memorable day in their experience as prisoners of war, however, was that when the Right Rev. Jules Chatron, Bishop of Osaka, journeyed to the prison camp to officiate pontifically at a communion and confirmation service. The day was bright and warm and it seemed as if the elements had entered into an agreement with the

promoters of the celebration to make it as successful as possible. When His Lordship ascended the altar steps at the beginning of the Mass and faced the congregation to invite it to join with him in praises to the Almighty, he saw before him 1200 men wearing the uniform of the Russian army and navy, men belonging to a number of nationalities but who had fought under the same flag at the frightful battles of Liao-Yang, Mukden, Port Arthur, fought heroically for a cause of which they were, are still ignorant, and for which they care but little.

It was an impressive scene. At the communion, when the Bishop raised the Host, and uttered the humble prayer, "*Domine non sum dignus*," every man in that great congregation knelt there under the blue canopy of heaven, transported in spirit to scenes of their childhood days in their beloved Poland. Close at hand, Colonel Umezaki of the Japanese army and his officers stood, reverent spectators of a scene such as was never before enacted in their country, and by far the most impressive incident in their religious experience. 350 Poles were confirmed by Bishop Chatron on that day.

The Japanese authorities are exerting themselves to improve the conditions of their prisoners and to lessen the burden of their exile. The Poles are very good Catholics and the Japanese officers are always greatly surprised at their joy upon being able to assist at a religious service, and at their fervor at prayer. And the Poles love the Japanese—their former enemies but now their friends—for their sterling qualities and for the political and religious liberty which prevails over this empire. Alas! what a contrast with their native country where they have suffered so much persecution for the sake of their religious beliefs, and what a great example given by a "pagan" to a "Christian" nation!

CATHOLIC PROGRESS IN INDIA

LETTER OF THE REV. J. M. LOUIS,

Missionary in the Diocese of Madras.

According to the last ecclesiastical census there are 6422 Catholics under my charge in the parish of Viravanellore. They are scattered over some 103 villages more or less distant from each other. During the years 1903 and 1904 we have had thirty-five entire villages converted from paganism, and at the present time there are one thousand catechumens preparing themselves to receive the regenerating waters of Baptism. These are all converts from paganism, although conver-

sions from Protestantism are by no means rare. In 1903, fifty-two Protestants were received into the Church.

What are the causes leading to these conversions? Certainly not the eloquence of the missionary, even though my only object, night and day, is to bring the teeming millions of Hindus out of the darkness of Satan into the light and knowledge of the living God. My catechists who, also, are doing their utmost for the conversion of their brethren, would meet, if left to their own efforts, with but a moderate success. What then is it? Temporal miseries, persecution, loss of property, preach far more eloquently than any skillful orator. "Come ye all who labor and are burdened and I shall refresh you." These



MADRAS.—CHAPEL OF THE IMMACULATE CONCEPTION.

consoling words once pronounced by heavenly wisdom attract the poor and heavy laden Hindus of this country. Their pagan masters, having no idea of justice and mercy, are very hard on their poor and helpless neighbors. Daily petitions are received by me in which all kinds of persecution on the part of the Hindus are pathetically described and help requested.

These poor unfortunates are often deprived of their rightful property, driven from their own houses, hated by their nearest relatives—in some cases by parents; others become objects of derision and mockery, are driven to despair and often, for self-protection, are compelled to take their own lives. It may be objected that there is the govern-

ment to help and protect the oppressed. Which is undoubtedly true. But a Hindu with his natural aptitudes for deceit and falsehood, aided and abetted by unconscientious Brahman lawyers, will always succeed in making truth appear a lie and what is false accepted as the truth.

In such circumstances, when poor and helpless people have neither consolation nor support from their own religion and government, to whom shall they appeal but to Him who has invited those who are burdened, weary, and despairing to come into His arms for shelter and help? It is generally believed here that to get out of difficulties and



THE SACRED FALLS OF COURTHALAM,
In which millions of Hindoos wash themselves once a year to be purified
from their sins.

miseries one should go to the representatives of the Catholic Church. Here is an example among others. The village of Senculam was recently entirely converted, by what strange means we shall see. The people of this village one day became possessed of the strange idea that they could get some \$7000 without interest with which to pay off the heavy debt by which they were enslaved. In a word they wanted to buy their freedom.

One fine day a number of them came to me petitioning me to lend them \$7000 and receive them into the Church. Of course I was delighted with the latter proposition. But as to the former it was

entirely impossible to grant it, as I had neither the means nor the authority to do so. However, the good God giving power to my words they soon gave up their strange idea. The great and mysterious change took also possession of their hearts, creating a desire in them to become really and truly Christians. They numbered 92 and I immediately began their instruction, which ended in May last, when they were all baptized. They have a small hut for their chapel, which they also use as a school. Their conversion was soon followed by that of five other villages in the vicinity of Senculam. A catechist is exclusively engaged to attend to their spiritual needs.



A GROUP OF NEWLY BAPTIZED CHRISTIANS.

Some one will perhaps exclaim—that this is an odd way of converting pagans. Money and temporary help are not the true means of propagating the kingdom of Him who wished his followers to be poor, humble, and suffering. This is all true, certainly, but the Hindus should be taken as they are, not as what they ought to be. They naturally abhor sufferings, humiliations, and miseries. They have a remarkable propensity to believe that a true God will necessarily make all his followers prosperous. And yet when those who are attracted to the Catholic religion through their sufferings, which they would like the missionary to relieve, become Christians, they undergo a complete transformation and would endure boldly any trouble which might follow their conversion.

But one must not think that conversions of a purely spiritual character are rare among this people. Sometimes it is truly wonderful how men are being brought to me by the all-powerful grace of God. There is a town under my jurisdiction called Avadiamore. It is the spiritual center for fifteen converted villages, and will one day be a flourishing and prosperous station for our Faith.

The great enemy we must destroy is the superstition of paganism. The field is white unto the harvest but the laborers are few. To accomplish the desirable end I have only ten catechists who not only must give instruction to pagans, but also to the new converts. And



A HINDOO FAMILY.

how can they do effective work, these ten men, when they must attend to the needs of the Catholic population scattered over some thirty-five villages?

Our expenses are so heavy that sometimes I am unable to meet them. I am already in difficulties to pay my teachers, and how I am to procure houses for them and buildings for schools is something beyond me. Out of 20 schools only six have their own building; the rest meet on the veranda of a church, or in a cattle shed, or in the priest's house, when there is any.

Only the generosity of charitable souls can help us, and to that generosity I beg leave to appeal to-day.

SPECIAL DONATIONS

Received since the October Number.

FOR BISHOP BOETNAEMS, C. SS. H., LEPER MISSION MOLOKAI.	
Per Rev. John T. Dunn (Diocese of New York).....	\$ 14.50
FOR BISHOP CHATRON, P. F. M., OSAKA.	
Per Rev. James Anthony Walsh (Diocese of Boston).....	89.70
FOR BISHOP COUPPÉ, M. S. C., NEW POMERANIA.	
Per Rev. James Anthony Walsh (Diocese of Boston).....	10.00
FOR BISHOP MEREL, P. F. M., CANTON SEMINARY.	
Per Rev. John J. Dunn (Diocese of New York).....	112.45
Per Rev. James Anthony Walsh (Diocese of Boston).....	17.00
A Priest (Diocese of San Francisco).....	125.00
Mr. Wm. Noonan (Diocese of San Francisco).....	40.00
FOR BISHOP HANLON, P. F. M., UPPER NILE.	
Per Rev. John J. Dunn (Diocese of New York).....	5.00
FOR THE RIGHT REVEREND BISHOP OF LAHORE, INDIA.	
Per Rev. John J. Dunn (Diocese of New York).....	5.00
FOR BISHOP O'GORMAN, C. S. SP., SIERRA LEONE.	
Per Rev. James Anthony Walsh (Diocese of Boston).....	21.00
FOR FATHER DUNNE, E. F. M., BORNEO.	
Per Rev. James Anthony Walsh (Diocese of Boston).....	34.00
FOR FATHER FERRAND, P. F. M., TOKIO.	
Per Rev. James Anthony Walsh (Diocese of Boston).....	31.95
Anonymous (Diocese of Manchester).....	15.00
A Priest (Diocese of Alton).....	10.00
A Priest (Diocese of New Orleans).....	10.00
FOR FATHER DUPIN, P. F. M., TONGKING.	
Per Rev. James Anthony Walsh (Diocese of Boston).....	12.70
FOR FATHER DUPE, O. M. I., ATHABASKA.	
Per Rev. James Anthony Walsh (Diocese of Boston).....	2.88
FOR FATHER BOEHM, O. S. B., SIOUX FALLS.	
Per Rev. John J. Dunn (Diocese of New York).....	5.00
FOR FATHER CORRE, P. F. M., JAPAN.	
A Priest (Diocese of Louisville).....	2.00
A Priest (Diocese of La Crosse).....	5.00
FOR FATHER LUCCHESI, S. J., ALASKA.	
A Priest (Diocese of La Crosse).....	6.00
A Friend (Diocese of Boston).....	10.00
FOR FATHER SAURET, P. F. M., JAPAN.	
Per Rev. James Anthony Walsh (Diocese of Boston).....	10.00
FOR FATHER LINDNER, C. SS. R., PORTO RICO.	
Per Rev. John J. Dunn (Diocese of New York).....	118.00
FOR FATHER TIGNOUS, P. F. M., COIMEATORE.	
Per Rev. James Anthony Walsh (Diocese of Boston).....	1.00
FOR FATHER SIGL, C. SS. R., PORTO RICO.	
Per Rev. John J. Dunn (Diocese of New York).....	5.00
FOR FATHER MORVAN, S. M., NEW CALEDONIA.	
Per Rev. James Anthony Walsh (Diocese of Boston).....	17.60
FOR FATHER CLEMENT, P. F. M., PONDICHERRY.	
Per Rev. James Anthony Walsh (Diocese of Boston).....	10.00
FOR FATHER BARBIER, P. F. M., TONGKING.	
Per Rev. John J. Dunn (Diocese of New York).....	30.00

FOR FATHER MAGUIRE, O. PRAEM., CONGO FREE STATE. Per Rev. John J. Dunn (Diocese of New York).....	\$2.00
FOR BR. M. S. COSTRA, M. C. S. F., INDIA. Per Rev. John J. Dunn (Diocese of New York).....	32.75
FOR LEPER MISSIONS IN CHINA. Anonymous (Diocese of Cincinnati).....	12.00
FOR FRANCISCAN MISSIONS IN CHINA. Anonymous (Diocese of Baltimore).....	5.00
FOR THE PREPARATION OF MARIST MISSIONARIES. Per Rev. James Anthony Walsh (Diocese of Boston).....	100.00
FOR SISTER XAVIER, NING-PO. Per Rev. James Anthony Walsh (Diocese of Boston)..... Per Rev. John J. Dunn (Diocese of New York).....	37.00 2.00
FOR MOTHER M. PAUL, O. S. F., UGANDA. Per Rev. John J. Dunn (Diocese of New York).....	12.00
FOR ST. JOSEPH'S SOCIETY FOR COLORED MISSIONS OF THE SOUTH. Per Rev. John J. Dunn (Diocese of New York).....	5.00
FOR INDIAN MISSIONS IN THE UNITED STATES. Per Rev. James Anthony Walsh (Diocese of Boston).....	15.00
FOR NEEDY JAPANESE MISSIONARIES (TOKIO). Per Rev. James Anthony Walsh (Diocese of Boston).....	50.00
FOR THE MISSIONARY SISTERS OF NOTRE DAME OF AFRICA. Per Rev. John J. Dunn (Diocese of New York).....	2.00
FOR AFRICAN MISSIONS. Per Rev. John J. Dunn (Diocese of New York).....	2.00
FOR MISSIONS IN INDIA. Per Rev. John J. Dunn (Diocese of New York).....	2.00
FOR THE SOMALILAND MISSION. A Priest (Diocese of Detroit)..... Mr. Wm. Noonan (Diocese of San Francisco).....	2.00 40.00
FOR THE SCHOOLS OF PUTTER AND BORIMAS, MANGALORE. Per Rev. James Anthony Walsh (Diocese of Boston).....	50.00
FOR MISSIONS IN NORWAY AND SWEDEN. A Friend (Diocese of Buffalo).....	2.00
FOR VARIOUS MISSIONS. A Priest (Diocese of San Francisco).....	275.00

The Society gladly receives sums of money intended by the donors for any particular mission or missionary, and forwards the same at once to its destination in any part of the world.





OBITUARY

The following deceased persons are recommended to the charitable prayers of our Associates:

RIGHT REV. MGR. FRAYSSE, S. M., *Vicar Apostolic of New Caledonia*; RIGHT REV. MGR. POTRON, O. F. M., *Titular Bishop of Jericho*; VERY REV. LEON LEJEUNE, C. S. SP., *Prefect Apostolic of Lower Niger*; VERY REV. T. J. SMITH, C. M., *Diocese of St. Louis*; REV. T. J. LEE, *Diocese of Boston*; REV. JOSEPH FRIEDMANN, *Diocese of New Orleans*.

Sister M. Ignatia Baker, *Diocese of Chicago*; Sister Marie Antonie, S. N. D., *Diocese of Philadelphia*; Sister M. Gmelda McEvoy, *Diocese of New Orleans*.

Mrs. Lucia D. Pychowska, *Diocese of Newark*; Miss Helen Castleton, *Diocese of Trenton*; Miss Lizzie Galvin, *Diocese of Little Rock*; Mrs. Eliza M. Doyle, Edward H. Doyle, and Paul Joseph O'Brien, *Diocese of San Francisco*; Charles Depcinski, *Diocese of Detroit*.

Of the *Diocese of Boston* the following: John Dunn, Mrs. Ellen Kearney, Mrs. Katharyn Hyde, Patrick Kenedy, Ann Cox, Edward Cox, William Cox, John O'Brien, Nora McCarthy, David Murphy, Timothy McCarthy, Michael Sullivan, James Kelly, Mrs. Margaret Mahan, Ellen Williams, Mrs. Corkery, Patrick Chaplice, John Lorden, Mrs. Gilmore, Annie Duggan, Nellie Sheehan, Margaret Mahan, John Duross, Mrs. Maria Aiken, Mrs. Hanah Sweeney, Thomas Foley, Mrs. Mary Walsh, Hannah Killeen, Mrs. Maria Whalen, John Gillon, Patrick Kenedy, Nellie Trombley, Mr. Marly, Mrs. Fred Coombs, Mrs. J. J. Callahan, Margaret Mayers, Mrs. Ellen K. Murphy, Mrs. Sarah Kelly, Patrick Martin, Ann Martin, Mary Martin, Denis Martin, Patrick Martin, Jr., Kate Howe, Mrs. Margaret Gorman, Ann Eliza Nicholson, Jeremiah Hagerty, Frank Landry, Michael F. O'Hara, Nora McLaughlin, Katherine McCarthy, Ellen Walsh, Louis Connors, Mr. Edwards, Mary O'Brien, Annie Maloney, Mr. William O'Connor, Mr. Michael Keating, Mr. Willis Bernard, Mrs. Mary Rich, Mrs. Bridget McGoqan, William Sheen, Mr. William Daly, John J. Powers, Mr. John Eagin, Ellen Morris, Mrs. Ann Martin, Jeremiah Hayes, Francis Thornton, Sarah Duran, Thomas Peacock, Catherine Fallon, Alfred Peacock, Ellen Kelly, Bridget Peacock, John F. Stanton, George Barmam, Timothy Desmond, Michael McPike, Mary McPike, Michael Lynch, Wm. McDonough, John Curran, Jeremiah McCarthy, Wm. J. McCarthy, James Lamb, Hugh Morgan, Frederick Krohn, Elizabeth Morgan, Hannah Barry, John Keefe, Thomas Keefe, Eugene Sullivan, Charles Burns, William Keefe, Catherine Keefe, Mary Irwin, John Waldron, James Hart, Mary Connors, Mary Emerson, Mrs. Johanna Carney, Mary Coyne, Robert M. Meehan, Mrs. Ellen McMullin, Thomas H. Coughlan, Thomas W. Donnelly, Rev. Denis Sullivan, James

Morris, Daniel J. Mahoney, John Laughlin, Patrick Duran, Katherine Devine, James Fallon, Mary Evans, Mary Sweet, Patrick Fallon.

Of the Diocese of New York the following: Mrs. Anna Mulqueen, Edmund O'Shea, William McGroarty, Ellen and Francis Golden, Rosanna Diodati, James Smith, Andrew Ledwith, Lulu M. Walsh, Anna Darcy, Bridget Nolan, Edward Donnelly, Patrick Murphy, Agnes E. Fitzpatrick, Matthew Cahill, James W. Kiernan, Joanna O'Connor, Patrick Fogarty, Patrick Delany, James Campbell, Julia Conway, Francis Byrne, Peter Gallagher, Bridget Tobin, Thomas Maloney, Miss D. Leitser, Bridget and Mary Gallagher, Michael Dowd, John J. Hannon, Nettie C. Sullivan, John Molloy, Thomas F. Ryan, Michael H. Mulcahy, Mary C. Burke, Mrs. Ellen O'Neill, Mary Kelly, Frank K. Doyle, Joseph Brown, George Murphy, Mrs. Ellen Murphy, Elizabeth Hatton, Mary Oates, Thomas Fogarty, Daniel O'Leary, William Callahan, Julia McNally, Matthew Corcoran, Michael Higgins, Margaret McKenna, Mary Masterson, Patrick McGuire, Katharine Corcoran, Patrick O'Rourke, Sarah O'Rourke, William Collins, James Gordon, Mary Ward, Thomas Claffey, Mary and Jane Mullen, Frank Doyle, Mrs. Thomas McDonough, William Stump, Mrs. Florence Kelly, Thomas Ready, Margaret Ready, William Callahan, Mrs. Margaret Hopkins, Mary Ready, William F. Ready, Louise Brown, Joseph Brown, James Slattery, Michael J. Kelly, Mrs. Frank Smith, Patrick McNally, Catharine Shaughnessy, Alice M. Gorman, Richard Hayes, Mrs. Catherine Richardson.

(We shall be glad to recommend all deceased associates whose names are sent us to the prayers of our readers).



NOTICE

The PROMOTERS, MEMBERS, and BENEFACTORS of the "SOCIETY FOR THE PROPAGATION OF THE FAITH" are earnestly requested to remit their annual contributions before December 31, 1905.

The DIOCESAN DIRECTORS will please remit all receipts to the General Director, the REV. J. FRERI, D.C.L., 627 LEXINGTON AVENUE, NEW YORK, N. Y., before January 10, 1906; on this date the account of receipts to be credited to the various dioceses for the current year will be closed.

CONTENTS OF VOLUME LXVIII

REPORTS OF RECEIPTS IN 1904.....	109
REPORTS OF ALLOCATIONS MADE IN 1905.....	279
THE SOCIETIES OF CATHOLIC MISSIONARIES (Continued).....	55
4. THE BELGIAN CONGREGATION OF THE IMMACULATE HEART OF MARY AND THE SEMINARY OF SCHEUT-LEZ-BRUSSELS.....	55
5. THE SOCIETY OF AFRICAN MISSIONS OF LYONS AND ITS MISSIONS, BY THE REV. E. CHAUTARD, L. A. M.....	119
6. THE CONGREGATION OF LAZARISTS AND THEIR APOSTOLATE IN MIS- SIONARY COUNTRIES, BY THE REV. A. MILON, C. M.....	167
7. THE MISSIONS OF THE SOCIETY OF MARY, BY THE REV. FB. AUBRY, S. M.	223
8. THE SOCIETY OF THE DIVINE WORD AND ITS MISSIONS.....	290
NEWS OF THE MISSIONS.....	37, 81, 201, 259
LETTER OF THE BISHOP OF GALLOWAY (SCOTLAND) RECOMMENDING THE SOCIETY FOR THE PROPAGATION OF THE FAITH.....	311
DESTINATION OF MISSIONARIES.....	38, 88, 206, 313

MISSIONS IN ASIA

SOUTHERN MANCHURIA.— <i>Letter of Father C. Monnier, P. F. M.</i> —Mur- der of a missionary of the Society of Foreign Missions of Paris..	3
UPPER TONGKING.— <i>Letter of Father Hue, P. F. M.</i> —How a Christian Settlement is established—Conversion of the Bonze of Phunghia..	5
KUMBHAKONAM.— <i>Letter of the Right Rev. Mgr. Bottero, P. F. M.</i> —The East and the West Ravaged.—Kumbhakonam Undisturbed.—The Training of Catechists	66
CEYLON.— <i>Letter of Father Aloys Kieger, O. M. I.</i> —From Genoa to Ceylon.—In Colombo with Archbishop Melizan.—The College of the Oblate Fathers.—First Efforts and Consolations.....	137
THIBET.— <i>Letters of Bishop Giraudeau, P. F. M.</i> —Murder of Mission- aries in Thibet.....	175, 302
NORTHERN MANCHURIA.— <i>Letter of Bishop Lalouyer, P. F. M.</i> —Pastoral Visit of the Province of Ghirin.—Progress of the Evangelization..	176
SOUTHERN TONGKING.— <i>Letter of Father Belleville, P. F. M.</i> —Wedding at Mo-Vinh.—An Episode of the Persecution of 1885.....	236

MISSIONS IN AFRICA

BELGIAN CONGO.— <i>Letters of Father Sanden, B. F. M., and Father Stock, B. F. M.</i>	18, 22
GABON.— <i>Letter of Rev. Fr. Macé, C. S. Sp.</i> —The Missions of Lam- barené.—The Goloas and the Pahouins.—Slavery.....	74
SOMALILAND.— <i>Letters of Fathers Lawrence and Stephen, O. M. Cap.</i> — Foundation of the Missions of Berbera.—Tribute to the English Government.—Admirable examples of Christians.....	182
UPPER NIGER.— <i>Letter of Father Zappa, L. A. M.</i> —The Apostolate of two Catechists	241
N. VICTORIA NYANZA.— <i>Letter of Sister Mary Claver.</i> —The Sleeping Sickness	249

MISSIONS IN AMERICA

SASKATCHEWAN.— <i>Letter of Father Jullien, O. M. I.</i>	303
--	-----

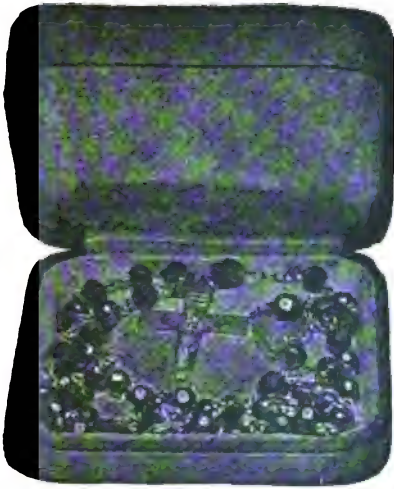
MISSIONS IN OCEANICA

NEW POMERANIA.— <i>Letter of Bishop Couppé, M. S. C.</i> —Two Missionaries Three Brothers, and Five Sisters Massacred in New Pomerania....	30
THE MARQUESAS ISLANDS.— <i>Letter of Father Orens Saint-Criq, S. H. Pic.</i> Touching Death of a Child.—How Our Lord Keeps His Promises..	195
GILBERT ISLANDS.— <i>Letter of Bishop Leroy, M. S. C.</i> —Blessing of the Cathedral of the Sacred Heart at Butaritari.....	253

Contents of American Supplement

EDITORIALS	39
MISSION NOTES AND NEWS.—	
FATHER CORRE'S LEPER MISSION, JAPAN.....	45
STE. MARIE'S MISSION, BRITISH COLUMBIA.....	49
IN THE STEPS OF DAMIAN.—BROTHER SERAPION A VICTIM OF LEPROSY.	95
THE RUSSO-JAPANESE WAR AND THE PEOPLE OF JAPAN.—BY FATHER MAEDA, JAPANESE PRIEST.....	99
THE LAST LETTER OF BISHOP FAVIER AND COMPARATIVE REPORT OF THE VICARIATE APOSTOLIC OF PEKIN.....	143
AN AMERICAN NUN IN THE HEART OF AFRICA.—LETTER OF MOTHER PAUL, O. S. F.....	146
NEED OF NATIVE CATECHISTS AND NURSES IN JAPAN.—LETTER OF FATHER SAURET, P. F. M.....	152
AN APPEAL FOR AMERICAN MISSIONARIES IN CHINA.—LETTER OF FATHER FRASER, MISSIONARY IN NING-PO.....	159
IRISH MISSIONARIES AT THE UPPER NILE.—LETTER OF BISHOP HAN- LON, E. F. M.....	207
THE CHINESE SEMINARY OF CANTON.—LETTER OF BISHOP MEREL, P. F. M.....	212
THE ICELAND MISSION.—LETTER OF FATHER SERVAES, MISSIONARY..	262
RECOLLECTIONS OF THE PERSECUTIONS OF THE YEAR 1900 IN CENTRAL MONGOLIA. (<i>Pathetic Story of an Apostate Child.</i>)—LETTER OF FATHER RUTTEN, B. F. M.....	268
COLORIED NUNS IN AFRICA.—LETTER OF BISHOP KUNEMANN, C. S. SP..	273
IN THE PRISON CAMPS OF JAPAN.—LETTER OF THE REV. J. B. CAS- TANIER, P. F. M.....	315
CATHOLIC PROGRESS IN INDIA.—LETTER OF THE REV. J. M. LOUIS, MISSIONARY	320
SPECIAL DONATIONS	53, 105, 164, 220, 276, 325
OBITUARY	54, 107, 165, 221, 277, 327





With each Rosary we furnish a satin-lined case

The Rosary in Fine Jewels

CHRISTIAN PRESS ASSOCIATION

26 BARCLAY STREET

NEW YORK

We have in stock the following stones:

In Pure Quality, size of No. 1: Amethyst, Topaz, Crystal, Onyx, Tiger-eye, Smoked Crystal, Agate, Carnelian, and Garnet.

In the Imitation Jewels, sizes Nos. 1 and 2: Amethyst, Topaz, Garnet, Crystal, Emerald, Turquoise, Jade, Sapphire, and Moonstone.

PRICES

No. 8145. In Real Stone, mounted in Solid Gold, \$25.00 each.

No. 8145. In Real Stone, mounted in 14k. Rolled Gold Plate, \$8.00, \$10.00, \$12.00 and \$14.00 each.

No. 8145. In Imitation Jewels, size of No. 1, mounted in 14k. Rolled Gold Plate, \$3.50 each. 10-year guarantee.

No. 8146. In Imitation Jewels, size of No. 2, mounted in 14k. Rolled Gold Plate, \$2.00 each. 10-year guarantee.

No. 8145. In Imitation Jewels, size of No. 1, mounted in 14k. Rolled Gold Plate, Decade Beads Capped, Soldered Chain, Extra Heavy Cross, \$5.00 each. 20-year guarantee.

NEW BOOKS

The Church of God on Trial Before the Tribunal of Reason

By E. J. MAGINNIS.

A most interesting exposition of Catholic doctrine treated from a lawyer's standpoint. Each statement in the Catholic creed is followed by the corresponding Protestant tenet, usually taken from the Thirty-nine Articles of the Anglican Church, and under them are arrayed quotations from the Fathers, the Councils, and other authorities, concluding with an argument in behalf of the Catholic view. The book bears the imprimatur of the Archbishop of Philadelphia. Price, 80 cents.

The Sacrifice of the Mass

An historical and doctrinal inquiry into the nature of the Eucharistic sacrifice, by VERY REV. A. MACDONALD, D. D., V. G. Beautifully bound in fine cloth. Price, postpaid 60 cents.

The Spiritual Consoler

or instructions to enlighten pious souls in their doubts and allay their fears. Written originally in Italian by FATHER QUADRUPANI, Barnabite. Price 45 cents.

The Love of Our Lord Jesus Christ

reduced to practice. Addressed to those souls that are anxious to secure their eternal salvation and to advance toward perfection. By St. ALPHONSUS LIGUORI. Price 45 cents.

The Catechism of the Council of Trent

Published by command of Pope Pius V. Translated into English by Rev. J. DONAVAN, Professor at the royal college, Maynooth. *Recommended in his latest encyclical* by POPE PIUS X. Price \$1.40, net, postpaid.

CHRISTIAN PRESS ASSOCIATION

REV. JAS. L. MEAGHER, D. D., PRES.
VERY REV. E. J. DONNELLY, SECTY.

26 Barclay Street, New York City

Please mention "Annals" when writing to advertisers.

“WE NEED EVERYTHING AT HOME”

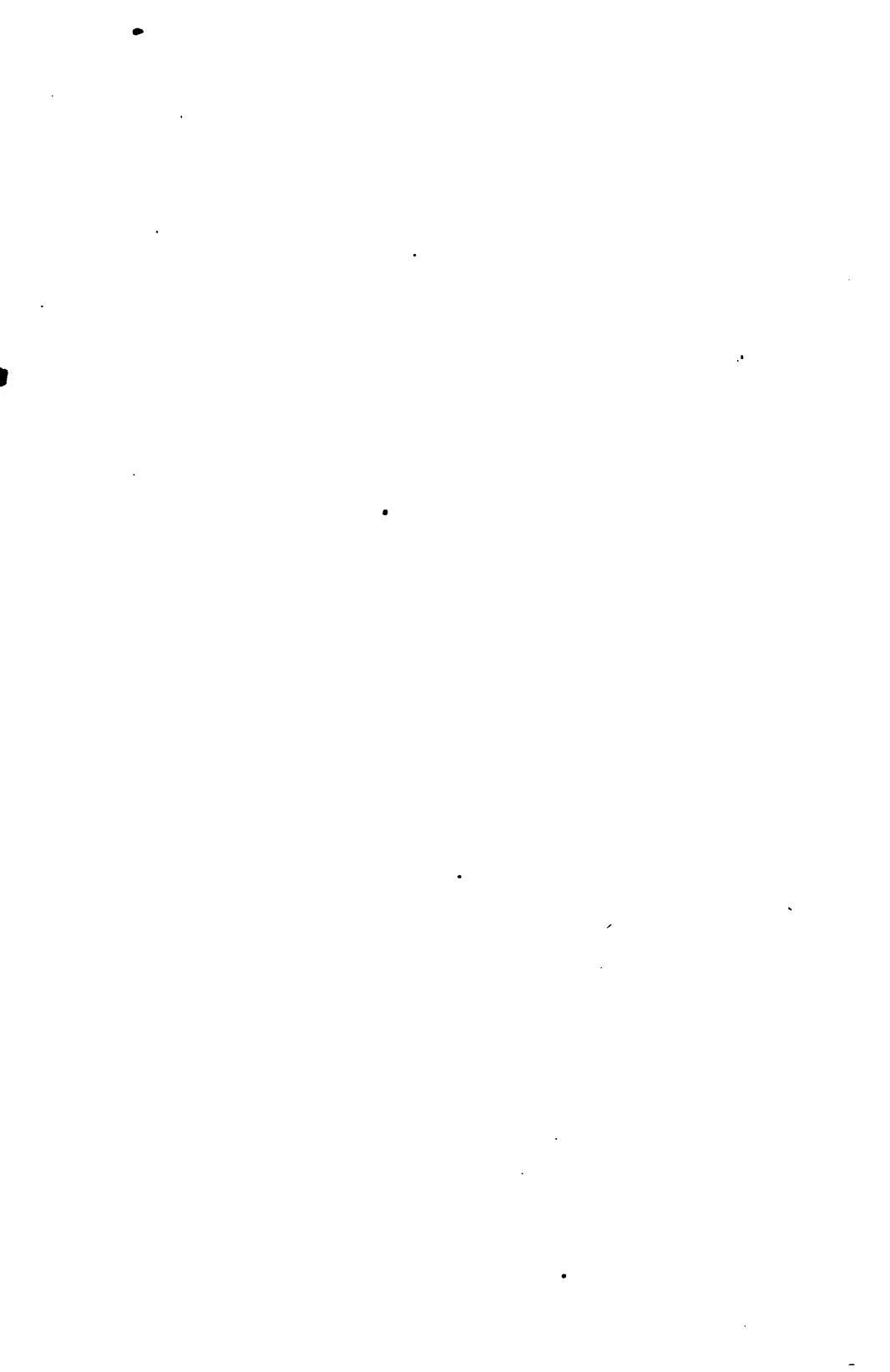
“.... I can conceive that someone may say: ‘We need everything at home. We have thousands and tens of thousands without education. Half the population of London never go to church, perhaps half have never been baptised; or, if they were, they live as if they never had been. Here is our heathen world. Here is our missionary work. Why then send missionaries into other lands?’ The answer is: If you wish to put out a fire you have only to stifle it. Stifle the zeal of the Church, and you extinguish it. Keep down the flame of the love of God and of your neighbor, and it will soon die out. This answer would be sufficient, but we have an ampler reply. Our Divine Lord has promised ‘*Give, and it shall be given to you*’; and, therefore, if I did not know how to find the means even to build a school, I would not refuse alms to send the Gospel to the heathen. Be assured that the same Lord who is Almighty is also generous. He is able and willing to give us all we want. It is an axiom of faith, that the Church was never yet made poor by giving its last farthing for the salvation of souls.”

CARDINAL MANNING

Sermons on Ecclesiastical Subjects

Vol. I., p. 372









3 2044 105 215 438

